

How do textbooks in International English invite students to expand their intercultural perspectives through tasks related to texts about multiculturalism?

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Summary in Norwegian

Dette masterarbeidet analyserer hvordan oppgaver tilknyttet multikulturelle tekster i lærebøker i faget internasjonal engelsk kan utvikle interkulturell kompetanse hos elever. Kurset internasjonal engelsk er programfag det andre året ved videregående skoler i Norge på studiespesialiserende utdanningsprogram og er et av fire programfag elevene kan velge fem timer pr uke.

Masteroppgaven er delt inn i fem kapitler og det første kapitlet gir en beskrivelse av hvorfor dette studiet er valgt og hvorfor oppgaver i lærebøker om multikulturelle tekster blir analysert. Videre blir det gitt informasjon om hvorfor studiet er relevant. Til sist i introduksjonskapittelet blir forskningsspørsmål og hypotesen presentert.

Neste kapittel tar for seg teori om kulturbegrepet og interkulturell kompetanse. Det blir gitt en beskrivelse og diskusjon av Michael Byrams teoretiske modell som jeg bruker i analysen når jeg vurderer om oppgavene kan utvikle interkulturell kompetanse eller deler av interkulturell kompetanse. Byram har mottatt stor anerkjennelse når det gjelder hans modell og er derfor grunnen til valg av teoretiker. Andre teoretikere blir også referert til og diskutert i dette kapitlet. Dernest beskrives hva læreplanen sier om hva elevene skal kunne. Til sist følger teori om oppgaver relatert til fiktive og fakta tekster og teori om forskjellige oppgavetyper.

Kapittel 3 presenterer materialet som analyseres og metoden som er valgt. Dette studiet baserer forskningen på en miks av kvalitativ og kvantitativ metode og kapitlet grunngr metodevalget og det blir vist til teoretikere.

Resultatene fra den kvalitative og kvantitative analysen følger i kapittel 4, og funnene er ført inn i tabeller. Disse tabellene viser resultatene av den kvantitative analysen hvor oppgaver som kan utvikle de forskjellige savoiere i forhold til forskningsspørsmålene er blitt talt opp. Dernest følger en diskusjon om funnene og kapitlet vil også vise eksempler på den kvalitative analysen og gi eksempler på trender så vel som avvikende funn.

Kapittel fem presenterer konklusjonen som viser en oppsummering av funnene studiet har kommet fram til basert på den kvalitative og kvantitative analysen og gir svar på

forskningsspørsmålene og om hypotesen var riktig eller ei. Derneft blir det gitt en oppsummering av hovedfunnene. Videre følger diskusjon av studiens og det vises til hvordan dette arbeidet kan videreføres ved videre forskning.

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1. Introduction

1.1 Why intercultural competence?

“Why do parents force their children to marry someone they do not love?”

The question above was posed by one of my students in an upper secondary school in Norway some years ago and has been one of the discussions I have had in the classroom when teaching intercultural matters. This question led to a very good discussion if parents actually want to hurt their children by arranging marriages for them or if they think this is the very best they can do for their children to provide for them a safe and good future. Students also took into consideration how this is in their own culture and what kind of attitudes ethnic Norwegian people usually have about this topic. The question was posed after having read and studied different texts, both fictional and factual texts, in which arranged marriages were the main theme. Some students showed they managed to compare the situation for young people in their own culture to people in the other cultures. When they reflected on how ethnic Norwegian people can choose freely who they want to marry, the students first responded by saying parents who arrange marriages for their children must be bad. However after having discussed and listened to each other, some seemed to change the negative views they had of such parents and said they might do it out of love because they think it is the best for the children. Even though the students did not agree with the concept of arranged marriages, some of them seemed to develop more open-mindedness, because they understood that cultures have certain traditions that people in the culture grow up with and therefore the traditions are natural to them, thus what seems impossible and unnatural in one culture may be quite normal in another. This and similar discussions when working on intercultural matters with students have made the researcher interested in exploring which types of tasks may be suitable in terms of promoting intercultural competence.

