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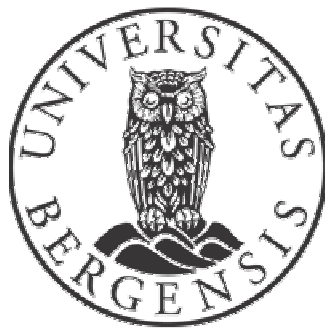
A Comparative Study of Literary Texts and Tasks in Textbooks for Upper Secondary School

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SUMMARY IN NORWEGIAN

Hovedmålet med denne oppgaven er å undersøke de litterære oppgavene i fire ulike lærebøker i engelsk i den videregående skolen, *Targets*, *Access to English*, *Tracks* og *Skills*. To av lærebøkene er knyttet opp mot studieforberedende program, mens de to siste følger yrkesfaglig utdanningsprogram. Det er viktig å merke seg at de ulike studieretningene i den videregående skolen følger de samme kompetansemålene og har den samme læreplanen. På tross av at digitale hjelpemidler blir stadig mer brukt i undervisningen, blir læreboken, ifølge forskning, fremdeles ansett som å være det viktigste verktøyet for læreren i klasseromsundervisningen.

Videre vil denne studien undersøke om mulighetene for å fremme det personlige engasjementet til studentene i tråd med teorier om interkulturell kompetanse og *Bildung*. Den andre delen av denne studien undersøker forskjeller i fokus på litteratur i henholdsvis studieforberedende program og yrkesfaglig utdanningsprogram. Det er blitt foretatt en kvantitativ undersøkelse av hvor mange litterære oppgaver som finnes i hver lærebok, samt hvor mange litterære tekster det finnes i hver lærebok sammenlignet med antall sider i lærebøkene. Deretter er det gjort en kvalitativ analyse av de litterære oppgavene, de er blitt tolket og kategorisert i samsvar med Klafki's teorier om *Bildung*: materiale, formale og kategoriale. Senere ble noen oppgaver valgt ut for å redegjøre for hvordan de tre ulike konseptene er forstått i oppgaven. Det kategoriale aspektet av *Bildung* er vektlagt, og diskutert grundig, siden denne type *Bildung* var den ideelle for denne oppgaven, i forhold til det personlige engasjementet til studentene.

Hovedtendensene i funnene viser at når det gjelder de litterære oppgavene så er adskillig flere oppgaver knyttet til kategorial *Bildung* i generell studieretning i forhold til yrkesfaglig studieretning. I tillegg viser analysen at det er mer fokus på litteratur i program for studieforberedende, mens det er vesentlig mindre litteratur i yrkesfaglige utdanningsprogram.

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1. INTRODUCTION

1.1. Background to the study

My concern is the increasing focus on testing and competition in schools today, and less emphasis on education and learning related to values, beliefs and attitudes in line with the traditional *Bildung* notion and intercultural competence of Norwegian and European curricula. Meld. St. 28 (2015-2016) Fag – Fordypning – Forståelse. En fornyelse av Kunnskapsløftet. Oslo: Kunnskapsdepartementet[1]. This document evaluates the Knowledge Promotion 2006, when it comes to the content of the reform. However, it does not mention the effect of performance management which is the tradition applied in the Norwegian school system. Performance management is a term applied in the workforce related to how employees' performance is rated against their colleagues, and the notion is that something similar is happening in the school system today, in which the main focus is placed on struggle and assessing the students, and competence aims should be effective and efficient. Nationally, there is little research concerning the effect of the performance tradition, however internationally, there are several studies dealing with the effect of performance management in school education. For example, a Danish study concludes that in the long run this type of management shows very little effect (Østergaard Møller, Iversen & Normann Andersen, 2016), which means for the school results in general, the type of management is not very successful.

Bildung in foreign language education is essential for several reasons. The English subject is stated as a *Bildung* subject according to the Norwegian curriculum, therefore the present study aims to find out how the textbooks' literary tasks could possibly facilitate learners' personal engagement according to intercultural competence and *Bildung*. Are the tests and assignments in the English subject dealing with reproduction of knowledge, which is easily assessed by teachers? Then the teaching is reduced to fragmentary and instrumental situations which reduce the content of the subjects and their potential for developing *Bildung* (Aase, 2005, p. 26). Would the tasks merely ask questions which are easily assessed by the teachers, or would the tasks rather give opportunity to develop *Bildung* and intercultural competence? If the last question is answered affirmative, the students are given a chance to

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[1] Report to the Storting: Subject- In-Depth- Understanding. A Renewal of the Knowledge Promotion. Oslo: The Ministry of Education and Research

develop as whole persons, giving thought for stereotypes, raise awareness of attitudes towards the target culture and also their own culture. Values are different in different cultures, obviously, therefore it is also complicated to assess. However, the discussion in the classroom based on how students look upon the world and different cultures, is highly relevant and important in the foreign language classroom, in addition to being stated in the English subject curriculum.

In the increasing multicultural world we live in the concept of culture has changed from a static concept dealing with mainly British and American cultures, whereas today's perception of culture in the foreign English classroom is a much more floating concept dealing with a globalized world culture that is constantly changing.

Moreover, literature has traditionally been an important part of English as a foreign language (EFL) teaching, and the present thesis aspires to examine how much emphasis there was on literature in the various textbooks, and also explore the literary tasks when it came to how they could promote the learners' engagement when dealing with intercultural competence and *Bildung*. To what extent could the nature of the tasks foster the students' involvement?

The importance of textbooks in the foreign language classroom is something to consider. Even though digital resources are more prominent in foreign language teaching and also other subjects in schools today, the textbook still has a strong position as an essential teaching material in the classroom.

1.2. Previous research

Much of former research has focused on *Bildung* and intercultural competence. The doctoral thesis of Lund, (2007), examined textbooks in the lower secondary school. Krakhellen (2011) has investigated intercultural competence in a multicultural classroom. Further, the master thesis by Andreassen (2014) studied how teachers viewed English as a *Bildung* subject. Hoff (2014) has criticized Byram's model of ICC connected to *Bildung* theories. More recently, Knudsen (2016) has explored textbook tasks and how they can promote intercultural communicative competence (ICC). But my research will take a different angle, as I am more interested in how the quality of the literary tasks can foster learner involvement related to intercultural competence and *Bildung* in Norwegian upper secondary schools. Moreover, the difference in general studies and vocational studies when it comes to

the emphasis on literature, has not been done before, to my knowledge, therefore, in the present study, I will try and come in with this piece of research. I want to examine if the textbooks for general studies have the same amount of literature compared to vocational education textbooks when the two educational programmes follow the same curriculum.

1.3. Research questions and hypothesis

Main research question:

How do literary tasks in textbooks for general studies and vocational studies, foster personal involvement related to intercultural competence and *Bildung*?

Sub-ordinate research question:

To what extent does the emphasis on literature vary in textbooks for general studies and vocational studies?

Hypothesis: I believe there is a difference in emphasis on literary texts and tasks in textbooks between the programme for general studies and the programme for vocational studies in upper secondary school. I think the general studies textbooks have more texts related to literature compared to the vocational textbooks.

As a teacher of English as a foreign language I am interested in the notion of *Bildung* and intercultural competence in schools today. I want to find out if the design of the literary tasks could promote personal involvement of the students related to intercultural competence and *Bildung*, since I consider it to be essential in language teaching. In my experience not many teachers think consciously about *Bildung* and intercultural competence when they teach English as a foreign language.

As a language teacher I was curious to find out the emphasis on literature in different textbooks, because the Knowledge Promotion states that both general studies and vocational studies have the same curriculum and competence aims. Because of this, I wanted to examine the focus on literature in the various textbooks, to try and get some indications on how it is in schools today.

Teachers should think more about educational value and not only instrumental use of languages (Byram, 2008, p.228). Students learn how they can and should engage with the globalized world in which they participate (ibid., p. 229). The notion of democratic

citizenship in which the students should be engaged in an international civil society, is ultimately a way of dealing with values which is an aim for the teachers and the foreign English learning as such.

1.4. Principal findings

In examining four different textbooks, two for general studies, and two for vocational education, written for the English subject in upper secondary school, it was interesting to notice discrepancies in the emphasis on literature. This discovery will be discussed clearly in chapter 4. Furthermore, the interpretation of the literary tasks discloses some tendencies when it came to the various aspects of *Bildung*, some textbooks have the majority of tasks related to formal *Bildung*, whereas others have most literary tasks linked to promoting categorial *Bildung*. The data will be dealt with thoroughly in chapter 4.

1.5. The structure of the thesis

This thesis consists of five chapters. The first chapter starts with an introduction of the thesis. Next, the theoretical background for the subject of the thesis is introduced and the research gap is presented. After that, the research question and sub-ordinate research questions are articulated, and the hypothesis of the researcher is stated. Chapter two continues by discussing the theories employed in this thesis. The next section, chapter three, presents the methods and materials used in this study and limitations are also discussed. Next, chapter four gives an overview of the findings and they are discussed in light of the theoretical background. Finally, chapter five concludes the thesis, summing up the findings and considers suggestions for further research.

2. THEORETICAL BACKGROUND

2.1. Introduction

The present study deals with how literary tasks in four different textbooks can foster personal engagement related to intercultural competence and *Bildung*. Another aim is to show the difference in textbooks for general studies and vocational studies, when it comes to the focus literature has in the various textbooks according to educational program. This chapter presents theoretical background concerning *Bildung* and intercultural competence, together with some aspects of the teaching of literature and how literary tasks have been defined in this thesis.

2.2. Definitions of *Bildung* in a historical context

The German concept of *Bildung* is not easily defined because it has changed over the years and because it holds different associations for different people. Traditionally the term has been thought of as one related to manners, together with being an elitist concept limited to a certain group of people in society (Pieper, 2007, p. 7). In this study the concept is related to education and how literature in English language learning, more specifically literary texts and tasks, can contribute to the learners' development of *Bildung*. It is difficult to assess *Bildung*, however, because it is about appreciating other cultures and at the same time taking a critical look at our own culture, thereby understanding more about ourselves. Generally, *Bildung* is about values, and values are not the same in different cultures, making it problematic to assess. As the English subject in the curriculum is stated to be a *Bildung* subject (*dannelsesfag*, p. 2) it is required that the teachers should consider this in the teaching of the subject. I suspect *Bildung* is taken for granted by many teachers, or supposed to be imbedded in the teaching of literature, as can be seen in Skipevåg Andreassen's master thesis, (2014), where she has studied how different teachers view English as a *Bildung* subject.

Presenting different perspectives of *Bildung,* definitions by various scholars will be discussed. The following is by a German scholar:

> *Bildung*… "means developing and bringing out the full potential of a human
> being, based on his/her nature, but stimulated and structured by education (nurture).
> This dynamic concept encompasses the product or relative state reached by a human
> being as well as the process of becoming educated/becoming one's own self. During this
> process the mental, cultural and practical capacities as much as the personal and social

competencies are being developed and continuously widened in a holistic way." (Pieper, 2006, p. 5)

Another scholar, Laila Aase, sees *Bildung* as "a process of socialisation that leads to understanding of, a mastering of and participation in common, valued forms of culture. This comprises both ways of thinking, a potential for action and knowledge within a varied field" (Aase, 2005, p. 17, my translation).

The concept of classical *Bildung* goes back to the Greek ideal, combining personal growth and knowledge. Klafki (2001) states that the German concept of *Bildung* was developed by philosophers and intellectuals such as Goethe, Schleiermacher, Hegel and Humboldt in the period between 1770 and 1830, known as German idealism. Similarly, in this period pedagogy was established as an independent science separated from philosophy. Further, Klafki claims that the main intention behind all theories of *Bildung*, is the focus on self-determination, the ability of independent thinking, autonomy, and to make self-determining decisions (2001, p. 32, my translation). However, the *Bildung* concept is too subjectivist and deficient without some factors such as humanity and objectivity. The objectivity of cultural 'activities' is important here in the broadest sense of the word, including political activities, moral rules and norms, aesthetics, philosophy and religion. It was decisive that this understanding or kind of *Bildung* was valid for all students, irrelevant of class or place in society. Wilhelm von Humboldt (1956) proclaimed that education should be for all, an innovative perspective at that time.

2.3. *Bildung* in education

People have many different connotations when they think about *Bildung* today. The original meaning was that of an elitist concept for the upper class related to manners and behaviour. One part is *Allgemeinbildung* (general education or general *Bildung*) my translation) which consists of the minimum of knowledge a human being has in relation to the whole person, as Pestalozzi expressed in his famous formula: '*Bildung* of the head, the heart and the hand' (Klafki, 2001, p. 45).

However, when *Bildung* is mentioned in connection with the learning of English as a foreign language, the concept is not only about manners and behaviour, but also about how language is used in a cultural setting to provide a deeper understanding of oneself and other. In that sense, *Bildung* is closely linked to intercultural competence and values and attitudes.

Jerome Bruner (2003) looks upon teaching and education as cultural processes. Through the notion of *culturalism,* Jerome Bruner talks about the importance of culture in understanding and interpreting or constructing reality, he highlights the fact that learning and thinking are always situated in a cultural framework and always dependent on cultural resources (Bruner, 2003, p. 16, my translation). In the learning process, a story in the subjects of history, science, religion or literature could be told from many different perspectives; the students should not be presented with a single story, because there are many viewpoints, termed as the polyphony of interpretation. According to the *Bildung* project in the curriculum, there should be room for logical and also critical thinking, a certain way of perceiving the world, therefore matters such as reflection, attitudes and identity building are important in a learning situation.

As stated above, *Bildung* is difficult to explain, and even more to assess, because it deals with values, and in our pluralistic society it is difficult to set up a common set of values to be agreed upon. However, according to Pieper (2007), European tradition tends to have a set of common values that are treasured, such as "respect for tradition of knowledge, art and scientific thinking, judgement, tolerance and generosity towards others, critical thinking and exploration of own reasoning, flexibility of mind, courage in expressing personal opinions" (p. 8). In the curricula these aims are to be reached through the content of school subjects and the social interaction in the classroom, and literature is an important component in this. And in the present study, the quality of the literary tasks could prove to be vital in order to gain these values related to *Bildung*.

2.4. Klafki's theories

Klafki claims that the historical concept of *Bildung* in Germany since the 19th century has been used to characterize the aim of *Erziehung* (nurture). He further states that many authors have looked upon *Bildung* as too elitist and an undemocratic ideal, but Klafki meets this criticism by explaining that *Bildung* has to be seen in the context of the society in which we live (p. 168).

Klafki presents two groups of *Bildung* theories, material and formal. Material *Bildung* is based upon what to be learnt, it is seen as objective and content is central. The focus here is on the canonical content; examples within the English subject could be classical texts and exams where students reproduce what they had learnt. Teaching practices of drilling, memorizing and reproducing are part of this group.

The other group is formal *Bildung*, in which the focus is on the learner rather than the content, personal development is the goal here, and the subjective aspect of education is emphasized. This tradition looks at the process in which the student develops *Bildung*, and here it means to learn to master different tools, for example how to use a dictionary or an encyclopedia, in addition to learning how to develop skills, ways of thinking and values. Learning strategies and meta- learning belong to this group.

Klafki introduces his own concept, categorial *Bildung*, in which a physical and mental reality has been opened up to a human being; this is the material or objective aspect. At the same time, this human being has opened up for this reality, which is the formal or subjective aspect of *Bildung*. Klafki regards *Bildung* as holistic, (p. 186), it is not partly material *Bildung* on the one hand and formal *Bildung* on the other. *Bildung* is not only learning about something but also learning from and through something. Klafki utters that exemplary learning is both subjective and objective and the selection of exemplary content is essential. The students should learn through examples, which means that something specific represents something general. In addition, the students have to be engaged in what they do, (p. 189).The aspects of the selection of exemplary content and the personal engagement of the students are highly valid for the present study, where the aim is to try to examine how the quality of the literary tasks in textbooks can foster personal involvement related to intercultural competence and *Bildung*.

Further, by working their way from the general to the specific, learners gain insight into a connection, an aspect, dimension, and at the same time a strategy , a perspective or an approach that have not been accessible earlier (Klafki, 2001, p. 177). Thus, the learner is given strategies for solving future tasks, and different perspectives on how to approach the learning situation. Through exemplary learning, the students see the subjects in a larger interrelationship, and they are capable of comparing different subjects and in that way strengthening independent learning (p. 179). The learners' personal experience, dialogue and negotiation are important in categorial *Bildung*, as there is interaction between the students' personal life experiences and reality based on the content of the school subject.

Moreover, the importance of historical context in order to obtain categorial *Bildung* is highlighted by Klafki, all content has to be related to the national patrimony or the cultural heritage as such.