The present study uses concepts like “multicultural” and “intercultural communicative competence” and the former is defined as a “society composed of people from different cultures” (Kramsch, 1998, p. 129). The latter intercultural communicative competence consists of intercultural competence and communicative competence. Intercultural competence is defined by Deardorff (2008) as “the ability to communicate effectively and

appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes (p. 33). Byram adds communicative competence to IC and his model of ICC is defined and discussed further in sub chapter 2.4. In general ICC is understood as the ability to communicate successfully across cultures.

It is important that students might be given tasks that ask them to reflect on multicultural texts e.g. by studying and interpreting the text. Students may understand there are different features related to different cultures which may not always be easy to accept, but by reading about a culture through e.g. a literary text, it might awaken students to see that value systems may vary from culture to culture. According to Topuzova (2001) "literature could provide a good basis for developing the cultural skills of the students and achieving the ultimate goal of culture teaching – the skill for 'reading' another culture, 'interpreting' what you've read and 'understanding' it (p. 258).

Students may therefore be asked to interpret and reflect on texts about cultures which might enable respect for other cultures and make students more open-minded to differences. Intolerance is often a result of ignorance and tasks about texts may make students more aware of how and why representatives of a culture act the way they do, and tolerance and understanding may develop good contact between different cultures and avoid conflicts. Students should also by doing tasks practise how to evaluate critically both own and the other culture in order to develop a deeper understanding of what the cultures represent.

Since the world has become more interconnected due to globalization, learning about culture is increasingly important, because immigration and migration develop multicultural societies where people from different cultures live side by side and need to understand each other. Vigneron (2001) states "Human beings have become citizens of the world and have to face extremely complex changes towards an open and plural world, founded on knowledge of and respect for others" (p. 260). Thus to give tasks that enable students to learn about this complex world is necessary.

People also travel more and visit different cultures and need to be able to cope with dissimilarities to avoid conflicts. Further more and more students attend multicultural classes where e.g. some students come from another culture and ethnic Norwegian people should open up to different ways of behaviour and at the same time students from other cultures need

to read about multiculturalism to be more open-minded about the country they come to. It is therefore important that students through the study of tasks in textbooks can learn about other cultures in order to develop intercultural communicative competence or ICC for short.

When tasks were analysed, Byram's model of ICC was used, which primarily is developed for foreign language teaching (Byram, 1997). The model was chosen because first it has been very influential within the field of foreign language didactics. Second Byram's work has been important when developing curricula in many European countries. The model comprises five factors of learning that should be developed. These factors are "savoir", "savoir être", "savoir comprendre", "savoir apprendre/faire" and "savoir s'engager". Byram has developed objectives related to each savoir as well. Byram's model of savoirs is discussed in sub chapter 2.4 and the respective objectives are discussed in sub chapter 2.6.

1.2 Why textbooks?

The investigation of this thesis is limited to textbooks and tasks about multicultural texts in textbooks of International English, studied the second year of Upper Secondary schools in Norway. Textbooks are still regarded as the primary source of teaching material (Juuhl, Hontvedt & Skjelbred, 2010).

The focus of the master thesis is to analyse tasks, because they give students instructions about what and how to study the given texts in the textbooks. In order for the students to be able to develop ICC, the teacher has to be certain it is focused upon through tasks. If the tasks are not inviting students to explore aspects of interculturality in the texts in a profound and meaningful manner, the students might work with the texts superficially and may have problems with developing ICC. Designers of textbooks may need guidance on how to include tasks which can develop the students' ICC in the best way. It is therefore important to study this topic because the findings may have relevance for the development of textbooks in the future.

1.3 Why tasks about multicultural texts?

This thesis concentrates on multicultural texts in the textbooks; since these provide tasks and texts about intercultural perspectives through fictional and factual texts. Fictional and factual

texts are different when it comes to how topics are presented. Factual texts can provide students with factual information while fictional texts present the topics through e.g. individual characters. The investigation of fictional texts also includes films which can be regarded as a form of fictional text in the broader sense of the word. According to Cai (2002) multicultural literature involves

“diversity and inclusion, but more importantly, it also involves power structure and struggle. Its goal is not just to understand, accept, and appreciate cultural differences, but also to ultimately transform the existing social order in order to ensure greater voice and authority to the marginalized cultures and to achieve social equality and justice among all” (p.7).

Vandrick (1996) defines multicultural literature as works by writers of various cultures, including diverse ethnic and racial backgrounds, religions, social classes, sexual orientation and abilities and both females as well as males should be represented (p. 254). These two definitions explain why students should be exposed to such texts by doing tasks, because that way they would be asked to explore the text which in turn may enhance their intercultural perspectives. In order to do this they need to read the text thoroughly to be able to see what lies underneath the surface. When they read the text the first time, they may read it superficially, but by trying for example to understand what the narrator wants to say, they need to study the text more closely. Such texts may develop students' ICC if tasks e.g. instruct students to see implicit and explicit values in the texts and maybe to understand the author's intention with the text. Tasks about literature are therefore important, because students may learn more about the culture through the reading of a literary text. Topuzova (2001) states “literature could provide a good basis for developing the cultural skills of the students and achieving the ultimate goal of culture teaching – the skill for ‘reading’ another culture, ‘interpreting’ what you’ve read and ‘understanding’ it” (p. 258).

Therefore students learn a lot about a culture by reading a literary text and when they are asked to interpret the text, students might develop aspects of ICC. Students share something through reading the same text or watching the same film, which may engage and motivate them. Tasks could therefore ask students to discuss different themes and topics which might be found in the fictional texts in order to reflect on the cultures that are presented.

Further the tasks might be formulated in such a way that they make the students curious and motivated about the other foreign culture. This might open up their minds to new ways of thinking and to see things from the perspective of other as well as learning about themselves. This encounter with otherness can make students think about what they would do themselves in similar situations. They would find similarities which might make them reflect on how important certain things in their own culture are and might develop sympathy and respect for the other culture. The present study therefore investigates whether there are tasks in the textbooks that ask students to study what the implicit and explicit values of the text might be to be able to evaluate critically the perspectives of both 'Self and Other'. The importance of learning about the culture of others as well as one's own is emphasised in Byram's model of ICC and is discussed in sub chapter 2.4. When students learn about different cultures through literary texts, it may help them to celebrate differences and to see that people do not have to be the same to be valuable and respected.

1.4 The relevance of the present study

Magne Dypedahl (2007) writes for the Norwegian Centre for Foreign Languages in Education about intercultural competence and the requirements of the foreign language teacher in relation to this educational aim. He states that it is important for teachers to know how to teach about intercultural matters and that this has not been focused too much on in their training. The aim of this thesis is therefore to shed some light on the extent to which ICC is incorporated in the textbook tasks as well as showing what types of tasks might actually have the potential of developing ICC. Thus this thesis might be relevant to teachers and teachers in training when it comes to teaching intercultural matters.

The researcher's pilot study of December 2011 (Nygaard, 2011) investigated how multicultural texts were presented in one of the textbooks, *International Focus*, and how students could develop ICC. It concluded that the textbook *International Focus* could focus more on culture through texts and tasks in order to develop students' ICC. The study thus contributed to an interest for finding to what extent tasks in other textbooks of International English have the potential for developing ICC. Further it made the researcher aware of how often she in the capacity as a teacher rewrites or changes the wording of tasks in the textbooks to make students explore the text and issues of interculturality more in depth. Textbooks very often ask about the students' understanding of the plot and the questions are often questions to

check comprehension, which means that the students are asked to read the text superficially in order to provide answers.