Altogether, the definition of *Bildung*, with material *Bildung,* on the one hand, focuses on canonical content and the objective aspect, whereas formal *Bildung,* on the other hand, focuses on the learner, dealing with the subjective aspect of education. Furthermore, Klafki's categorial *Bildung* and exemplary learning, which is both subjective and objective is essential when it comes to discussing learners' personal involvement related to the tasks in the textbook.

2.5. Cultural competence and Byram's model of ICC

As my research question is concerned with how learner involvement is related not only to *Bildung* but also intercultural competence, a brief note on the concept of culture in general is pertinent. Kramsch states that "culture has always been an integral part of language teaching" (2006, p. 11), and looks upon culture in language study by means of the modernist and the post-modernist perspective. (In that way every text in the textbook is related to culture).

2.5.1 Culture

When dealing with the modernist perspective in language study culture is seen firstly as a humanistic concept, secondly as a sociolinguistic concept and thirdly as an intercultural concept. The humanistic concept is related to 'big C' culture, that is the literary canon, taught traditionally with standard national languages. But in the 1980s the focus changed to involve communication and interaction in social contexts and the sociolinguistic concept of 'little c' culture became more predominant. This notion relates to "native speakers' ways of behaving, eating, talking, dwelling, their customs, their beliefs and values" (ibid, p. 13) which is a more pragmatic view of culture as a way of life. The concept of the intercultural which concerns social relationships with people of another country, is naturally important in communication and in education studies, and will be dealt with more in detail in sub-chapter 2.5.2.

Discourse, identity and power are emphasized in the post-modernist perspective on culture. Here the importance of language as a sign of cultural identity is highlighted. In the present paper it is in congruence with the notion of *Bildung* where the essence is developing identity related to values and attitudes by means of activities in various textbooks.

The concept of culture has changed from being regarded as a static entity to the postmodernist view which focuses on the "subjective, portable and variable concept", thus, culture is seen as a way of belonging and as identity, Kramsch (2006, p. 8) is in line with the

identity issue stated in the Core Curriculum mentioned later in section 2.8.2. Fenner in Eisenmann & Summer (2012, p. 376) argues that approaches emphasizing the individual regard culture as "dynamic and dialectic, in other words, learners are influenced by a culture while simultaneously influencing that culture". Furthermore, the term 'culture' has become more and more complex, and it means different things to different people. "Culture is embodied history. Theoretical perspectives on the cultural dimension of language research have thus drawn their inspiration from feminist and post-structuralist theories of the subject" (Kramsch, 2006, p. 23). This will be touched upon in connection with research paradigms in chapter 3.1.1.

2.5.2 Intercultural competence

The term 'intercultural' emerged in the eighties in the fields of intercultural education and intercultural communication (Kramsch, 2006, p. 14) to encourage dialogue and cooperation in a European setting within language study. In Scandinavia and Germany the concept of intercultural education as a part of a humanistic education has had a special focus. In foreign language education, the concept of intercultural learning has emerged in recent decades in Europe alongside the concept of communicative competence. Byram (2008) provides an analysis of the difference between being bicultural and acting interculturally in order to understand the meaning of intercultural competence. The term 'intercultural speaker' is interesting in that respect, because Byram (2008) stresses the importance of "acting interculturally", where two cultures are brought together and the differences and similarities related to one another, which includes 'mediating' between oneself and other. The term 'acting as mediator' distinguishes 'intercultural' from 'bicultural' since the latter does not need to involve the act of mediating. Paulston (1992) asserts that being bicultural could mean to change behaviour at a surface level, without changing values at a deeper level. Acting interculturally, however, is about a disposition to suspend those deeper values, at least for the time being in order "to understand and empathise with the values of others that are incompatible with one's own" (Byram, 2008, p. 69). This is essential, as 'acting interculturally' pre-supposes certain attitudes, knowledge and skills that need to be learnt. This point is again related to *Bildung*, which is further related to values, as discussed previously in sub-chapter 2.3. The factors of Byram's model are affective and cognitive as well as behavioural, as indicated by the model below.

Byram's model of intercultural communicative competence (ICC) is extensively used when discussing intercultural competence in the foreign language classroom (Byram, 2008, p. 69). The model consists of the following aspects:

- *Knowledge*: of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction (*savoir*).
- *Attitudes:* curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (*savoir être*).
- *Skills of interpreting and relating*: ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own (*savoir comprendre*).
- *Skills of discovery and interaction*: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under constraints of real-time communication and interaction (*savoir apprendre/faire*).
- *Critical cultural awareness/political education*: an ability to evaluate critically and on the basis of explicit criteria perspective, practices and products in one's own and other cultures and countries (*savoir s' engager*).

In Byram's model, it is *savoir être* and *savoir s' engager* which are the elements that are most important to the present study because of their connection with the concept categorial *Bildung*. *Savoir être* concerns attitudes of the intercultural speaker, where willingness to engage with otherness and question values and presuppositions in cultural practices are some examples of objectives in this factor (Byram, 2008, p. 230).

'Critical cultural awareness'/*savoir s' engager* is asserted as the central concept in the definition of intercultural communicative competence (ICC) (ibid. p. 162) and the most educationally significant of the *saviors* (Byram, 2008, p. 236). In the full definition of this factor, the point concerning interaction and mediation of intercultural exchanges is relevant and relates to *Bildung*, where the speaker is aware of possible conflicts and differences in values and beliefs, nevertheless managing to negotiate in order to achieve agreement and acceptance (Byram, 1997, p. 64). Further, in the definition of critical cultural awareness, comes the importance of individuals being aware of their own ideology, and the need to be explicit in one's criteria of evaluating other people's actions, or the documents and events of other cultures. The engagement of the individual with people of other ideologies is promoted,

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in the definition of critical cultural awareness, to look for common ground where possible, but also to accept difference. The aspect of *savoir s'engager* is linked to the European tradition of critically questioning all learning that is offered, and critically evaluate the society one lives in, it is in its broadest and fullest sense political education/*politische Bildung* or 'education for democracy'(Byram, 2008, p. 236).

2.6. Learner involvement

Pieper states that a *Bildung*- perspective means "to be able to accept and live with difference and controversy in society and to meet "the other" with respect" (2007, p. 9). The importance of literature as a tool to enhance tolerance towards other people and generosity in meeting differences of opinions is highlighted in her article. And with that in mind this thesis aims at examining literary tasks in different textbooks, and how the learners' involvement could be activated depending of the quality of the tasks.

The focus on learner involvement is due to the fact that several theorists claim that in order to achieve real communication, students need to engage actively with the text. Ricoeur, for instance states that texts must encourage learners to communicate, the text then being the third participant in the communication process (1992). Similarly, Iser, defending Reception Theory, which originated from German hermeneutics, takes the theoretical stance that the reading process is seen as "a dynamic *interaction* between text and reader" (1978 p. 107). The dynamics between text and reader is of high pedagogical value because it "recognizes the student as a corresponding and equivalent player in the negotiation of the textual meaning" (Ahrens in Eisenmann & Summer, 2012, p. 185). Moreover, the reader can formulate the meaning of the text and at the same time "express his reactions to the textual appeals by transforming the meaning of the text" (ibid.). The reading process entails producing meaning based on the multiple voices of the text (Fenner in Eisenmann & Summer, 2012, p. 379). It is described as a dialogic process, in which the learner analyses the text as a cultural language item, and the learner becomes a participant in a creative dialogue. Thus the learner has opportunity to develop knowledge about Self and Other, intercultural competence and personal growth, which are all essential aspects of *Bildung* (ibid.). This reader-response theory can again be related to Klafki's categorial *Bildung,* emphasizing that all content has to be related to today's society and seen in a historical setting. Gadamer (1979) is concerned with the same issue, the reader's horizon encountering the horizon of the text.

In this research project the main objective was to find out how the textbooks focused on promoting *Bildung* and intercultural competence by means of the literary tasks, triggering the real life discussion in which students reflect on the text and negotiate meaning, using their background and experience to look upon the other, thereby forcing the "reader to reflect on his own culture and identity, and giv[ing] the learner a chance to see himself from the outsider's point of view" (Fenner, 2001, p. 39). Thus I have tried to examine which opportunities the tasks give for learners' personal involvement linked to intercultural competence and *Bildung*. Or if the tasks only asked for reproduction of the texts which in turn does not give room for learners' engagement and facilitates little pedagogical outcome when it comes to educating the whole person in terms of Klafki's concept of categorial *Bildung*, which is the ideal in this study.

2.7. Language learning theory

'Dialogism', the concept generally associated with Bakthin declares that both culture and developing intercultural awareness are defined as inherently dialogic concepts (Bakhtin 1981). In Bakthin, dialogue is seen not only as verbal face-to-face interaction, but also involves any other verbal communication, such as the written word, for example (Lantolf & Thorne, 2006, p. 10).

Falzon in *Foucault and Social Dialogue* (1998, p. 36) asserts that the fundamental encounter with the other is understood as a dialogue, and it is during these encounters the categories of thinking, forms of thought and life are to be altered. Falzon further utters that our encounter with the other is not passively acquired: "There can be no access to the other without our actively organizing the other in terms of our categories (ibid, p. 37). That means that what we believe in, what we have experienced, shape our view of the other. Falzon (ibid, p. 38) continues that our interpretations of the world are provisional and none are final. "Interpretations emerge and are transformed in the course of an ongoing interplay between ourselves and the other". Moreover, this social dialogue where the other is organized in terms of our categories, how different people interpret the world, is a cognitive process contributing to personal growth of a human being linked to *Bildung*, and also contributing to strengthen the active citizenship mentioned in the English subject curriculum, see section 2.8.2.

Vygotsky's research has been vital in second- and foreign-language developmental processes and pedagogies (Lantolf & Thorne, 2006). Language development and use play a central role in Vygotsky's theory of mind. He stresses the importance of social interaction in

learners' development, collaboration in our democratic school system, using peers, teachers, and establishing groups in the classroom.

Vygotsky's Zone of Proximal Development is seen as a tool through which the internal course of development can be understood. The Zone of Proximal Development

"…is the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers"(Vygotsky, 1991, p. 86).

Further, he talks about the intellectual processes awakened by school learning, which could be linked to the concept of *Bildung*, where the holistic principle of educating the whole person is central.

Vygotsky ties up the connection between culture and dialogue, as "culturally constructed meaning is the primary means that humans use to organize and control their mental functioning" (Lantolf & Thorne, 2006, p. 1). It is important that there is a flexible, dynamic approach to culture taking place in order to increase communicative culture and build relations, which is important in the foreign language classroom, where students have different backgrounds and different perspectives of the world.

2.8. Curricula

In this section there will be a presentation of the most important curricula for this research project. First of all, the *Common European of Reference for Languages* (2001) is necessary to discuss as it is the basis for foreign language teaching in many European countries. Next, since it a Norwegian study, it needs to adhere to the Norwegian curriculum where the general part states that the English subject is a *Bildung* subject.

2.8.1 Common European Framework of Reference for languages

European curricula are based on the *Common European Framework of Reference for Languages* (CEFR 2001). In order to achieve curriculum aims, the textbook is important in providing good texts. Fenner (2012, p. 372) argues that tasks are even more important for developing skills and competences. That is one of the reasons for my investigation of tasks in textbooks.

Also, the *Framework* emphasizes the learners' need for several competences in order to have the ability to communicate effectively. There are different aspects of communicative competence, in addition to linguistic competence learners have to develop intercultural competence. The latter deals with intercultural awareness, which "covers an awareness of how each community appears from the perspective of the other, often in the form of national stereotypes" (p. 103). Additionally, the learner needs to have an awareness of the relation of home and target cultures in order to develop "an appropriate intercultural competence" (p. 104). Bøhn &Dybedahl (2009) state that intercultural competence is about being able to "communicate effectively in an appropriate manner (my translation).

2.8.2 The Norwegian Curricula

The Quality Framework in The Knowledge Promotion 2006 (*LK06*) summarises and elaborates on the provisions of the Education Act (1998) and its regulations. Some of the ideas mentioned in the Core Curriculum are the capacity of critical thinking, and to develop ethical, social and cultural competence. Additionally, in the Learning Poster, personal development and identity, democracy understanding and active citizenship should be stimulated (my translation).

The role of *Bildung* in the English subject curriculum was more clearly stated in the L-97 curriculum, (p. 279) where it says that the foreign language subject is not only about skills, but also about *Bildung*, socialization and developing awareness about language and culture. However, *LK06* is not that explicit, stating vaguely that the English language subject is both a "redskapsfag og et dannelsesfag". These concepts have to be interpreted, but it could mean that the English subject is both "a tool", as a help to something else, in addition to being a cultural subject/"and a way of gaining knowledge and personal insight", and also related to culture. The subject curriculum continues by describing how communicative and language skills and cultural insights could promote interaction, understanding and respect between people of different cultural backgrounds. Again, these aspects lead to general *Bildung* strengthening citizenship and democracy.

The fact that the curriculum for different subjects chooses the term competence instead of knowledge implies that the concept *Bildung* has a wider scope, because *Bildung* is based on knowledge, but it is more than knowledge, it involves reflection, understanding and creativity, not only reproduction of what one has learnt, involvement is needed in order to achieve *Bildung* as stated in the research question previously in chapter 1 (Introduction).

The purpose section of the English subject curriculum states that "literary texts in English can instill a lifelong joy of reading and a deeper understanding of others and of oneself", (p. 2). It further expresses that "development of communicative language skills and cultural insight can promote greater interaction, understanding and respect between persons with different cultural backgrounds. Thus, language and cultural competence promote the general education perspective and strengthen democratic involvement and co-citizenship",(p. 11). The last line regarding "the general education perspective" is interpreted to be a part of *Bildung*, further emphasized when talking about strengthening democratic involvement and co-citizenship. This is in congruence with the notion of *Bildung* as "a process that concerns personality and the learner's development in a holistic way" (Pieper, 2007, p. 10).

2.9. The role of literature in foreign language teaching

When it comes to teaching literature, Carter & Nunan (2001, p. 182) mention three different models: the cultural model, the language model, and the personal growth model. The personal growth model is the most learner centred model, in which the students can engage actively with the text, and emphasis is given to the "personal enjoyment and emotional gain students can procure by engaging with such texts" (ibid.) Moreover, Ibsen (2000, p. 142) states that the reading process could be seen as 'aesthetic' reading, where the reader uses emotions and experiences in order to interact with the text. Thus, these issues are related to the concept of *Bildung*, where personal growth is one of the traits, and learner involvement this study is trying to discover dealing with literary tasks in textbooks.

In addition, the personal growth model is linked to Byram's before mentioned factors in intercultural communication. One of the factors is attitudes (*savoir être*): "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (2008, p. 230). Byram mentions that these attitudes of curiosity and wonder are sometimes shown in the classroom, where students are willing to improvise in using the language which requires involvement. Moreover, another factor of Byram's model, education (*savoir s'engager*) dealing with political education and critical cultural awareness is relevant in this context. Byram stresses that the important point here is that "the intercultural speaker brings to the experiences of their own and other cultures a rational and explicit standpoint from which to evaluate."(ibid). Here the teacher can help students develop their intercultural competence, by uncovering stereotyped and prejudiced views in the classroom, aiming for a willingness for learners to learn and understand more.

According to Fenner (2012, p. 382), "many textbooks seem to lack a basis related to recent theories of culture, intercultural competence, literature, and dialogue linked with theories of language and language learning." Moreover, "language learning, more than any other school subject plays an important part in personal development, as it is through using language we develop our thinking" (ibid.). Vygotsky (1986) states that "Thought is not merely expressed in words; it comes into existence through them", (p. 218). The importance of using language is highlighted as a means to developing yourself. In order to be communicating in class, the learners need something to discuss, and then the topic should be engaging for the students, which brings me back to the quality of the literary tasks in the textbooks. If the tasks presented in the textbooks only deal with surface information to state what the story is about, then the students are not asked to reflect on the text, there is no engagement, no authentic dialogue, no communication; consequently, intercultural competence and *Bildung* are not developed.

2.10. Textbooks and tasks

According to several research reports the textbook is seen as very important in Norwegian classrooms, Juuhl, Hontvedt & Skjelbred, (2010, p. 20) state that studies after the Knowledge Promotion 2006 (LK06) conclude that textbooks still play a dominant role in the classroom. Similarly, Hodgson (2010, p. 3) declares that the textbook, together with the curriculum are the most important resources in planning the teaching. Although there is an increasing use of digital tools, textbooks play a dominant role in working with the English subject. That is why I chose to examine textbooks in this study, because even if digital learning resources are increasingly used in the foreign language classroom, textbooks still are highly relevant in the teaching of English as a foreign language.

2.10.1 Literary tasks

Since my research question deals with literary tasks and how they can inspire engagement in learners, some theoretical perspectives on tasks within language education will be presented in the following section.

Samuda and Bygate (2008) argue that a task engages holistic language use: "through engaging with a task, learners are led to work with and integrate the different aspects of language for a larger purpose" (p. 8). The definition of 'task' as provided here is based on the

notion of 'task' as a pedagogic tool for second or foreign language learning. This is a definition of task, according to Samuda and Bygate (2008, p. 69):

> A task is a holistic activity which engages language use in order to achieve some non-linguistic outcome while meeting a linguistic challenge, with the overall aim of promoting language learning, through process or product or both.

Kilpatrick and the project method proposed that "'the purposeful act' should be made the unit of instruction. This would prepare the child for life as a democratic citizen" (ibid, p. 23-24). Again the connection is closely linked to *Bildung* as described in sub-chapter 2.4 as this approach is concerned with holistic learning through purposeful and relevant activities.

When it comes to literature and the structure of the tasks, Wiland (2000) argues that comprehension questions could function merely as a means of discipline rather than as motivation for a serious treatment of the text. Although the teacher needs a didactic way of facilitating the reading process in the classroom, "the joy of reading and understanding is not measured in comprehension questions" (p. 210). In this way the learners are tested for surface information concerning the story line, instead of engaging the students at a personal level, giving room for possible identification based on experience and background.

Moreover, Wiland (2000) defines fiction as not only a way of communicating knowledge, but when the communication succeeds "basically stages encounters within the personality of the reader, expanding horizons, challenging prejudices as well as confirming beliefs. Reading is getting to know yourself" (p. 213).

In the present study, the emphasis has been on investigating to which extent the literary tasks in the textbooks require personal involvement. In analyzing how the tasks proposed involvement on behalf of the learner, an important issue was the nature of the questions asked in the literary tasks. Were the questions asked only to deal with superficial information of the text, like the name of the author or the protagonist? With these objective questions the students do not get involved in the same way as if the questions are subjective, for example: Why do you think X did this? How do you think the child feels? And why do you think he said this? In a task with these types of questions students have to engage actively with the text, using her or his different perspectives and stances in order to resolve the task. The nature of the questions was a guideline in interpreting the literary tasks according to the different aspects of *Bildung*: material, formal or categorial.

Literature should educate the whole person, according to *Bildung* theory, and I was interested in finding out if the literary task could encourage learners to engage actively with the text in order to develop intercultural competence and *Bildung*.

Bredella (2006) in his article on intercultural understanding declares that the literary text evokes empathy. If the learners read at text, and then are able to see the world through the eyes of the characters, their attitude might change. Therefore, literature, and in this case, literary tasks in the classroom, could raise the students' awareness and promote tolerance towards other people, and combat stereotyping.

2.11. Chapter summary

In this chapter there has been a presentation of the theories which are the foundation for the empirical analysis. Klafki's theories of material, formal and categorial *Bildung* have been dealt with in some detail, and Byram's model of intercultural communicative competence has been presented. Different curricula valiant for this study have been discussed as they are important for *Bildung* theories. In addition, some perspectives of learner involvement have been debated, and also some concepts related to literature in language teaching have been defined. Textbooks and tasks have been touched upon, and also literary tasks in the textbooks have been defined and discussed.

3. METHODS AND MATERIAL

3.1. Introduction

As presented in chapter one my research question examines to which extent literary tasks in textbooks encourage personal involvement related to intercultural competence and *Bildung*. The sub-ordinate research question investigates the emphasis on literature in textbooks for general studies and vocational studies.

This chapter will first give a brief indication of research paradigms in general and their importance for the present research process. Next, different research methods will be commented on: qualitative, quantitative and mixed methods. Research designs, which are the specific procedures involved in the research process, will then be presented. The materials section will discuss the research materials employed and finally ethical concerns and limitations will be discussed briefly.

3.1.1 Research paradigms

In his book *Doing qualitative research in education settings* (2002, p. 12) Hatch states that novice researchers should take a deeper look at their belief system before starting their study. Researchers should face their ontological beliefs related to what the nature of reality is, and epistemological concerns dealing with what can be known and the relationship of knower and known beliefs. Hatch divides research paradigms into five different categories: the positivist, the postpositivist, the constructivist, the critical/feminist and the poststructuralist paradigm. According to metaphysical beliefs and Hatch's categorization, my worldview is closest to the constructivist or the poststructuralist paradigm. Constructivists believe that universal and absolute realities do not exist, but that the world is made up of subjective realities. In the constructivist paradigm multiple realities exist and are "inherently unique because they are constructed by individuals who experience the world from their own vantage points" (2002, p. 15). Further, the products or methodology to be used are related to hermeneutics. Hermeneutics are related to the theory and methodology of interpretation. The constructivist paradigm corresponds to my research method in which the literary tasks in the textbooks will be examined based on interpretations. The main objective of this study is to interpret tasks related to potential learner involvement, rooted in theory, and it is clear that the subjective judgements of the researcher are vital to my study which stresses interpretation (Wolcott 1994). Hatch continues (2002, p. 189) that "Interpretive analysis fits most

comfortably with the assumptions of the constructivist paradigm". It is the researcher who constructs the explanations and other interpretations are possible. This matter is cogent for the present study as the interpretations determines the findings, and other explanations can be possible. Moreover, the concern in this study, related to intercultural competence, where culture as a concept is seen as dynamic and dialectic (sub-chapter 2.5.1), and realities are constructed and co-constructed, and culture as a variable concept is highly visible in the teaching of English as a foreign language.

Jerome Bruner and culturalism (sub-chapter 2.3) stresses the importance of culture in understanding and interpreting or constructing reality, and learning is always situated in a cultural framework and dependent on cultural resources, which is another argument for the constructivist research paradigm in this thesis.

The poststructuralist paradigm, on the other hand, is difficult to get involved with, since, as Hatch claims, it is "an antiparadigm because its tenets can be used to deconstruct all of the paradigms above" (2002, p. 17). The poststructuralist research paradigm fits me when it comes to the textual representations, the discourse of the literary tasks will be examined. The reflexivity of the researcher is important in this paradigm, as the researcher is seen as prominent in the research and writing process (2002, p. 19). Contrastingly, I do not believe in the nature of reality saying that order is created in the minds of people to find meaning in a meaningless universe.

Presenting a different view on paradigms in general, Guba and Lincoln state that the "received view" in science focuses on "efforts to verify (positivism) or falsify (postpositivism) a priori hypotheses, most usefully stated as mathematical (quantitative) propositions that can easily be converted into precise mathematical formulas expressing functional relationships" (1994, p. 106). Moreover, the general opinion prevails that only quantitative data is ultimately valid, or of high quality. Further, Guba and Lincoln argue that there have been many critiques of the received view, but it will not be outlined in this paper.

The aforementioned authors have a slightly different way of grouping *inquiry* paradigms, as they call it, because it defines for inquirers what they are about, and what falls within a legitimate inquiry. Similarly to Hatch, Guba and Lincoln state that constructivism is a paradigm dealing with local and specific constructed realities, and the methodology is hermeneutical and dialectical; constructions are compared and contrasted through a dialectical interchange. "The final aim is to distil a consensus construction, "(p. 111).

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However, Guba and Lincoln place the poststructuralist paradigm as a sub-category under the term *critical theory*, a blanket term denoting several alternative paradigms. What these paradigms have in common is the "value-determined nature of inquiry". The authors assert that paradigm issues are crucial; every inquirer should explain which paradigm guides her or his approach before commencing a study (p. 116). However, the post-structuralist research paradigm could be valid for this study, because it is linked to the post-modern perspective in the teaching of English, in which culture has been resignified as a post-modernist concept referring to discourse, identity and power (Kramsch, 2006, p. 16, and sub-chapter 2.5.1). Moreover, theoretical perspectives on the cultural dimension of language research have drawn inspiration from feminist and post-structuralist theories of the subject.

In looking at differences in textbooks related to vocational and general studies, quantitative data was needed as a framework before studying the qualitative data extensively. In mixing methods there was a problem with my worldview, the broad philosophical assumptions researchers use when conducting a study, and the 'compatibility' between worldviews and methods. Quantitative methods, for instance objective measurement, belonged to one worldview, whereas qualitative methods, e. g. subjective observation, belonged to another worldview. Creswell (2009, p. 567) states that the conclusion concerning mixed methods research is untenable because a single worldview does not exist for the inquiry. A mixed method research method is applied for this study. First, the counting of the literary texts and tasks in each of the four textbooks is related to a quantitative method. Next, the literary tasks are interpreted based on a set of fixed criteria, which is the qualitative part of the study. Finally, some tasks have been chosen as examples of the three categories of *Bildung*, and these tasks have been discussed in detail according to learner engagement related to intercultural competence and *Bildung*.

3.1.2. Choice of methods

Depending of the nature of the problem to be investigated, there is essentially a distinction between quantitative and qualitative methods. A quantitative research method is characterized by describing trends or providing explanation of the relationship among variables. In a quantitative study, an extensive literature review is typically seen, as the literature plays a major role in the study suggesting research questions to be asked and justifying the need for the research problem, meaning to use the literature to document the importance of the issues examined in the study. Further, the purpose statements, research

questions and hypothesis in this kind of study are specific, narrow, measurable and observable. It requires also a collection of data from a large number of people using instruments, and a statistical analysis is conducted. The objectivity of the researcher is essential so that the personal biases do not influence the results.

A qualitative research method, on the other hand, is employed if a detailed understanding of a central phenomenon or exploring a problem is the main issue. In this type of study the literature review plays a minor role. Further, the research question is stated in a broad and general way, and in analyzing the data text analysis and interpretation are used to find larger meanings. Finally, the role of the researcher is a flexible one, which means that the researcher reflects on her/ his own biases and values and actively writes them into the research (Creswell, 2012, p. 32). It may also be the case that the researcher discusses her/his own experiences and that her/his cultural background affects the interpretations and conclusions drawn in the study (ibid.). Creswell (2012, p. 262) states that "qualitative research is 'interpretive' research, in which you make a personal assessment as to a description that fits the situation or themes that capture the major categories of information".

However, Creswell states that the two methods are not necessarily "two end points in a dichotomy, but rather as different points on a continuum" (2012, p. 33). Studies could have traits from quantitative research as well as some elements from qualitative research.

A third method is the combined quantitative and qualitative research designs, typically *mixed method designs* in which a combination of quantitative and qualitative data is employed in order to explain and fully understand a research problem. Similarly*, action research designs* often apply both quantitative and qualitative data, but focus on practical education problems faced by individuals (Creswell, 2012, p. 34).

Then there are certain procedures or strategies for the research process: the data collection, data analysis and report writing, which are called *research designs* (Creswell, p. 34). I have made use of a combined quantitative and qualitative design in my study, further the mixed methods design is employed to provide a better understanding of the research problem than either method by itself.

The main research question is related to how literary tasks can foster personal involvement and *Bildung*. The sub-ordinate research question is about how the emphasis on literature varies in textbooks for general studies and vocational studies. Consequently, I

summed up the amount of pages allocated to literature in the four textbooks, based on the total number of pages of each textbook, as some of the textbooks were considerably longer than others. Then I could find the percentage of literature in each textbook in relation to other texts, such as factual texts, history and news reports. Next, all literary tasks in the chosen textbooks were counted: two for vocational studies and two for general studies. Thus, I could detect differences in the number of literary tasks in the four textbooks, in the vocational textbooks on the one hand and the textbooks for general studies on the other hand, trying to answer the sub-question in my study. The counting of tasks is related to a quantitative method, and the results are presented in tables. Thereby, the quantitative analysis gives an accurate picture of the number of literary tasks in the textbooks, and the literary tasks are used as a basis for categorizing the tasks, according to Klafki's three concepts: material, formal and categorial *Bildung*. Linked to categorial *Bildung,* Byram's model of intercultural communicative competence (ICC), and more specifically, the factors *savoir etrê* and *savoir s'engager* have been discussed.

However, the main goal of my research was to try and discover to which extent the literary tasks triggered learner involvement, so that the students could use their personal experience and different backgrounds to actively participate in the discussion of the text thus promoting intercultural competence and *Bildung*. In this analysis some tasks were selected as examples of how the quality of the tasks could foster intercultural competence and *Bildung* in the foreign language classroom. The tasks were interpreted and discussed in detail in relation to the two concepts in Byram's model of intercultural communicative competence, *savoir être* and *savoir s' engager*. I also needed to give an example of at least one task in which the tasks did not deal with the two concepts.

The sub-ordinate research question reviews the emphasis on literature in the different textbooks, according to if the textbook was intended for programme for general studies, or whether the textbook was written for vocational education programmes. In the English subject in upper secondary school all programmes adhere to the same curriculum, and consequently have similar competence aims. Therefore it is interesting to detect any disparities in the various textbooks. My hypothesis was that there was more emphasis on literature in the textbooks for general studies, than in the textbooks for vocational studies. This investigation was carried out by counting the number of pages dealing with literature in each textbook, and thus being a purely quantitative research.

In my study, I have given the qualitative data more weight than the quantitative data, as the qualitative data is emphasized in the purpose statement, but also in the collection process there was more attention to the qualitative data, as a multi-layered thematic analysis was performed. This aspect concurs with Creswell (2009), who claims that priority is vital in mixed method designs, which means that the researcher places more emphasis on one type of data than on other types of data in the research and the written report.

3.2. Summary of the research paradigms and methods section

I have employed a combined research method, 'mixing' both quantitative and qualitative methods in a single study. The quantitative part of the study was the process of counting all the literary texts and tasks in each textbook, to find out how many there were and to find differences between textbooks. The curriculum is the same for both general studies and the vocational programme, therefore it was of interest to examine any potential differences in the number of literary texts and tasks.

The qualitative part of the study was to try to find out if the literary tasks in the textbooks could foster personal engagement related to intercultural competence and *Bildung*. This was done by using the Klafki's concepts of *Bildung*: material, formal and categorial *Bildung*. The last one is Klafki's own notion, and the ideal form of *Bildung*. Intercultural competence is linked to categorial *Bildung*, but *Bildung* is obviously more comprehensive than intercultural competence. These issues will be discussed more thoroughly in connection with the categories in sub-chapter 3.5. Besides, I wanted to find out if there were any distinct differences in the quality of the literary tasks, related to encouraging learner involvement.

3.3. Materials

The present thesis examines four different textbooks in the subject English as a foreign language in upper secondary school. The textbooks are from the three largest publishers in Norway: Cappelen Damm, Aschehoug and Gyldendal. The textbooks chosen were from two different programmes. The analysis has distinguished between programme for general studies and vocational studies, to see if there is difference in emphasis when it comes to literary texts. Two textbooks are connected with general studies: *Targets* (Haugen et al., 2009) published by Aschehoug and *Access to English* (Burgess & Bowles Sørhus, 2013) published by Cappelen Damm. The other two are related to vocational studies, *Tracks Engelsk for yrkesfag* (Burgess, Fuhre, Sjøvoll, Moen & Murray, 2013) published by Cappelen Damm. This is a textbook

covering all different vocational courses in both years one and two in upper secondary school while *Skills* (Langseth, Lokøy, Lundgren & Hellesøy 2013) by Gyldendal is a textbook for the education programme for health and social subjects, covering also both years one and two of the English course.

The length of the textbooks also differs, and could be decisive for the number of literary texts. Starting with the textbooks for general studies, *Targets* (2009) contains 319 pages, while the other textbook for general studies, *Access to English* (2013) is 296 pages. Of the vocational textbooks, *Tracks Engelsk for yrkesfag* (2013) has a total of 325 pages while *Skills* (2013) comprises 429 pages.

The web material has not been examined in the present study. The reasons are that some of the websites of the publishers are in my opinion merely repeating the tasks of the textbooks, thereby bringing nothing new to the subject. Of course this is not valid for all websites, it varies according to different publishers. However, because of time constraints, it was not possible to investigate the websites' literary tasks in this thesis.

The students adhere to the same curriculum, even though vocational students spend two years working towards the competence aims, while students on the general studies programme have more English lessons per week, and finish the textbook in one year. I wanted to examine any distinct differences in the quality of the literary tasks, related to encouraging learner involvement. In addition, I wanted to find out if there were great discrepancies in the focus on literary texts and tasks for the two types of programmes. This because my hypothesis was that there is a difference and that there is less emphasis on literature in the vocational textbooks compared to the textbooks for general studies.