This thesis explores whether there exists a distinction between the aspects of learning that are implied by the tasks related to fictional texts and those related to factual texts and how tasks in these textbooks may contribute to students' development of ICC. Such an analysis has, to the researcher's knowledge, not been carried out before. The present investigation may thus help to shed light on an important aspect of upper secondary English education in Norway. In the next sub chapter previous research on the topic will be focused on.

1.5 The research gap

Several scholars have studied how culture is presented in English textbooks. Lund (2007) writes in her PhD dissertation about how important tasks are to develop knowledge, attitudes and skills. She finds that English textbooks of lower secondary schools could present more suitable material for the development of ICC. She says the exercises in the textbooks focus mostly on the linguistic aspects rather than questions about culture and about exercises related to factual texts and that

“the majority of exercises attached to these texts, however, focus on linguistic aspects of the texts only. Questions and exercises that follow up the cultural content that a text provides are relatively rare; questions and exercises that draw the students' attention to aspects of the situational contexts virtually non-existent” (p. 183).

Lund (2001) further states “the selection of texts, topics and exercises also indicates that the development of the students' intercultural awareness and of their attitudes towards other cultures is no main concern in today's textbooks” (p. 324).

Liv Eide studies nine Spanish textbooks used at the lower and upper secondary level in Norway and in her PhD dissertation (2012) she presents an analysis of how texts in Spanish textbooks represent the target culture, namely Latin-America. According to her the texts are dominated by a superficial and tourism orientated style and do not invite the students to reflect and discuss, and authentic Latin American voices are rarely heard. She finds few texts that challenge the readers and she finds the students learn little about the target culture. Thus

she questions if the textbooks are suitable for developing students' ICC. Eide's focus is on texts and she would find it interesting to study the tasks too, however she leaves this for other scholars to investigate. Thus it is interesting to see how tasks in International English may develop students' ICC.

Krakhellen (2011) investigates in his master thesis how to promote ICC in a multicultural classroom and he also finds there is more focus on linguistic skills than a focus on culture in the multicultural classroom he studies.

The subject International English may be a particularly relevant focus point for a study in this regard since English is a world language and spoken by many people who represent many different cultures in the world. English is also used as a lingua franca which may be defined as "When two people in conversation are from different countries speaking in a language which is a foreign/second language for one of them, or when they are both speaking a language which is foreign to both of them," (Byram, Gribkova & Starkey, 2002, p. 10). This thesis can therefore be a valuable contribution to the academic discussion on intercultural foreign language education. Furthermore it is also interesting to explore whether any differences exist in the tasks related to fictional or factual texts. The curriculum which is described in sub chapter 2.8 does not give any clear instruction about how to develop ICC and therefore this study might be informative for authors of the curriculum as well. According to Dypedahl & Eschenbach (2011) the curriculum is unclear when it comes to how to develop ICC among students

"Although the curriculum gives some leads with regard to the intercultural dimension of language teaching, both the concept of intercultural competence and the concept of culture remain diffuse and difficult to grasp and further down it can be claimed that there has been very little focus on the intercultural dimension of language teaching in teacher education (p. 4).

Thus more focus on intercultural matters is important and an investigation of how tasks in textbooks may promote ICC seems meaningful. In the next sub chapter will be looked at the research questions and the hypothesis which provide the point of departure for the investigation of tasks.

1.6 The sub questions and the hypothesis of the present research

The central research question of the present study is:

How do textbooks in International English invite students to expand their intercultural perspectives through tasks related to texts about multiculturalism?

To be able to answer the central question, the researcher has included 5 sub questions of the research which are presented below. They are referred to as sub questions in the thesis while the main research question is referred to as the central question.