In deciding to try to find out how widely the textbooks were used nationwide, it was important to maintain a critical eye on the documents examined. The respective publishers were contacted, and Aschehoug expressed that out of 30 000 students taking the general studies programme in Norway (Vg1 SF) about 16 000 learners are using the textbook *Targets*. That means that over half of all students taking the course are using the textbook from Aschehoug. The other textbook investigated in this thesis was Cappelen Damm's *Access to English*. From the publisher the information was that it had sold a little more than 10 000 copies since it was first issued in 2013. When it comes to *Tracks Engelsk for yrkesfag* by Cappelen Damm, the response was that the textbook has sold in 19 000 copies, but there is no information obtained about how many students who are taking vocational courses. Gyldendal

has not provided any answer concerning their textbook *Skills*. In conclusion, these textbooks are widely used in the teaching of English as a foreign language at the upper secondary school level.

3.4. Literary texts

My strategy was to count all the literary texts in the textbooks and examine the literary tasks. 'Literary texts' are understood as short stories, extracts of novels, poems and song lyrics. Factual texts, film reviews and film scripts have not been dealt with because that would be too extensive for this study. First the literary texts were counted, in order to find out the focus on literature in each textbook according to the number of pages. Then the percentage of literature was shown in each of the textbooks. Next, the literary tasks in each of the texts were counted, and the tasks were interpreted and categorized according to the three aspects of *Bildung*: material, formal and categorial. Then some texts were selected to explore as examples. The tasks chosen were interpreted and discussed in accordance with certain criteria, and the tasks were categorized in order to find out if they had a potential of encouraging the learners' personal involvement, thereby promoting intercultural competence and *Bildung*. The students' personal growth, according to *Bildung* theory, is furthermore developed when learners discuss and use language, in Vygotsky's notion of developing thinking by using language.

Reading literature should educate the whole person, according to *Bildung* theory, and the main interest in this study was trying to find out if the literary tasks could encourage the learner to develop attitudes and values through reading literary texts, more specifically, foreign language teaching should focus on intercultural competencies in a complex, multicultural world (Kramsch, 1993). Further, Byram's concepts of *savoir être* dealing and *savoir s'engager* are vital in a teaching context to find out if the learners' are given the possibility of developing cultural competence. *Savoir être* with attitudes, *savoir s'engager* deals with critical cultural awareness in which one should be ready to suspend disbelief about other cultures and belief about one's own.

3.5. Categorization

The second part of the study, the qualitative inquiry, was related to categorization of tasks. Klafki's theory on *Bildung*, with his didactic perspective was essential in creating categories for the analysis, and I decided to focus on Klafki's three concepts: material, formal

and categorial *Bildung*. Material *Bildung* is seen as objective and content is central, typically adhering to a cultural 'canon' and that the learners should develop a specific way of thinking and independent and critical reasoning is absent. Formal traditions, on the other hand, emphasize the subjective sides of learning. Here the learners' personal engagement in the learning process is essential. Klafki's own ideal form of *Bildung,* categorial, is both objective and subjective, *Bildung* is regarded as holistic. In this lies the central perception of *exemplary* content and in the present study the texts and tasks are the examples. The examples are representative for other literary tasks that could be seen in a greater context by the students, and could be transferable to other subjects. In addition, exemplary learning is based on the learners' experience; therefore the students should be personally engaged in the learning activities.

The last category is called categorial *Bildung*, and intercultural communicative competence (ICC) is inherent in this category. The issue is discussed previously in chapter 2. Further, Byram's model of ICC, and first and foremost the components *savoir être* and *savoir s' engager*, are treated in the same group as categorial *Bildung*, which is discussed in sub-chapter 2.5.2 of this thesis. The reason why I have chosen these two factors is firstly that *savoir être* deals with attitudes, how one relativizes oneself and value others, "curiosity and openness, readiness to suspend disbelief about other cultures and one's own" (Byram, 1997, p. 50). In that sense, Byram highlights that it is the attitudes related to people who are seen as different in terms of cultural meanings, beliefs and behaviours which are at stake here, attitudes more known as prejudice or stereotyping.

Secondly, *savoir s' engager* is concerned with critical cultural awareness, also, Byram (2008) has labelled this component 'the most educationally significant of the *saviors*' (p. 236). In Byram's words, (1997, p. 53): "An ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries". Here it is emphasized that the speaker should explicitly and rationally discuss views about their own and other cultures. (See sub-chapter 2.5.2). The concept encourages independent and critical thinking, which is vital in the development of *Bildung* and also requires personal engagement in the foreign language classroom.

With strong links to theory, I interpreted the literary tasks in order to find out if they could raise the learners' engagement and improve the development of intercultural

competence and *Bildung,* in the teaching of English as a foreign language in upper secondary school.

The tasks in all four textbooks were presented and analyzed according to the three concepts presented above. They were interpreted according to the categories of material, formal or categorial *Bildung* and the model of ICC. Creswell adds that qualitative researchers in representing and reporting data often display their findings visually (p. 277), therefore the results were shown in a comparison table.

3.6. Ethical concerns

In research ethics should be a primary consideration rather than an afterthought, and it should be at the forefront of the researcher's agenda (Hesse-Bieber & Leavy, 2006). Ethical issues are especially important during data collection and in writing reports. Ethical issues in data reporting are concerned with the fact that the researcher should report data "…honestly, without changing or altering the findings to satisfy certain predictions or interest groups "(Creswell. 2014, p. 38). In addition, researchers should publish and disseminate their findings.

Professional associations have established ethical standards that give individuals certain rights. In the present study, there will be no participants to consider, but during the investigation of textbooks, the researcher's role should be put under scrutiny throughout the study. It is the subjective interpretation of the researcher that will assess the quality of the literary tasks. In the present study the researcher has worked alone when examining four textbooks. Consequently, it could be argued that the study would have been more objective if it was carried out by more researchers, but that was not possible in this thesis. However, there was a strong link to theoretical concepts when discussing the results, so that the findings were deeply rooted in theory. The data have been studied a number of times in order to get a precise analysis. In addition, the findings have been displayed visually in tables, so that the readers are able to control the validity of the findings.

Moreover, it was previously stated that due to the restraint of time factual texts, film reviews and film scrips were not analyzed in this study. The analysis could perhaps have been somewhat different if these items were also examined.

In their article on proposing an evaluation agenda for qualitative research, Stige, Malterud & Midtgarden (2009) mention *engagement* as an item in which the researcher's

continuous interaction and relationship with a phenomenon or situation is being studied. Further, it is stressed that the item of engagement is relevant in different ways, depending on the research tradition. As my study is closest to discourse analysis, engagement is stressed in the careful interaction with textual material. In my case, some of the textbooks are known and have been used in a classroom setting, making it important not to be biased. Therefore a considerable amount of reflection is required, as the value of the research relates to the reflexivity in the sense of regarding the nature and impact of the engagement. Further, the researcher's motivation and pre-knowledge is vital to the study, and an awareness of emerging understandings is called for, leading to the issue of critique and self-critique. In the before cited article Stige et al assert that "self-critique is relevant in all qualitative studies, because the researcher-as-instrument is central" (2009, p. 1510). In this thesis, examining four textbooks, the researcher has to be respectful towards the textbooks authors when conducting the research.

Reflexivity is central in qualitative research. It is also about articulating questions tacitly underlying a motivating research, and of evaluating their legitimacy and relevance. A research process implies both self-critique and social critique in bringing questions out in the open, to reflect on them and criticize their legitimacy and relevance; this should be the task of any researcher (ibid, p. 1508).

3.7. Challenges and limitations

When it comes to creating the categories for the interpretation of the literary tasks, it seemed feasible to divide them into Klafki's three categories of *Bildung*, material, formal and categorial. However, it proved to be difficult to distinguish between the different forms of *Bildung,* especially when dealing with formal and categorial *Bildung*. Moreover, it proved to be difficult to interpret the literary tasks, at first a task seemed to be formal, but then by the second or third reading it was categorized as, for example, categorial. In addition, when counting the tasks, sub-questions in the task were not counted. That is, if a task for example consisted of five sub-questions (a, b, c, d and e) the task was counted as one. This analysis proved to be difficult, because the various sub-questions could deal with different aspects of *Bildung*. Another challenge was the tasks that were only used as a way of initiating a general discussion on a certain topic. Then the task was not linked directly to the text, and it made it hard to classify. The vocational textbooks had this tendency, to relate the tasks not directly to

the literary task, but rather to make use of it as a starting point for a discussion on general issues in society.

3.8. Summary

This chapter has given an overview of research paradigms, concluding that the constructivist or the poststructuralist paradigm would be the most felicitous for the present study. After an overview of the different research methods, the qualitative, the quantitative and the mixed methods designs, there has been a presentation of the mixed method design employed in this study. The materials, which are four different textbooks from three different publishers, have been disclosed. Finally a discussion of the limitations of the study has been presented together with ethical concerns.

4. RESULTS AND DISCUSSION

4.1. Introduction

The present study deals with how literary tasks can foster intercultural competence and *Bildung* in the English foreign language classroom. In addition, I wanted to find out if there was a difference in emphasis on literature in textbooks for general studies versus textbooks for vocational studies. The curriculum states that the different courses should follow the same competence aims. However, students at the general studies course have 5 hours English per week in one school year, while the vocational students have 3 hours English the first year at upper secondary school (Vg1) and 2 hours English a week the second year (Vg2). It is interesting then to try to discern discrepancies in the number of literary texts and tasks in the respective textbooks.

When discussing tasks as examples of the different concepts of *Bildung,* I have chosen some tasks that were problematic to define according to my categorization based on the theoretical concepts. Because of time constraint and the scope of this paper, I have selected two problematic literary tasks in each of the four textbooks as a basis for the analysis. There is also a discussion of tasks in the two other categories, to show what is understood as material and formal *Bildung*. And since the aim of this study was to try and find out how literary tasks could foster intercultural competence and *Bildung*, tasks which were interpreted as categorial *Bildung* were the emphasis in the discussion.

In order to illustrate the complexity in interpreting tasks in textbook, I have chosen some examples which show the difficulties in categorizing this way because the theoretical concepts of material, formal and categorial *Bildung* are much wider than my categories.

4.2. Literary texts in the textbooks

To find differences in focus in textbooks for general studies versus textbooks for vocational studies, all the literary texts in the textbooks chosen were counted in order to try to find out if there were great differences, and to find the total number of pages assigned to literature in the textbooks.

Table 4.1 Literary texts in each textbook

Textbook	Pages of literary texts	Total number of pages	Percentage of literary texts
Targets (general studies)	175	319	54%
Access to English (general studies)	137	296	46 %
Tracks (vocational studies)	79	325	24 %
Skills (vocational studies)	147	429	34 %

Table 4.1 shows the amount of literary texts in each textbook. First, dealing with the textbooks for general studies, in *Targets* (Haugen, Haugum, Kagge, Ljones, Myskja & Rugset, 2009) 54 % of the texts are literary texts, whereas in *Access to English* (Burgess and Sørhus, 2013) 46 % of the texts are related to literature. The numbers are quite similar, even though *Targets* has 8 % more literary tasks than *Access to English*. Secondly, examining the textbooks for vocational studies, the figures are somewhat lower. *Tracks* (Burgess, Fuhre, Sjøvoll, Moen & Murray, 2013) has only 24 % literary texts, while at the same time *Skills* (Langseth, Lokøy, Lundgren & Hellesøy, 2013) has 34 % literary texts. Here the difference in the various textbooks is greater, there is 10 % more literary texts in *Skills* than in *Tracks*, and the numbers are significantly lower than the textbooks for general studies.

This analysis shows that there is a larger focus on literature in the textbooks for general studies than in the textbooks for vocational studies. The findings are interesting, since the textbooks follow the same curriculum, and the same competence aims. The difference is that

the students following the general studies programme spend one year to complete the full English course at upper secondary school, having five hours English per week. The vocational students, however, spend two years before they have finalized the English course at upper secondary school, having three hours English a week the first year (Vg1), and two hours of English the second year of upper secondary school (Vg2). Then the five-hour course is achieved during two years for the vocational students consequently the textbooks for vocational studies follow two years.

Starting with the textbooks for general studies, counting the texts showed that *Targets* has 41 literary texts and *Access to English* has 29 literary texts. Inspecting the textbooks for vocational studies, *Tracks* has 16 literary texts, while *Skills* has a total of 33 literary texts. So the number in texts diverges according to different textbooks and different publishers. The largest dissimilarity concerns the vocational textbooks, where *Skills* has more than twice the number of literary texts compared to *Tracks*. However, it should be mentioned that *Skills* is a larger textbook, the length is 429 pages, compared to *Tracks* which has only 325 pages.

The hypothesis of this thesis was that the focus on literary tasks would be stronger in textbooks for general studies compared to textbooks for vocational studies, and that seems to be the case after examining the various textbooks.

4.3. Literary tasks

When counting literary tasks in the textbooks, there has been no distinction between sub-questions 1 a, b, c or d for example. Initially, this seemed to be a good solution, but there proved to be different forms of *Bildung* within the same task. The whole task has been counted as one task in the figure below. When discussing the tasks, however, sub-questions have also been dealt with individually. When counting literary tasks in the textbooks, it has been mentioned previously that texts related to film scripts, film reviews and factual texts have not been dealt with in this study.

4.4. *Targets* textbook (general studies)

The first textbook for general studies (Burgess and Sørhus, 2013) has a total number of 254 literary tasks. The tasks have been categorized as follows: 65 tasks promoting material *Bildung*, 130 tasks related to formal *Bildung,* and 59 tasks which have been classified as promoting categorial *Bildung*.

Table 4.2 Categorization of literary tasks

Textbook	Material *Bildung*	Formal *Bildung*	Categorial *Bildung*	Total
Targets (general studies)	65	130	59	**254**
Access to English (general studies)	18	71	26	**115**
Tracks (vocational studies)	8	59	25	**92**
Skills (vocational studies)	30	156	38	**237**

Targets has a high number of tasks categorized as promoting material *Bildung*, in which the content is central and objective and there is less emphasis on the learner and her/his personal development as presented in chapter 2.4, pp. 7-8. The focus is here on what is to be learnt, and learning focuses on drilling, memorizing and reproducing the content.

But the highest number of tasks are related to formal *Bildung*, where the focus in on the learner, and her/his personal development, how to master different tools, such as an encyclopaedia or a dictionary, and also learning to develop different skills, ways of thinking and values. Learning strategies and meta-learning belong to this group.

In the present thesis the focus is on categorial *Bildung*, in which a physical and mental reality has been opened up to a human being; this is the material or objective aspect. At the same time, this human being has opened up for this reality, which is the formal or subjective aspect of *Bildung*. Klafki regards *Bildung* as holistic, (p. 186), it is not partly material

Bildung on the one hand and formal *Bildung* on the other. *Bildung* is not only learning about something but also learning from and through something. Klafki utters that exemplary learning is both subjective and objective and the selection of exemplary content is essential. The students should learn through examples, which mean that something specific represent something general. In addition, the students have to be engaged in what they do, (see sub-chapter 2.4, p. 8).

In the following there will be some examples of material and formal *Bildung*, to show how the concepts are understood. The first literary text in *Targets* is the short story "Going Home" by Pete Hamill. I have categorized the task as being a material task, dealing with grammar, more specifically the indefinite article (task number 8). *Targets*, p. 12:

LANGUAGE WORK

8

a Check whether you need to work on the use of the

indefinite article. (Learn about the indefinite article

on page 315.)

Fill in *a* or *an*:

_____assault, _____ mobile, _____

number, _____insult, _____name, _____

file, _____voice, _____accent _____

address, _____ policeman

b When do we use "a" and when do we use "an"?

This task demonstrates how to work with grammar in combination with a literary text. The vocabulary is taken from the short story, but the task is purely grammatical, practising the indefinite article. The learners should fill in the correct indefinite article, and can read more

about it in the grammar section. Task *b* asks for the specific rule related to the use of the indefinite articles *a* or *an*, and here the students should formulate the rule based on their grammar knowledge. The task is material in the sense that in *a* there are clearly correct and incorrect answers, and in *b* the rule is something which is objective, the content is central and the rule could be crammed and reproduced if the teacher asks for it. Therefore, this task is an example of how the focus is on what is to be learnt: the indefinite article specifically, and the example of memorizing a rule in an exam is in line with material *Bildung*. In connection with this task there is no need for critical thought or expressing personal opinions.

Giving an example of formal *Bildung*, the short story "Going Home" by Pete Hamill has been used as a basis (*Targets*, pp. 9-11). I have classified task 7 *c*, related to the song "Tie a yellow ribbon" (*Targets*, p. 12) as a formal task:

DIGITAL COMPETENCE

7

c Many artists have performed this song. You can see many of them on YouTube. How would you illustrate the song? Find suitable image on the Internet and make a short presentation where you let the images illustrate the soundtrack. Remember to give your sources. (Learn about how you may use Internet sources on page 309.)

This task is related to the subjective aspect of learning, as it deals with digital competence, and the practical way of searching on the Internet and making a presentation. The task is also a practice in working on Internet sources, and thereby it gives the students little opportunity in developing their personal engagement in my opinion.

Tasks 1, 5, 6 and 7 from the same story, "Going Home" by Pete Hamill have been interpreted as relating to formal *Bildung*. However, task number 2, dealing with the *theme* of the short story, has been interpreted as categorial *Bildung*. *Targets* (2009, p. 12):

2 For study tips on reading literature, see page 300.

a What happens in this story? Write a very short summary of the **plot.**

b Find information about Vingo in the text. What is he like? Write a **character** description of Vingo.

c Where and when does this story take place?

Describe the **setting.**

d What is this story really about. State the **theme(s)** of the story.

Tasks 2, *a*, *b* and *c* are mainly related to formal *Bildung*, as it is the personal, subjective view of the learner that is addressed. Task 2 *a* is about writing a summary of the plot, and this is also related to categorial, because the learner needs to use her/his engagement to interact with the story and the task is about how the student understands the short story (see sub-chapter 2.4, p. 8). The same goes for task 2 *b*. The character description is not easily solved without an involvement with the text in line with categorial *Bildung*. Also the setting (task 2 *c*) is a task that requires more than formal *Bildung*. The task does not only deal with the subjective aspect of English learning, as the focus is not only on the learner, but both on the learner and the content, in that way the task is closely connected Also to categorial *Bildung*, in learning from and through something. Similarly, in task 2 *d* the question is about the theme(s) of the short story. Here an interpretation is obviously needed, which requires engagement and the learner has to use her/his background and past experience to find possible answers. Intercultural competence can also be developed here, since finding the theme of a short story includes critical reflection. The importance of raising awareness about one's own values "allows a conscious control of biased interpretation" (Byram, 1997, p. 35).The story is about a former convict and his way back to his family after being released, so the reader has to deal with her or his attitudes linked to s*avoir être.* The aspect of developing critical cultural awareness (*savoir s'engager*) is also present in the fact that the "relativisation of one's own and valuing of others' meanings, beliefs and behaviours does not happen without a reflective

and analytical challenge to the ways in which they have been formed and the complex of social forces within which they are experienced" (ibid.). The learners need to reflect and consider their own attitudes and values in looking for the theme(s) of the short story and solving this particular task. In that sense personal engagement related to intercultural competence and *Bildung* in the way the research question is asked, is being addressed in task 2 *d*. The research question asks how literary tasks in textbooks can promote learner involvement in line with intercultural competence and *Bildung*.

The second literary text in *Targets* is the short story "Dial 000" by Barry Rosenberg. The short story is about a man who calls the police and says that he is going to commit suicide. The policeman, called Govinda, answering his call starts asking many questions to the caller in order to gain time. In the end the suicidal person is getting angry because of a discussion with Govinda about Australian cricket, thereby forgetting the thought of taking his life, it does not seem important anymore. The conclusion from the policeman is that the use of Confrontational Therapy in this case was successful.

I have categorized one task as being linked to categorial *Bildung*, but it is not easily classified. *Targets*, (2009, p. 16):

READING

Reading for overview

1

a What is Doug planning to do?

b Why has he made that decision?

c How does Govinda react to his phone call?

d What does Govinda achieve by this?

e What role does Govinda really play in this little drama?

Questions *a*, *b* and *c* are related to the comprehension of the story. However, I would argue that questions 1 *d* and *e* are linked to categorial traditions of *Bildung*. These questions are suited to opening up the learners' world view and promoting personal engagement (Klafki 1996, pp. 192-194). The idea of promoting independent, critical thinking in terms of Byram's notion of *savoir s'engager* is essential when discussing these issues in connection with the short story. The readers have to be engaged in order to participate in a potential classroom conversation, and I suppose some students would disagree in the way the police officer tackles the situation by using 'Confrontational Therapy' in order to deal with an attempted suicide. Moreover, this argument is linked to Hoff's (2014) article where she criticizes Byram's model of intercultural competence for being too concerned with harmony and agreement. The task in this textbook is an example of how disagreement and contention could elicit a fruitful discussion on this kind of therapy, because I would assume that students have different and contesting views on the issue. Further, Hoff puts forth that the participants are likely to be more honest and involved if the discussion is based on disagreement and conflict (ibid.), and in order to have a discussion the learners need to engage actively with the text, thereby using their background and past experience to find arguments for or against the issue in question. Consequently, I think the learners would have an opportunity to develop on a personal and cultural level in terms with intercultural competence and categorial *Bildung* in answering task 1 *d* and *e*.

Another case of categorial *Bildung* is by means of the short story "The Larder" by Morris Lurie. This short story is set in Australia, and it is about tourists coming to the beautiful coast, and they are out on the reef picking a lot of shells to bring home as souvenirs. The story depicts the typical tourists as reckless creatures who do not care about her or his "ecological footprint". (*Targets*, 2009, p. 80):

SPEAKING

Discussing literature

  2 Work in small groups and discuss:

a   Who is/are the main character(s)?

b   Why do you think the author has not given any of

       the people in the story a name?

c   The only two people described in some detail are

the real-estate agent and the schoolteacher. How

does the author characterize them and why only

these two?

d   What does the author mean by: "Yesterday's

enthusiasm hung on a tread"?

e   What is this story really about? What is its theme?

f   Why do you think "The Larder" is a good title for

this short story?

g   From what perspective is this story written? How

would for instance a first-person narrator change

the story?

The following tasks will be analysed: 2, *a*, *b*, *c*, *d*, *e*, *f* and *g*. The first question asks
about the main character, and at first sight it seems to be an easy question. However, in this
short story it is more complex, because of the fact that the main characters do not have any
names, they are described in a generic way. The main character could then be interpreted as
being the reef (the larder) of the story. This opens up for the learners' engagement when they
have to reflect on task 2 *b*, about not naming any of the people in the story. The students need
to be curious and open as in Byram's model of ICC, and the aspect of attitudes (*savoir être*),
to "suspend disbelief about other cultures and belief about one's own" (Byram, 2008, p. 69).
The discussion is about were the tourists who behave so irresponsibly come from, could they
be from specific countries, or also from the students' home country? This gives impetus to a
discussion in which there will have to be a scrutiny of both target and own culture. Moreover,
the students "willingness to question the values and presuppositions in cultural practices and
products in one's own environment" as is described as one of the objectives of *savoir être* in
Byram's model (2008, p. 230) is relevant in the argument. Further, the factor *savoir s'engager*
is applicable for the next questions, about the characterization of two people described in
some detail in the short story. The real-estate agent and the teacher represent two opposites,

41

the real-estate agent, on the one hand, is the one not thinking about the consequences of what he is doing, while the teacher, on the other hand, worries about what they are doing, and think it is a questionable behaviour. This issue should raise questions about the evaluation of "perspectives, practices and products in one's own and other cultures and countries" (Byram, 2008, p. 233). It is important to make possible judgements explicit in the classroom, and the students should use their skills, attitudes and knowledge in interaction with others. These points are also in line with categorial *Bildung*, where *Bildung* is looked upon holistically in Klafki's terms. It is not partly material *Bildung* on the one hand and formal *Bildung* on the other, but *Bildung* is not only learning about something and learning from and through something (Klafki, 2001, p. 186). In this example, the students learn not only literary terms, such as character, theme and first-person narrator, in the interpretation of a literary text, which are all related to material *Bildung*, that is the objective aspect of learning. Further, the task is describes as being related to the skill of "speaking", thereby the students have the opportunity to express themselves in English, which is the subjective aspect of the learning process. When they also learn "through something", in Klafki's words, then it is the importance of *exemplary* content, in this case the literary tasks, that give way to the learners' engagement, thereby fostering categorial *Bildung*.

Question *e* asks what the story is about, what is its theme? Further, *f* asks about the title of the short story. What the story really is about is obviously open to interpretation. The students have a chance to discuss the moral of the story, which is clear in stating that the sea is our larder, and we are responsible for keeping it well-stocked for future generations. The readers can express personal opinions and evaluate critically how people take care of the environment, related to *savoir s'engager* (practices in one's own and other cultures and countries). This can again be related to Klafki's categorial *Bildung*, emphazing that content has to be related to today's society, and this is very much the case here, environment issues are highly debated at the present. Klafki (2001, p. 187) states several topics which could be typical of exemplary teaching and learning, and environmental issues is one of the many issues he mentions as being one of the *Grundeinsichten* or 'key insights' (my translation) .

The last sub-question (*g*) is asking for the point of view of the story. The learners will notice that the short story is written from a third person point of view, where the narrator is merely being an observer, which is a limited point of view. A first person narrator would change the story significantly. Then the main focus would be on the narrator and her/his thoughts, rather on the real message of the story. The students can exchange views about the

issue of the narrator the consequences it has for the story. Critical evaluation (*savoir s'engager*) will have to be employed in order to solve the task, and the learners are given strategies for solving similar literary tasks when they learn to see how different perspectives can change a story. Consequently, through these *exemplary* texts and tasks, independent learning is strengthened (Klafki, 2001, p. 179).

In conclusion, the discussion shows that this specific task is of such quality that it could create personal involvement and thereby foster intercultural competence and categorial *Bildung*. Furthermore, the task is also *exemplary*, in that it is both subjective and objective.

In this section there has been a presentation of examples of categorization of one of the textbooks for general studies, *Targets*. The material aspect of *Bildung* has been given one example in the form of a grammar task, whereas there has also been an example of a task that could promote formal *Bildung*. Since categorial *Bildung* is the focus in this thesis, two tasks have been discussed in order to give a more thorough explanation of the categorization.

4.5. *Access to English* textbook (general studies)

The total number of literary tasks in *Access to English Access to English* (Burgess and Sørhus, 2013) is 115. Of them 18 are linked to material *Bildung*, 71 to formal *Bildung* and 26 to categorial *Bildung*. Thus, the majority of tasks are related to formal *Bildung,* emphasizing the subjective aspect of the learning process. The 26 tasks linked to categorial *Bildung* have been somewhat challenging to categorize, and I will illustrate this by discussing some tasks and linking them to theoretical concepts.

Fairytale of New York, (2013, p. 146):

2 DISCUSSING THE SONG

a Do you see the song as being mainly pessimistic or optimistic? Give reasons for your view.

b Some media channels, including the BBC, have censored *Fairytale of New York*, either banning it completely, or "bleeping" out words like "faggot" and "arse". Can you see why some people might find the song offensive? What do you think about censoring songs in this way?

c In spite of its subject matter, *Fairytale of New York* has become a worldwide hit. How do you explain its success?

In task 2 *a* the question is whether the song is optimistic or pessimistic, and this is a question open to interpretation. The students have the opportunity to discuss the lyrics of the song, and for many it would perhaps be a familiar song, as it is popular especially in Britain but also in other parts of the world during Christmas. Many students would recognize the typical story of Christmas, which should be a wonderful, peaceful time and a family occasion. Here the students can relate to the topic of Christmas, and engage actively, as there will be several different and many experiences when it comes to celebrating Christmas. For some people it will be a pessimistic time just like the song says, because they are lonely, or their parents are recently divorced, or they are poor, and they have no opportunity to enjoy the festivities of the holiday. The students have to make use of their independent and critical thinking, linked to Klafki's categorial *Bildung*, in being suited to opening up the learners' world view and promoting their personal engagement (Klafki, 1996, pp. 192-194). Moreover, the *Bildung-* perspective implies that one is able to accept and live with difference and controversy in society and meet "the other" with respect (Pieper et al. 2007, p. 9). Instead, they have to try to identify with people who have a totally different view of this holiday, and in that way there should be room for involvement and discussions in the classroom. As the lyrics imply drug abuse and lost youth, the students need to deal with these issues in discussing the song. Therefore, I think the learners have opportunities to foster intercultural competence and *Bildung* in discussing these tasks.

Next, the first question in task *b* asks about implications of the song being offensive for some people. Here the question is related to *savoir être* which concerns attitudes towards people who come from other social groups, and in that connection the learners need to 'decentre' (Byram, 1997, p. 34) in order to understand the other's point of view.

The second sub-question of task 2 *b* asks the question: 'What do you think about censoring songs in this way?' This question is not related to the text itself; here the literary text is used as a means to initiate a general discussion about censoring songs. This will be discussed as formal *Bildung*, as it requires personal involvement, and it is the subjective aspect of education that is emphasized. The aim in this task is learning how to develop certain ways of thinking and values, in this case discussing censoring of songs. There are more

examples of tasks like this which are not exactly related to the text, but only using the text as a starting point for more extensive discussions as will be shown later on in this chapter.

Task *c* asks about the success of this song, despite its subject matter. With such a controversial and 'anti-Christmas' song in terms of the lyrics, there will probably be different opinions on why this song became so successful, and the learners could be engaged and encouraged to develop intercultural competence and *Bildung*.

The next example is from the short story "Everyone Talked Loudly in Chinatown" by Anne Jew. First, there is an example of tasks which can be seen as promoting material and formal *Bildung*, the task 3 of the activities following the short story. *Access to English*, p. 78:

3   IMPROVE YOUR LANGUAGE

The following text is taken from an Internet site describing Vancouver's Chinatown. Translate the text into Norwegian.

"This is North America's second biggest Chinatown, after San Francisco's. Mandarin and Cantonese are the mother tongues in 30 per cent of Vancouver homes, which makes Chinese the largest «minority» ethnic group. There are lots of interesting markets with many varieties of fresh and dried seafood and mushrooms. You'll also find inexpensive house ware and traditional Chinese medicine."

This task concerns translating a text into Norwegian, and as such it is the subjective aspect of education which is addressed, but it is also to a certain extent material *Bildung* and knowledge/ *savoir*. In the case of material *Bildung* there is the vocabulary which the students need to learn and know in order to translate the text; this will not be possible without some general knowledge or *savoir*. Therefore, when a student translates a text, it is not suited to open up to the learner's world view and does not involve critical thinking or the learner using her/his past experience and background to get involved personally with the text. Hence, only the formal and material aspects of *Bildung* are dealt with in this task, consequently this literary task is not linked to categorial *Bildung*, which is the focus of this thesis.

However, task number 2 is categorized as promoting categorial *Bildung. (Access to English,* p. 78):

2 TALK ABOUT IT

a   How do you interpret the ending of the story?

   Why does Lin go to her grandmother's room

   and why does she remain there after she has

   discovered that her grandmother is dead?

b   What happens when Lin's parents discover her

   kissing Tod? Why do you think her parents and

   Lin behave as they do?

c   What does Lin think about her Chinese back-

   ground? Is this something she is proud or

   ashamed of? Find examples in the story to

   support your answer.

d   Do you think Lin changes in any way in the

   course of the story? Explain.

e   Is it right or wrong, in your opinion, for minor-

   ity cultures to try to preserve as much of their

   cultural heritage as possible in a new country?

f   What do you think are some of the problems

   encountered by youth with a multicultural

   background? What advantages do they have?

Sub-questions *a*, *b*, *c* and *d* are directly related to the literary text, whereas sub-questions *e* and *f* are used as a starting point for discussing minority cultures in general. The last two sub-questions will therefore not be discussed thoroughly in the present thesis, as they require personal involvement in general toward minority cultures, but not specifically in relation to the literary text.

When dealing with the first sub-questions, *a* asks for interpretation of the ending of the story, and the learner is challenged as to her/his 'ability to bring the culture of origin and the foreign culture into relation with each other' (CEFR, 2001, p. 104). The learners will need to compare the home and target culture in solving the task. In section 5.1.1.3 under the heading 'Intercultural awareness' the CEFR states that 'intercultural awareness covers an awareness of how each community appears from the perspective of the other, often in the form of national stereotypes' (ibid, p. 103). This is also related to attitudes or *savoir être:* how one relativises one self and at the same time values the other. In this task the students have an opportunity to discuss a foreign culture, with their different perspectives and then perhaps look upon their own culture differently, by means of the literary task. Similarly, the student needs to use empathy when dealing with this task, and there is a possibility that through the encounter with the other, there will be a need to categorize themselves in terms of the other (Falzon in *Foucault and Social Dialogue,* 1998, pp. 38 -39). The encounter with the other is not done passively, and also the other is active in the encounter. This leads to a dialogue between self and the other, but not a dialogue as such, according to Falzon, but rather "a 'thin' notion of dialogue, explained as being the reciprocal two-sided character of the encounter between ourselves and the other" (ibid, p. 39). In that sense it is possible to obtain personal growth in terms of *Bildung.* Moreover, the purpose section of the English curriculum (2006, p. 11) stresses the development of communicative language skills which can promote greater interaction, understanding and respect between person with different cultural backgrounds.