- 1) Are there differences in terms of the savoirs that are implied by the tasks related to factual texts and those related to fictional texts?**
- 2) Are some savoirs more heavily represented than others?**
- 3) Is the development of ICC associated with a particular type of task?**
- 4) Are there differences between the respective textbooks with regard to the savoirs or can a general trend be identified?**
- 5) Are aspects of both Self (own culture) and Other (foreign culture) included in the tasks?**

My personal experience as a teacher is that the main function of factual texts is to provide background knowledge about the multicultural societies in question i.e. factual texts provide declarative knowledge about the Other, which may serve as useful background knowledge for students in their interaction with the fictional texts. On the other hand fictional texts may be better suited to promote intercultural competence than factual texts and according to a number of scholars (e.g., Fenner, 2001; Nussbaum, 1995; Vandrick, 1996) fictional texts may engage readers on a personal level and may therefore be better suited to promote ICC than factual texts. Personal experience however, and research e.g. by Lund (2007) may indicate that textbooks provide students with too many comprehension tasks and the hypothesis is that

Tasks concerning factual and fictional texts are comprehension tasks rather than reflection tasks.

This thesis cannot give any conclusions as to what actually happens in the classroom, because it does not study actual classroom practice. Such practice depends on several factors such as how the teacher presents the learning material, which tasks are focused on and how the students interact. It would be too time consuming to study what actually happens in the classroom and this is a limitation of the thesis.

1.7 The structure of the thesis

The present thesis is structured in five chapters with respective subchapters. In the first chapter an introduction to the topic and thesis is given. Chapter 2 presents the theoretical foundation of the research and defines different concepts which are central to an understanding of the term intercultural competence. Furthermore the chapter discusses theories of text types and task types since the study analyses different task types related to different text types presented in textbooks. The third chapter presents material and method employed in the investigation of tasks. The chapter aims to explain why the researcher relies on a mixed embedded design to answer the central question which is how textbooks in International English invite students to expand their intercultural perspectives through tasks related to texts about multiculturalism. The chapter also describes the different steps of the investigation and how the researcher planned to answer the sub questions and the hypothesis. Chapter 4 presents the results of the investigation and presents the tables based on the qualitative and quantitative investigation of tasks. The results of the findings in the tables are discussed. Furthermore examples of the qualitative research are used in the discussion of typical trends and surprising elements. The chapter also discusses how the results may give answers to the five sub questions. The last chapter of the present thesis is chapter 5 which presents the conclusion of the study. The main findings of the investigation are summed up, and the conclusion also suggests further research on the topic in the future.

2. Theory

2.0 Introduction

This chapter presents relevant theory about culture and ICC. It gives information about what the Council of Europe says about intercultural competence, and Byram's model of savoirs is presented in addition to theory about 'Self and Other' and Byram's objectives. Then the curriculum of International English and relevant theory about tasks are presented. To understand the concept of intercultural competence, one needs to understand what the concept of culture means. Therefore chapter 2.1 defines culture.

2.1 Definitions of culture

Kramsch (2006) defines culture as identity and as a way of belonging and states that "Culture touches the core of who we are, our history and our subjectivity. Culture is embodied history" (p. 23). The concept multicultural has to do with culture because it refers to societies which consist of different cultures mixed together. Kramsch (2006) states "Multicultural is a political term used to characterize a society composed of people from different cultures or an individual who belongs to several cultures" (p. 129). Accordingly since multicultural societies have developed rapidly, questions concerning identity and belonging are more important than ever.

One could look at culture in the same way as Hall did in 1976 when he developed the metaphor of an iceberg to understand culture "The Iceberg Model of Culture" (Schadewitz, 2009, p. 38). It implies that culture could be compared to an iceberg where the visible aspects above the water can be seen as culture with capital "C" and includes things like music, literature, art, the way we dress, what we eat, etc. There is however a larger portion which is hidden beneath the surface which is the invisible, unconscious part of culture. This vast majority of culture below the surface represents culture with a small "c" and is what we generally do not see, but experience. The figure below shows "The Iceberg Model of Culture" where the visible aspects are above the surface and the invisible below the surface. The invisible aspects of culture can be people's behaviour, attitudes, or values and are what can be learned through life experience, but might be learned through working with tasks about multicultural texts too.