Sub-questions *b*, *c* and *d* are linked to the protagonist and her parents, her Chinese background, and if the main character changes throughout the story. Question *b* asks: 'What happens when Lin's parents discover her kissing Todd? Why do you think her parents and Lin behave as they do?' These questions could promote learners' engagement related to aspects of intercultural competence and categorial *Bildung*, and probably spark off a fruitful discussion in the English classroom, related to the relationship between other cultures and one's own, associated with Byram's model of intercultural competence, and especially *savoir être*, which concerns the attitudes of the intercultural speaker, and the willingness to engage with

otherness and question values and presuppositions in cultural practices (sub-chapter 2.5.2, p. 11). In this task, the students can discuss values of the culture at stake, comparing it with their own culture. Further, personal experiences, negotiation and dialogue are important in categorial *Bildung* where there is interaction between learners' life experiences and reality based on the content of the school subject (Klafki, 2001, p. 179). In this task the learner should act interculturally, and the emphasis on mediating is vital here. "Acting interculturally" (Byram, 2008) is about mediating between two cultures, the differences and similarities are brought together, and it includes mediating between oneself and the other. The intercultural speaker must connect at a deeper level which is different from being bicultural, which is understood as acting at a surface level. Intercultural pre-supposes certain attitudes, knowledge and skills that need to be learnt (Byram, 2008) and it is again related to *Bildung*, which is related to values (sub-chapter 2.5.2, p. 10).

Another example from *Access to English*, (2013, p. 264) to be discussed, where again the issue is whether the task is interpreted as formal or categorial is a task dealing with the 'stolen generation' in Australia. The literary text is the song "Took the Children away" by Archie Roach, in which he portrays how the children were taken from their families.

2 WRITE ABOUT IT

According to the song "they took the children

away… [and] said it was for the best". Imagine that

you are the welfare officer who took the decision to

remove Archie and his sisters. Write a short report

explaining your decision and ordering the police to

take action.

On the one hand I would argue that this task relates to formal traditions of *Bildung*, because writing a report is a subjective aspect of language teaching, such as developing

mental and practical capacities. Further, formal traditions are linked to learning specific skills, and in this task the skill of writing is being tested, more specifically, how to write a report.

On the other hand, the task of the student imagining being the 'welfare officer who took the decision to remove Archie and his sister' could make the student use her/his empathy as Bredella (2006) states that the literary text could make the learner see the world through the eyes of the characters and their attitude might change. Touching on the concepts from Byram's model of ICC, *savoir être* concerns attitudes and how to relativize oneself and value the other, which is necessary in a task like this, in which the learner will have to deal with her/his own emotions and experiences in order to interact with the text. Again this is linked to Carter and Nunan (2001, p. 182) who state that in literature teaching the personal growth model is a learner- centred model where the students could engage actively with the text, (sub-chapter 2.9., p.16). Consequently, this task could help fostering learners' personal engagement related to intercultural competence and categorial *Bildung*.

The following is one more case of categorial *Bildung* from this textbook. In brief, the story is about an encounter between an American woman and a Jamaican black man, and the story is set in Jamaica more than fifty years ago. The theme could be differences between races, gender and culture. *Access to English*, p. 157:

3   TALK ABOUT IT

a   Why do you think that the woman and man are

    not given names in this short story?

b   The woman in the story seems to have made up

    her mind about the man before he says a word.

    How is he described at the beginning of the

    story? What does this tell us about the woman's

    attitude towards him?

c   Would you say that this description – that is

    what she thinks about the man before he talks

to her – also reveals something about the woman herself? If so, what?

d   The man is about to leave after he has been given a light but then the woman sends out an unconscious signal. What is it? What does she communicate by doing this? How does the man react?

e   How is the man described towards the end of the story?

f   *Suspense* is a word that is defined as excitement or worry that you feel when you are waiting to find out what has happened or what will hap-pen. How does the author manage to create sus-pense in this story? How did you think the story would end?

g   Why do you think the author has entitled his story "Blackout"? Could this mean more than one thing?

h   This story takes place more than fifty years ago. could it take place today do you think?

This task has sub-questions *a – h,* eight questions in total, and not every sub-question will be discussed in detail. The following argument will demonstrate that the questions are asked in such a way as to promote learner involvement related to intercultural competence

and *Bildung*. The first question (*a*) is about why the woman and man are not given names in the story. The reason for this could be that the author wants to sketch both of them as representatives of their race, gender and culture. The question is closely linked to *Bildung* in a general sense, as Aase's definition sees *Bildung* as "a process of socialization that leads to a mastering of and a participation in regular, valued forms of culture. This comprises both ways of thinking, a potential for action and knowledge within a varied field" (Aase, 2005, p. 17, my translation). In this task the focus is the socialization process and developing the ways of thinking. The students need to face their attitudes towards other races and cultures that is, racism in general, in working with the task. Similarly, Bruner's notion of culturalism is pertinent, because the students are presented with a story from a specific perspective, which should make them think critically about the culture described in the story, and at them same time reflecting on their own culture. This is in line with intercultural competence and the aspect *savoir être* or attitudes, which involve a "readiness to suspend disbelief about other cultures and belief about one's own" (Byram, 2008, p. 163). In addition, the aspect *savoir s'engager* is applicable to the task, related to the "critical cultural awareness", where interaction and mediation of intercultural exchanges also are linked to *Bildung*, and the speaker should be aware of possible differences in values and beliefs, nevertheless managing to negotiate in order to achieve agreement and acceptance (Byram, 1997, p. 64).

Sub-questions *b*, *c* and *d* concern the woman's attitude towards the man, touching on Byram's model of ICC and especially factor *savoir être,* how we relativize self and value others. Questions *d* asks about the woman's unconscious signal, about what she is doing, throwing away the unfinished cigarette after she has given him a light. This is an example of how communication is not only speaking and writing, but also using body language. In this story there are many examples of important messages that are never spoken out loud. This gives impetus to a discussion by the students, and in this case they must be personally engaged because of the literary task. The task can be seen as being exemplary, in the way that is suitable for opening up the learners' world view and promoting their personal engagement related to categorial *Bildung* (Klafki, 1996, 192-194).

Sub-questions *e*, *f, g* and *h* are about how the man is described towards the end of the story (*e*), how the author manages to create suspense in the story (*f*), the meaning of the title of the story (*g*) and if this situation could have happened today (*h*). Similar to the other sub-questions, also these questions are formulated in such a way that the learners can use their

personal experience, dialogue and negotiation which are important in promoting categorial *Bildung* (Klafki, 2001, p. 179).

In this section there has been a presentation of examples of literary tasks that can promote different aspects of *Bildung*. There are two tasks serving as examples of the promotion of material and formal *Bildung* respectively. Moreover, there are three tasks debating categorial *Bildung* and intercultural competence in agreement with the emphasis of this thesis.

4.6. *Tracks* textbook (vocational studies)

The total number of literary tasks in this textbook has been counted as being 92. Only 8 tasks are concerned with material *Bildung*, 59 are related to formal *Bildung*, and 25 tasks have been interpreted as being linked to categorial *Bildung* or ICC.

The first literary text I have chosen is the short story "Landing in the North" by Martin Bott, and the text deals with work matters. The following task will be discussed in terms of formal or categorial *Bildung*. *Tracks,* 2013, p. 130:

4   Talking – professional pride

Discuss in groups. Make notes from your

discussion – they will come in handy later.

a   What would make *you* proud of your job?

- making lots of money
- knowing you are doing a good job?
- getting praise from your boss or
  colleagues?
- getting praise from customers or clients?
- helping people, being useful to others?

    b   Will it be important for you to have a job you

        are proud of? Explain why, or why not.

The question of professional pride could be difficult for students to adhere to, since most of the students are 16 years old, and at that age they are different when it comes to how much they have pondered upon this issue, and both their social background and social status will apparently make a difference here. Task *b* is something the learners need to reflect on, how important is it to be proud of a job? And the students need to be personally involved in order to carry out the discussion, and in that way the task is engaging in itself. The emphasis is on the learner rather than the content, and the aim is personal development in terms of ways of thinking and values. The questions in task 4 on professional pride could be a subjective task in the way the focus is on the learner. But the task is not linked to the text directly, and therefore is discussed as promoting formal *Bildung,* because it requires personal involvement, but not in connection with the literary text. Therefore the task could not be seen as exemplary, and cannot be classified as categorial. This task represents another example of tasks that are not related to the text itself, but rather initiating a more general discussion. This factor relates to Reception Theory and German hermeneutics (as described in sub-chapter 2.6) where the learner is recognized as "an equivalent player in the negotiation of textual meaning". It accentuates the fact that the reader should be active in the reading process. It is further explained that the reader can express "his reactions to the textual appeals by transforming the meaning of the text". This also links to Gadamer's horizon of meaning, which also should be understood in a historical context. However, categorial *Bildung* is seen as both subjective and objective, and relies on interdependency between cultural forms and the individual's mental processes. Moreover, the choice of *exemplary* content is central in order to opening up the learner's world view and fostering personal engagement. It is difficult to estimate if the task asking about professional pride is really doing something with the learners' world view. Perhaps, in the increasingly capitalistic society we live in, the strong focus on 'making lots of money' could be challenged in this task, especially after listening to other opinions from fellow students, arguing that money is not most important in your job, but for instance 'knowing you are doing a good job'.

An example of material *Bildung* in the *Tracks* textbook is from the novel excerpt of *The Hunger Games* by Suzanne Collins. *Tracks*, p. 65.

6   Looking at language – idioms

An idiom is an expression that cannot be

understood from the meanings of its separate

words but that has a separate meaning of its

own. If, for example, you say that something

costs "a pretty penny," it means that you think it's

very expensive. In column A below is a list of

idioms taken form the Hunger Games excerpt.

Can you match them with the correct explanation

in column B?

A	B
to be on death's door	to be very, very quiet
to keep tabs on someone	to be almost dead
to be at stake	to have a possibility
to be at someone's mercy	to make sure you know where somebody is
to stand a chance	to have somebody have complete power over you
to hear a pin drop	to be in danger of being lost or damaged

This task working with idioms taken from the literary text is a way for learners to practice using language in a different way than only working with vocabulary. Here there is one match for each of the columns A and B. In this task the focus is on the content, on what is to be learnt, as material *Bildung* is seen as objective. In addition, the task does not require personal involvement from the students. Therefore, the students will not need their critical

thinking or any form of developing identity issues related to values and attitudes as the ideal form of *Bildung* of Klafki's categorial *Bildung* expects. Since the emphasis in this task is on the objective, on what is to be learnt, it is distinguished from formal *Bildung,* where the focus is on the learner, and it is the subjective aspect of education that is stressed.

The following is an example of formal *Bildung* to illustrate how it has been classified in the present paper. This task is based on the poems "What is Success" by Ralph Waldo Emerson and "Dream Deferred" by Langston Hughes describing two sides of the American Dream:

Tracks, p. 52:

4 Research

There are many famous Americans today who

have lived the American Dream. Pick one of the

persons from the list below and see what you can

find out about him or her. Questions to consider:

When and where was this person born? What was

their childhood like? What is their situation today?

How did this person manage to come so far?

Oprah Winfrey – Bill Gates – Sean "Diddy"

Combs – Dolly Parton – Jay-Z –Sergey Brin-

Serena Williams – Arnold Schwarzenegger

This task has been interpreted as formal in the sense that it is the subjective aspect of learning that is highlighted here; the focus is on the learner and her/his abilities to find information on the Internet in order to solve this task. In other words, the student should learn how to master different tools, in this situation digital tools and searching the Internet. The

content is also a choice for the learner, because she or he can choose which person they want to find information about, further supporting the notion that this task is classified as formal *Bildung*. It is worth mentioning that this task is not connected directly to the poems. As is the case with many tasks in the vocational textbooks examined in the present study, also this task is only used as a starting point for a general discussion, in this case, dealing with the topic of the American Dream. However, even though the task in not linked directly to the poems, the reading process according to Reception Theory is seen as "a dynamic interaction between text and reader" (sub-chapter 2.6). The text encourages the reader to communicate, as the text is seen as the third participant in the communication process (Iser, 1978, p. 107). Even though the tasks are not directly connected to the literary text, it has high pedagogical value because it "recognizes the student as a corresponding and equivalent player in the negotiation of the textual meaning" (Ahrens in Eisenmann & Summer, 2013, p. 185, see sub-chapter 2.6).

A case of a task in which the different sub-questions are related to two forms of *Bildung* is the literary text 'The Sniper' by Liam O'Flaherty. The short story is set in Dublin in 1921 during the Irish civil war. The action centres on a Republican sniper and an Irish Free State sniper. The protagonist is an ideologist and fanatic and he is willing to die for a cause. He appears to change after he has killed his opponent, when 'The fierce love of battle died in him. He became filled with sadness at what he had done' (p. 190, lines 20–21). But then he seems to shake this off, and we are not told whether he has really gone through a change during the story. *Tracks*, 2013, p. 193:

4   Working with literature

Go to the text "Reading Literature" on page 34

to learn about literature.

a   What is the setting of this short story?

b   Re-tell the plot step by step. Use the timeline

you made in task 2 as an aid.

c   Who is the main character? In what way does

he change in the course of the story?

d   What point of view is used in this story?

e   What is the theme of this short story?

f   What do you think is the message the

author wants the reader to think about?

The sub-questions *a* and *b* are related to material *Bildung*, because some are comprehension questions, like *a* – which is about the setting and *b* – which is about retelling the plot and using a timeline as aid. Sub-questions c and d are not straightforward when it comes to categorization. The questions about who the main character is and how he changes throughout the story are not only related to formal, but much more to categorial *Bildung*. The learners have to be engaged in the text in order to solve this task. Thus, the story is open for interpretation, and in line with Pieper's (2007) views that the *Bildung*- perspective means to meet the other with respect, In that connection the students have ample opportunity to discuss the brutality of civil war, where two brothers fight against each other. This task about the change of the protagonist is a good example for the reader to reflect on his own culture and identity, forcing the reader to reflect on his own culture and identity (Fenner, 2001).

Similarly, sub-question *d* is about the point of view which is part of a literary analysis of the short story. In this sub-task there is also a question about interpreting the short story, which requires learner involvement in terms of how much information the readers are given about the main character for example. It is important to highlight the omniscient narrator and how he knows the thoughts and the feelings of the protagonist, and how vital that is for the story. The point of view of the story can prove to be decisive for the engagement of the students. The question of perspective is also related to intercultural communicative competence (ICC) and more specifically *savoir s'engager*/critical cultural awareness, where Byram (1997) states that the interaction and mediation of intercultural exchanges are relevant and relate to *Bildung*, and there could be possible conflicts and differences in values, however the students should manage to negotiate in order to achieve acceptance and agreement.

Sub-questions *e* and *f* deal with the theme and want the reader to reflect on the message of the story. I think the question of the theme and the message could give impetus to a constructive discussion about the absurdity and cruelty of civil war which in this story pits

brother against brother. This point is related to the purpose section of the English subject curriculum, where it is stated that language and cultural competence promote the general education perspective/*Bildung* and strengthen democratic involvement and co-citizenship. This argument could make the learners work on their attitudes and change their world view and in that way work with their attitudes towards another culture, developing intercultural competence.

In this section there has been a presentation of tasks that can foster the different aspects of *Bildung*. The example of a task promoting material *Bildung* is linked to idioms, where the content is essential. Next, the task used as an example of fostering formal *Bildung*, is not linked directly to the literary text which are two poems in this case. This applies also to another task as an example of promoting categorial *Bildung*, the task in question in not directly connected to the text; instead the task is used to initiate a general discussion. This seems to be a trait of some tasks in the vocational textbooks examined, as the summary of the next section (4.7) will demonstrate.

4.7. *Skills* textbook (vocational studies)

This vocational textbook has a total number of 237 literary tasks. After the categorization was completed, 30 tasks have been classified as material *Bildung*, 156 as formal *Bildung*, and 38 tasks are related to categorial *Bildung*/ICC.

In the following, there will be an example of material *Bildung* before discussing formal and categorial. This is taken from the novel excerpt *Does My Head Look Big in This?* by Randa Abdel-Fattah. *Skills*, p. 90:

3.15 Change the verbs into the simple past.

a Amal ___ a hijab to school. (to wear)

b Her classmates ___ her to see what was going on. (to approach)

c Nobody ___ her. (to insult)

d Amal said that Muslims ___ the hijab rules differently. (to interpret)

e Not everyone ___ Amal with her hijab on. (to recognize)

f She＿＿well with all the staring and weird questions. (to cope)

g Nobody＿＿her to wear the hijab. (to force)

h Amal＿＿that she was a bit nervous. (to admit)

i The classmates＿＿her about her choice. (to confront)

j The hijab＿＿Amal's head. (to cover)

This is a traditional grammar task, working with the past tense of certain verbs taken from the literary text. There is only one correct answer for each of the sentences, making the task objective with a focus on the content, namely to practice the past tense of the verbs in parenthesis. There is no possibility to choose the content of this task, and there is no room for critical thinking or need of background or personal experience to solve this task. In Byram's model of ICC the first factor is called knowledge or *savoir* and material *Bildung* is closely linked to *savoir*.

An example of a task related to formal *Bildung* is from the same literary text as the one above, by Randa Abdel-Fattah. *Skills*, p. 91:

Explore

3.19 In many films, the main characters deal with personal challenges because of cultural conditions or differences. Have a brainstorming session in class to find examples of such films. In small groups, search for more information about one of the films. Prepare a two-minute talk where you explain what kind of personal challenges and cultural differences this film is about.

This is a task which is subjective in the sense that the students choose their own films to discuss. The focus is on the learner rather than the content. Also, the second part of the task is to search the Internet for more information about one of the films. The last part is a talk presenting the challenges and cultural differences the film presents, and then the learner can choose her/his views of the film and what is to be presented to the class. A problem with this kind of task could be as Hoff (2015) proclaims the fact that the learners' preferences are valued so highly that the students are not stimulated sufficiently intellectually or challenged enough to step out of their comfort zones.

The task chosen to discuss categorial *Bildung* is connected with one of the classics of English literature, *Oliver Twist* by Charles Dickens. (Skills, 2013, p. 59):

2.19 ⋯ Answer the questions.

    a What do we get to know about Oliver's background?

    b What words are used to outline his future life?

    c What does the green bottle tell us about the nurse? What is inside it?

    d How do we see that the doctor is not part of the setting described

      in the text?

    e What do you think is the doctor's opinion of Oliver's mother?

    f What do you think Oliver's future will be like?

When making an attempt to categorize this task as formal or categorial *Bildung*, there are certain sub-questions that are simpler than others. Thus, sub-questions *a* and *b* dealing with what the readers get to know about Oliver's background and what words are used to outline his future life, the readers may find the answers by reading and understanding the novel excerpt. However, the words used to describe Oliver's future life 'to be despised by all, and pitied by none' (p. 57) might give rise to a discussion on how they are to be interpreted. Is it that straightforward to interpret these words, or could they give rise to a discussion based on the text, and the question asked?

However, sub-questions c, *d*, *e* and *f* are more complicated to classify. 'What does the green bottle tell us about the nurse?' in sub-question *c* needs engagement from the reader; therefore it is not enough to read the novel excerpt to solve it. The learner needs to reflect on the position of a nurse in a work house in Victorian London. The text reveals that she herself has given birth to thirteen children, but only two lived. The reader through the question asked will engage actively with the text, and it might evoke empathy, as Bredella (2006) declares, and the readers' attitude might change when reading a text. Consequently, the nature of the literary task can promote tolerance and combat stereotyping. The students can discuss that the nurse drinks, and why she does it, and the severe conditions she lives under in the work house with poverty and death as a part of everyday life. Byram's model of ICC and the factor *savoir être* or attitudes is also applicable as the learners need to have a certain curiosity and openness in order to participate in the classroom discussion concerning the text. Moreover, English language learning as a school subject plays a major role in personal development, as it is by using language we develop our thinking (Fenner, 2012) and Vygotsky (1986) proclaims that "Thought is not merely expressed in words, it comes into existence through them", (p. 218). To develop the students' thinking and the personal development are related to the holistic concept of *Bildung,* on educating the whole person, and it is related to categorial *Bildung* as Klafki's ideal form of *Bildung* and the emphasis of this thesis, in the literary tasks being engaging for the students and thereby fostering intercultural competence and *Bildung*.

Further, sub-question *d* goes as follows: 'How do we see that the doctor is not part of the setting described in the text?' Whether the doctor is part of the setting or not is a question open to interpretation and the students are likely to participate actively in the discussion, because this task is a starting point for discussing the class system in Britain, and how it is expressed in the text. In that connection there is a possibility to compare the situation in the students' home country, which should be engaging for a number of learners. Byram's model and the factor *savoir s'engager*/critical cultural awareness are of importance because it addresses the speaker who can discuss different values and beliefs, and the aim is to reach agreement and acceptance. In sum, the quality of the task gives opportunity for the learners to develop on a personal level and building identity in congruence with intercultural competence and categorial *Bildung*.

Next, sub-question *e* is about the doctor's opinion of Oliver's mother. The text reflects the doctor' views of an unmarried woman and it should not be too difficult for the students to read between the lines and discover the doctor's opinion of Oliver's mother. Hence, through

investigating the literary text the learners have access to a cultural encounter which could challenge the students' thinking. Wiland (2000) states that literature could be a way of expanding horizons and challenge prejudices, and these issues relate to this task about having children out of wedlock, and the different perspectives of the learners are needed in the conversation concerning these topics.

Finally, sub-question *f* 'What do you think Oliver's future will be like?' is initially related to the personal interpretation and opinion of the reader, then being classified as formal *Bildung*. However, at a deeper level, the topic of orphanage may give rise to a productive conversation based on students' perspectives, prejudice and attitudes. In the verbal interaction there is room for different opinions, and students need to show tolerance and respect for the "other" (Pieper et al, 2007, p. 9). Also, *savoir être* is important here, and Byram states that the attitudes need to be of "curiosity and openness, of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging" (Byram, 1997, p. 34). Similarly the critical cultural awareness demonstrated by Byram (*savoir s'engager*), with emphasis on *critical*, when it comes to beliefs and meanings are not completed without "a reflective and analytical challenge to the ways in which they have been formed and the complex of social forces within which they are experienced" (ibid. p. 35). In this way the learners could change their view of the world in terms of categorial *Bildung*. Thus, these aforementioned concepts of Byram's model of ICC link the literary task discussed above also to intercultural competence.

The second example from the *Skills* textbook to be discussed in this thesis is connected with a short story by Fredric William Brown called "The Hobbyist". (*Skills*, 2013, p. 315):

Speak

8.24 Discuss the following questions.

  a Which personal qualities do you think are most important for

     people working in a pharmacy?

  b How is confidentiality important for people who work in a

     pharmacy? Explain and give examples.

c   An elderly man walks into the pharmacy where you work with

a prescription for very strong painkillers. You see from the

prescription that he also collected a large amount last week, and

you are worried that he is not taking them as prescribed. What do

you do? How would you handle a situation like this?

In sub-question *a* the students are to discuss personal qualities which are important when working in a pharmacy. This question is in my opinion linked to the subjective aspect of education, since the emphasis is on the learner and her/his personal development related to formal *Bildung*. The learners "are not sufficiently stimulated intellectually", as Hoff remarks in her article (2015, p. 510), and the question is not challenging enough for the learners to step out of their comfort zones, as is the case with categorial *Bildung*. Similarly, sub-question *b* asks about how important confidentiality is when working in a pharmacy. Here the students should express their opinions and also give specific examples, which again are linked to the subjective dimension of learning, thus connecting sub-question *b* to a large extent to the concept of formal *Bildung*.

However, I would claim that sub-question *c* is different from *a* and *b*. Sub-question *c* depicts an exact situation and the learner must express what she or he would do to tackle the difficulty. This is a task that may promote personal engagement, because the students need to use empathy and then they need to be active in the conversation and formulate different outlooks on the issue. These points are in line with Klafki's own concept of categorial *Bildung* and his *exemplary* learning, the task is more demanding for the students, and they are challenged to step out of their comfort zones. Nevertheless,   this is a case where the literary task is not directly linked to the text, the *example* in Klafki's term, and therefore it is hard to classify it as categorial *Bildung*. Again the notion of learner involvement from sub-chapter 2.6 is pertinent in the argument. Moreover, the reader can formulate the meaning of the text and at the same time "express his reactions to the textual appeals by transforming the meaning of the text" (ibid.). The reading process entails producing meaning based on the multiple voices of the text (Fenner in Eisenmann & Summer, 2012, p. 379). It is described as a dialogic process, in which the learner analyses the text as a cultural language item, and the learner

becomes a participant in a creative dialogue. The stress is on the learner playing an active part in the learning process, which is in line with modern pedagogical assumptions. Thus the learner has opportunity to develop knowledge about Self and Other, intercultural competence and personal growth, which are all essential aspects of *Bildung* (ibid.). It is also linked to Bakthin's horizon of meaning,

This sub-chapter has presented some examples of categorization. The material aspect of *Bildung* has been depicted by means of a traditional grammar task. An example of a task promoting formal *Bildung* is given in which the learners should choose their own films to discuss, and the focus here is on the learner rather than the content. There are two tasks related to the third group, categorial *Bildung*. In the first task dealing with the literary text *Oliver Twist* the questions are raised in such a way as to make the learners evolve on a personal level in agreement with categorial *Bildung*. However, the second task related to the short story "The Hobbyist" is not related directly to the text, therefore it is difficult defining it as categorial *Bildung* as is the case with the *Tracks* textbook, see summary of the sub-chapter 4.6, p. 57.

4.8.   Summary of findings

This chapter has attempted to discuss the categorization linked to theoretical concepts presented in chapter 2, and quotations from the textbooks have been made available to the reader. The research question asked how the quality of tasks in different textbooks for general studies and vocational studies could possibly foster personal engagement related to intercultural competence and *Bildung*. After investigating and interpreting the tasks in four textbooks, two for general studies, and two for vocational studies, the tasks have been examined and some have been selected from each textbook representing the three categories in the charts: material, formal and categorial *Bildung*. The tasks linked to material *Bildung* were easier to categorize, whereas the difficulty was regarding formal and categorial traditions of *Bildung*. The findings in the figures show that the textbooks for general studies contain more tasks related to categorial *Bildung* than what is the case with the textbooks for vocational studies. The largest discrepancy is between *Targets,* (general studies) which has a large number of tasks related to categorial *Bildung* (59) whereas *Tracks,* (vocational studies) has less than half the number, 25 tasks, related to categorial *Bildung*.

When it comes to vocational studies, *Skills* has the highest number of formal *Bildung* tasks, 156 tasks are classified as being linked to formal *Bildung* where the subjective aspect of

the learning process is emphasized, in this category *Access to English* (general studies) has 71 tasks related to formal *Bildung*. However, the second textbook for general studies, *Targets* has as many as 130 tasks linked to formal *Bildung*.

Similarly, tasks classified as promoting material *Bildung* contrast with the various textbooks. Within the general studies programme, *Targets* has 65 tasks, but *Access to English* has only 18 tasks linked to material *Bildung*. The vocational programme follows the same pattern, Skills has 30 tasks, whereas *Tracks* has as little as 8 tasks categorized as promoting the material aspect of *Bildung*.

This shows that there is no simple conclusion as to the categorization of tasks in the different programmes in upper secondary school. There are differences according to textbooks within the same programme, which means that there are differences among the publishers. There are large differences between *Targets* and *Access to English* on the one hand, but also between *Tracks* and *Skills* on the other hand.

Another feature worth mentioning is the fact that the vocational textbooks (*Tracks* and *Skills*) have more tasks which are not linked directly to the literary text, instead the text is used as a starting point to activate a general discussion about a certain topic. This is not a problem per se in the learning process, but in these cases the tasks could not be said to be encouraging categorial *Bildung*, because the tasks are not *exemplary* in Klafki's view. Contrastingly, this does not seem to be the case with the general studies textbooks, (*Targets* and *Access to English*) where the textbook authors have managed to use the text itself as a basis for the literary tasks, consequently more tasks are considered *exemplary*, and are related to promoting the categorial aspect of *Bildung*.

The sub-ordinate research question deals with the amount of literature in the various textbooks, to find out if there are any differences in emphasis between general studies and vocational studies. Since all the textbooks adhere to the same curriculum and they have equal competence aims, the discrepancies are interesting. After counting the texts and presenting the findings in tables, the focus on literature in the textbooks studied varied significantly. When discussing the textbooks for general studies, *Targets* has the highest number of literary texts, 54 % of all texts are related to literature, while *Access to English* has 46 % of the texts linked to literature. Consequently, there are 8 % more literary texts in *Targets* than in *Access to English.* The textbooks for vocational studies have considerably lower numbers when it comes to literary texts. *Skills* has 34 % of all texts connected to literature, whereas *Tracks* has

only 24 % literary texts. It is worth mentioning that *Tracks* has 10 % less texts related to literature than the other vocational textbook being examined in this research project. My hypothesis was that the emphasis on literature was stronger in the textbooks for general studies, and, according to the findings in this study, this proves to be correct. However, not all literary texts in the four textbooks have been examined, it is stated earlier (in chapter 3.2) that film scripts, film reviews and factual texts are not dealt with in this study. In addition, in this research project only four textbooks have been studied, and there are more textbooks used in the teaching of the English subject in Norwegian upper secondary schools.

5. CONCLUSION

5.1. Summary

In this section there will be a summary of the different chapters of the thesis. Next, some concluding remarks will be given, and finally suggestions for further research.

The concern of the researcher is the increasing focus on assessment and testing in schools today (see sub-chapter 1.1) Consequently there seems to be less time and education allocated to values, beliefs and attitudes, in agreement with the traditional *Bildung* notion and intercultural competence which are stated in Norwegian and European curricula. Therefore it was motivating to analyse textbooks' literary texts and tasks, in order to find out if the quality of the tasks could foster personal engagement in line with intercultural competence and *Bildung*. The second part of the study has examined the focus on literature in textbooks, and aimed to detect if there were any differences in textbooks for general studies versus vocational studies.

The choice was made to inspect textbooks, because even though digital resources are increasingly essential, research has shown that textbooks still hold a prominent position in the English language classroom (Skjelbred et al. 2005).

The main research question of the present thesis inquires how literary tasks in textbooks for general and vocational studies can foster personal involvement related to intercultural competence and *Bildung*.

Chapter 2 presented the theoretical background of the thesis. Central terms such as *Bildung*, intercultural competence, learner involvement and language learning theory have been discussed together with the Norwegian and European curricula. Some brief notes on the role of literature in foreign language teaching have been given. Finally, textbooks and tasks have been touched upon, literary tasks in particular.

The research method employed in the present study is the combined research method, 'mixing' both quantitative and qualitative methods. The counting of the tasks is considered a quantitative method, whereas the interpretation of the tasks according to the categorization is considered a qualitative research method, focusing on hermeneutics. The research paradigm is closest to the constructivist paradigm, in which multiple realities exist, since the tasks in the textbooks were interpreted.

In the analysis (chapter 4) four different textbooks have been examined, two textbooks written for general studies, and two related to the vocational educational programme. The textbooks were chosen because they are widely used in the teaching of English in upper secondary school, and they were selected among the largest publishers in Norway: Aschehoug, Cappelen Damm and Gyldendal.

5.2. Summary of the findings

A quantitative examination has been conducted in the present study where the literary tasks in the textbooks have been examined.   Next, the quality of the literary tasks was studied based on a set of specific criteria, according to the different aspects of *Bildung:* material, formal and categorial. The results have been presented in the previous chapter. A final summary will be presented in this chapter.

The following table is taken from chapter 4 (p. 35) and shows the categorization of different tasks according to the textbooks chosen in this study:

Table 4.2 Categorization of literary tasks

Textbook	Material *Bildung*	Formal *Bildung*	Categorial *Bildung*	Total
Targets(general studies	65	130	59	**254**
Access to English (general studies)	18	71	26	**115**
Tracks(vocational studies)	8	59	25	**92**
Skills (vocational studies)	30	156	38	**237**

The main objective of this thesis was the ideal form of *Bildung* according to Klafki: categorial *Bildung*, which in turn could raise learners' engagement by means of *exemplary*

tasks. But, first there will be a discussion of the findings which concerns material and formal *Bildung,* according to the table above (Table 4.2).

In material *Bildung* the content is central; the focus is on what is to be learnt. Teaching practises includes drilling, memorizing and reproducing of content. The textbook *Targets* has the largest number of tasks which could promote material *Bildung*, a total of 65 altogether. That is a large number compared to *Access to English*, which is the other textbook for general studies, in which the number is only 18. When it comes to the vocational textbooks, the numbers are also contrasting. *Tracks* has only 8 tasks, which is a very low number, but *Skills* has 30 tasks related to promoting the material aspect of *Bildung*. These findings show that there are large inconsistencies among the educational programmes, but also among the different textbooks studied.

Formal *Bildung* is the second aspect to be considered. Here the emphasis is on the learner, on her/his personal development, how to master different tools, and also learning how to develop different skills, ways of thinking and values. Leaning strategies and meta-learning belong in this group. Starting with the general studies programme, *Targets* has 130 tasks in this category, contrastingly *Access to English* has 71, almost half as many tasks. In vocational studies, *Tracks* has 59 tasks related to formal *Bildung*, whereas *Skills* has a large number, as much as 156 tasks which could promote the formal aspect of *Bildung*.

As stated previously, categorial *Bildung* is the main objective of the present study. Klafki's own term categorial *Bildung* relies on interdependency between cultural forms and the individual's mental processes. *Bildung* is not only leaning about something but also learning from and through something. Moreover, Klafki utters that exemplary learning is both subjective and objective and the selection of *exemplary* content is essential. Exemplary here means suited to opening up the learners' world view and promoting their personal engagement.

Table 4.2 shows large discrepancies when it comes to the various textbooks, particularly within textbooks for general studies. *Targets* has a total of 59 tasks which are interpreted as promoting categorial *Bildung*. Comparably, *Access to English* has less than half the tasks, namely 26. This is a striking difference, since the textbooks adhere to the same programme (general studies). Inspecting the vocational textbooks, the numbers are not that different, *Tracks* has 25 tasks promoting categorial *Bildung*, whereas *Skills* has a total of 38 tasks.

5.3. The results interpreted and discussed in light of the theoretical background.

In finding out if the textbooks' literary tasks could promote learner involvement linked to intercultural competence and *Bildung*, some tasks in each textbook were selected and discussed in light of the theory presented in chapter 2. Examples were provided of the three forms of *Bildung:* material, formal and categorial to show how the concepts have been understood. Tasks which were promoting material *Bildung* were exemplified by means of grammar tasks. The chosen task's objective (as shown in sub-chapter 4.4, p. 36) was to learn a specific grammar rule, the answers were correct or incorrect, and in this task there was no need for critical thought or expressing personal opinions, the focus was on memorizing the content, in line with material *Bildung*.

In discussing examples of tasks connected to formal *Bildung*, the task in question (as shown in sub-chapter 4.4, p. 37) dealt with the subjective aspect of the learning process, an example was the use of digital tools, searching the Internet and making a presentation. The focus is here on the learner, rather than on the content, in that the students should develop certain ways of thinking and values.

The tasks promoting categorial *Bildung* have been discussed thoroughly in chapter 4. An example is from the short story described in sub-chapter 4.4, (p. 38). One task is related to the theme of the story. Then the reader needs to use her/his engagement to interact with the story, and also make use of previous knowledge, background and past experience in order to solve the task. Consequently, the focus is not only on the learner, but on the learner *and* the content, and the task is closely connected to categorial *Bildung*, in learning from and through something. Intercultural competence is also important here, as finding the theme of a short story includes critical reflection. The story is linked to values and attitudes (*savoir être*) and the learners need to reflect and consider their own values and attitudes in looking for theme(s), and in that case intercultural competence and categorial *Bildung* are being addressed.

The sub-ordinate research question enquired to which extent the emphasis on literature was stronger in textbooks for general studies compared to textbooks for vocational studies. In addition, there was a hypothesis linked to the sub-ordinate research question saying that the researcher believed in a difference in focus in textbooks for general studies and vocational studies. The findings were presented in table 4.1.

Table 4.1 Literary texts in each textbook

Textbook	Pages of literary texts	Total number of pages	Percentage of literary texts
Targets (general studies)	175	319	54%
Access to English (general studies)	137	296	46 %
Tracks (vocational studies)	79	325	24 %
Skills (vocational studies)	147	429	34 %

The table shows that when examining the general studies textbooks, *Targets* has 54 %, that is, more than half of all literary texts devoted to literature. Contrastingly, *Access to English* has 46 %, less than half of all the text dealing with literature. The numbers for the vocational studies are considerably lower, *Tracks* has only 24 % literary texts, whereas *Skills* has 10 % more, and a total of 34 % literary texts. The conclusion is then that the hypothesis is strengthened, these findings state that there actually *is* a considerable difference. The textbooks written for general studies seem much more concerned with literature than the textbooks for vocational education. This is significant, all the time the textbooks should follow the same competence aims and adhere to the same curriculum.

A discovery that was made in the course of this study, was the fact that there seemed to be many tasks which did not link directly to the literary text (for example sub-chapter 4.5, p. 43) but rather had the purpose of initiating a general discussion on a specific topic. At first, by interpreting these tasks, they seemed to be promoting categorial *Bildung*. However, since the

tasks were not connected to the literary texts, they were not seen as *exemplary,* in Klafki's words, and it was hard to classify them as categorial.

5.4. Concluding remarks

The findings of the present study show that the textbooks for general studies have a much larger focus on literature than textbooks for vocational education. The main research question addresses the quality of the tasks in promoting personal involvement related to intercultural competence and *Bildung.* Here the textbooks for general studies display more tasks encouraging categorial *Bildung*, which is in line with the personal engagement of the learners. It is disconcerting that all educational programmes in upper secondary school adhere to the same curriculum, while at the same time the focus on literature in the textbooks varies greatly. In addition, the quality of the tasks is also very different according to various textbooks. Again the concern from the beginning of this study is brought forward, that the increased focus on competition and testing in schools today leaves little time for intercultural competence and *Bildung* in agreement with Norwegian and European curricula. There seems to be opportunity for improvements in the new curriculum and reform, and textbooks could also be better, thus improving the teaching of English in Norwegian classrooms.

5.5. Suggestions for further research

There could be opportunity to examine more textbooks, both for general studies and vocational studies, to discover if the discrepancies that have been disclosed in this thesis also apply for other textbooks in upper secondary school. Another possibility is to analyse textbooks according to different vocational programmes, to detect any differences.

Further, the research could take a different angle, and focus on teachers, and their attitude towards literature and literary texts and tasks according to different vocational programmes. Then the teachers could have been interviewed, and asked how they approach the notion of intercultural competence and *Bildung* in the English language classroom. It is also interesting to find out if the teachers have strong opinions about the curriculum of the English subject, when it comes to *Bildung* and intercultural competence.

Many teachers of the English subject teach both general studies and the vocational education programme. Then they apparently have different textbooks, do they focus more on literature in the general studies classes, or do they use digital resources to supplement the teaching in the vocational classes? These questions could be apt for further research.

Another prospect for further research is the idea of studying digital materials. The various textbooks have websites with digital sources to supplement the textbooks. In my experience, the publishers differ also here, in that there are a variety of tasks on the web sites related to some textbooks, but only repetition of the textbooks' tasks in other cases.

In addition, the counties of Norway (except Oslo) have established a learning platform, called Norwegian Digital Learning Arena (NDLA). This platform has an extensive amount of educational resources for the learning of English, and other subjects, in upper secondary school. It could be interesting to inspect texts and tasks in NDLA, and see how they promote learner involvement in line with intercultural competence and *Bildung*.

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Appendix 1: Targets – literary texts and categorization of tasks

Author	Title	Text type	Material *Bildung*	Formal *Bildung*	Categorial *Bildung*	Total number of tasks
Pete Hamill	Going Home	Short story	1	5	2	8
Barry Rosenberg	Dial 000	Short story	4	2	1	7
Pete E. Adotey Addoo	On Passing a Village School	Poem	0	4	2	6
Roald Dahl	The Way Up to Heaven	Short story	2	7	2	11
John Lennon	Imagine	Song Lyrics	0	2	1	3
Samuel Selvon	Brackley and the Bed	Short story	3	4	0	7
Gcina Mhlope	The Toilet	Short story	3	3	1	7
Chike Eminike	A Soldier's Bride	Short story	1	4	2	7
Unigwe C. Emmanuel	One Man's Terrorist	Poem	0	2	2	4
Morris Lurie	The Larder	Short story	3	2	2	7
Salman Rushdie	Good Advice is Rarer Than Rubies	Short story	4	5	2	11
Khaled Hosseini	A Thousand Splendid Suns	Novel extract	3	3	2	8
Hugh Garner	The Moose and the Sparrow	Short story	6	2	2	10
Liam O'Flaherty	The Sniper	Short story	3	2	2	7

Stevie Smith	Not Waving but Drowning	Poem	0	2	0	2
Roger McGough	Cinema Poem	Poem	2	2	2	6
Elizabeth George	For Your Best, Son!	Novel Extract	2	3	3	8
William Wordsworth	We are Seven	Poem	1	5	1	7
W. Somerset Maugham	Mr Know-all	Short story	2	4	2	8
Bernard MacLaverty	Father and Son	Short story	0	1	2	3
William Blake	A Poison Tree	Poem	0	0	1	1
Douglas Adams	A Meal at Milliways	Novel Extract	2	3	1	6
Anonymous	Hooliganism	Poem	3	1	1	5
Emily Dickinson	I'm Nobody	Poem	0	2	1	3
Morris Mac Davis	In the Ghetto	Song lyrics	3	2	2	7
Langston Hughes	Thank You, M'am	Short story	3	2	2	7
Ray Bradbury	I See You Never	Short story	1	3	3	7
O. Henry	The Last Leaf	Short story	2	3	1	6
Bruce Springsteen	The River	Song lyrics	0	3	1	4
Edgar Allen Poe	The Cask of Amontillado	Short story	0	5	1	6
Carl Sandburg	The White Man Drew a Small Circle	Poem	0	3	0	3
A Cherokee	Tsali	Story/legen	1	6	1	8

legend		d				
Leslie Marmon Silko	Tony's Story	Short story	0	4	1	5
Charlie Patsauq	The Custom	Short story	1	5	2	8
Alootook Ipellie	How Noisy they Seem	Poem	0	1	1	2
Glenysie Ward	Wandering Girl	Autobiography	2	6	0	8
Partricia Grace	Butterflies	Short story	1	5	2	8
Shel Silverstein	Forgotten Language	Poem	0	0	1	1
William Shakespeare	The Merchant of Venice	Monologues/play	1	4	2	7
Charles Dickens	Oliver Twist	Novel extract	1	5	1	7
Roald Dahl	The Ant-Eater	Poem	4	3	1	8
		Total	**65**	**130**	**59**	**254**

Appendix 2: Access to English - literary texts and categorization of tasks

Author	Title	Text type	Material *Bildung*	Formal *Bildung*	Categorial *Bildung*	Total number of tasks
Kurt Vonnegut Jr.	Long Walk to Forever	Short story	0	2	2	4
Unknown	Greensleeves	Song	1	3	0	4
Anonymous	I Am the Secret Footballer	Autobiography	1	3	1	5
An Introduction to Poetry	The Purist, 4 Haikus, The Wheelbarrow, I Saw a Man, The Wayfarer	Poetry	0	13	1	14
Lewis Carroll	Jabberwocky	Poetry	0	3	0	3
Andrew Lam	The Palmist	Short story	3	3	1	7
Anne Jew	Everybody Talked Loudly in Chinatown	Short story	1	2	1	4
Yann Martel	Life of Pi	Novel excerpt	0	5	1	6
Unknown	Matty Groves	Folk ballad	0	1	0	1
Robert Burns	A Red, Red Rose	Poem	1	2	0	3
Isaac Asimov	True Love	Short story	3	2	1	6
W. Somerset Maugham	The Luncheon	Short story	3	2	1	6
Tobias Wolff	Powder	Short story	0	1	2	3
Shane Mac Gowan & Jeremy Finer	Fairytale of New York	Song	0	2	1	3
Unknown	Lord Randal	Ballad	0	3	0	3

Roger Mais	Blackout	Short story	1	2	2	5
Bob Dylan	Masters of War	Song	0	2	1	3
Suzanne Collins	The Hunger Games	Novel excerpt	0	1	1	2
Robert Frost	The Road Not Taken	Poem	0	2	1	3
Langston Hughes	A Dream Deferred	Poem	0	2	1	3
Lorraine Hansberry	A Raisin in the Sun	Excerpt from play	1	2	1	4
Cooder/Hiatt/ Dickinson Mark Knopfler Johnny Clegg	Across the Borderline Why Aye Man Scatterlings of Africa	Songs	1	2	1	4
Linton Kwesi Johnson	Sonny's Lettah	Poetry	0	2	0	2
Leslie Marmon Silko	The Man to Send Rain Clouds	Short story	1	2	2	5
Milly Jafta	The Homecoming	Short story	0	3	2	5
Archie Roach	Took the Children Away	Song	0	2	1	3
Witi Ihimaera	Whale Rider	Novel excerpt	1	2	1	4
		Total	**18**	**71**	**26**	**115**

Author	Title	Text type	Material *Bildung*	Formal *Bildung*	Categorial *Bildung*	Total number of tasks
Angela M. Balcita	Raising the Mango	Short story	1	4	1	6
Ralph Waldo Emerson & Langston Hughes	Two Sides of the American Dream	Poem	0	3	2	5
Suzanne Collins	The Hunger Games	Novel excerpt	2	3	1	6
Sandra Cisneros	No Speak English	Short story	1	4	2	7
Paul Volponi	Black and White	Novel excerpt	0	5	1	6
Martin Bott	Landing in the North	Short story	0	5	1	6
I Am the Secret Footballer	Autobiography excerpt		0	6	1	7
Ian McMillan	Connected	Poem	0	3	2	5
Dawn French	Dora	Novel excerpt	0	4	2	6
Liam O'Flaherty	The Sniper	Short story	0	4	1	5
Hari Kunzru	Transmission	Novel excerpt	1	5	2	8
Randa Abdel-Fattah	Does My Head Look Big in	Novel excerpt	1	3	3	7

	This?					
Larato Tshabalala	The Ten Things that White People Should Know about Black People	Column	1	4	1	6
Kath Walker	Son of Mine	Poem	0	1	1	2
Patricia Grace	Butterflies	Short story	1	3	2	6
Diane Burns	Sure You Can Ask Me a Personal Question	Poem	0	2	2	4
		Total	**8**	**59**	**25**	**92**

Appendix 4: Skills - literary texts and categorization of tasks

Author	Title	Text type	Material *Bildung*	Formal *Bildung*	Categorial *Bildung*	Total number of tasks
Nick Hornby	Maybe You Should Know Something About Me	Novel excerpt	0	6	0	6
Sophie Kinsella	Problem Page	Short story	1	8	1	10
Langston Hughes	Dreams	Poem	0	2	0	2
Charles Dickens	Oliver Twist	Novel excerpt	2	8	4	14
Helen Keller	Discovering the Meaning of Words	Biography excerpt	2	5	3	10
Jesse Cameron Alick	Nice Ass	Poem	2	6	1	9
Randa Abdel-Fattah	Does My Head Look Big in This?	Novel Excerpt	3	4	3	10
Nikki Sixx	Paranoia	Autobiography excerpt	1	6	3	10
Pink	Fucking Perfect	Song lyrics	1	4	4	9
Dylan Forest	A Boy in the Girls' Bathroom	Short story	2	3	2	7
Ruby Redford	Sticks and Stones	Poem	0	1	1	2
Jennifer Worth	Chummy	Novel excerpt	4	5	1	10

Lee Child	61 Hours	Novel excerpt	4	5	0	9
Tom Leonard	Unrelated Incidents	Poem	1	6	1	8
Vikas Swarup	Slumdog Millionaire	Novel excerpt	0	6	1	7
Jonathan Trigell	Boy A	Novel excerpt	1	6	4	11
Benjamin Zèphaniah	The British	Poem	0	2	0	2
Songs and Rhymes		Song lyrics	2	6	0	8
Amanda Clow-Hewer	In All the Old Familiar Places	Short story	0	5	3	8
Dale Lorna Jacobsen	The Pilot	Short story	0	7	2	9
Paul Curtis	Goodbye Childhood	Poem	0	2	1	3
Paul King	Trainers- A True Story	Play	0	4	2	6
Waris Dirie	Desert Dawn	Autobiography excerpt	0	5	3	8
Alexander McCall Smith	Look at Africa	Novel excerpt	1	5	2	8
Fredric William Brown	The Hobbyist	Short story	0	4	3	7
Donna Vickodil	How Am I You Ask	Poem	0	0	0	0
Shane Koyczan	We Are More	Poem	0	2	4	6

Roch Carrier	The Hockey Sweater	Short story	2	6	2	10
Sherman Alexie	The Absolutely True Diary of a Part-Time Indian	Novel excerpt	0	4	3	7
Jacq Carter	Pōwhiri	Poem	0	3	2	5
Ali Lewis	The Muster	Novel excerpt	1	7	1	9
Scott Westerfeld	The Uglies	Novel excerpt	0	6	1	7
		Total	**30**	**156**	**38**	**237**