Figure 1



Figure 1: The iceberg Model of Culture (Schadewitz, 2009, p. 38)

As figure 2.1 illustrates, the visible part of culture is shown above water and is easy to recognize when one learns about a new culture through the answering of tasks about multicultural texts e.g. in order to learn about the food, the festivals and music. The invisible part below the water includes for example values of a culture which may be understood when studying the culture. By answering tasks, one may learn about both parts.

Both parts of culture are important to develop ICC, one needs to reflect on and learn about the invisible aspects of culture below the surface (Schadewitz, 2009, p. 38). The way to learn about a new culture is to participate in the culture and so be able to understand how individuals in the culture behave and their values and beliefs can be uncovered. This can be done when students learn about individuals from different cultures represented in the multicultural texts they read. Therefore tasks about texts should ask the students to go deeper into the material they study to analyse what the attitudes and values of the cultures in mind are. It is also important to understand the background and motivation for the attitudes and

values and to evaluate them and to compare them to one's own attitudes and values in own culture.

Kramersch has developed the concept of *the third space* which means that a third place emerges between the culture you have grown up with and the new cultures you meet and it is a place that “grows in the interstices between the cultures the learners grew up with and the new cultures he or she is being introduced to” (Kramersch, 1993, 236). Many societies are multicultural and therefore students who grow up nowadays are met by many different opinions and views and these may influence who they are. They keep their own identity but are influenced by other cultures in society. It is therefore important that students learn about other cultures by answering tasks about multicultural texts to enhance their open-mindedness and curiosity about cultures in order to develop their intercultural competence.

Risager states that “Intercultural competence is an enormously popular concept nowadays, its content being discussed in a great variety of contexts” (Risager, 2000, p. 14). This may be because the European society is more united today than it was thirty years ago due to globalisation and many societies consist of different cultures and thus culture and intercultural matters have become important to focus on. For this reason the current thesis investigates how tasks may promote ICC.

2.2 Intercultural communicative competence

Since the present study investigates if tasks may promote ICC, this sub chapter gives some definitions of ICC. First information about why the concept ICC is such an important concept today is provided, and then an explanation of what the concept means.

One might ask oneself why the concept “intercultural competence” has been discussed to such an extent over the last years gaining more and more attention today. One important reason is that the concept “intercultural” was introduced due to globalisation and immigration. One example is Britain which had immigration from the former colonies in the 1950s, 60s and 70s due to a growing demand for labour in industry. This created a more multicultural society. In the 1980s and 90s, there were racial tensions as a result of disadvantages faced by ethnic minorities, because of individual prejudice. After 9/11 and the 7/7 terror attacks and other

terrorist events, the difficulties for minority groups have increased. A good example of this is the recent message of a possible terror attack on Norway by a Muslim group related to Syria, which also is said to possibly cause more hatred towards Muslims. This was informed about to the Norwegian people on 24 July 2014 by the Norwegian police security service and created fear among people in Norway. It is thus important that students answer tasks to learn to take a critical stance to see that a culture may consist of different elements, and also learning how easy it is to develop prejudice towards certain groups. Studying and answering tasks related to multicultural texts might decrease such prejudiced attitudes. Hence it is important that students learn about different cultures and learn how to communicate with them to become ‘intercultural speakers’ which is a concept Byram uses.

Byram’s ideal is the concept of the ‘intercultural speaker’ describing the ‘intercultural speaker’ like “someone who has an ability to interact with “others”, to accept other perspectives and perceptions of the world, to mediate between different perspectives, to be conscious of their evaluations of difference” (Byram, 2001, p. 5). Thus this thesis might give answers to how the tasks in the textbooks may help develop students towards becoming ‘intercultural speakers’ and how to promote ICC.

One theorist who has tried to define intercultural competence is Kramsch and according to her it is difficult to arrive at one particular definition of the concept, because “intercultural competence” is a lifelong project and consequently a difficult concept to define. She states the term “intercultural” entails coping with two cultures (Kramsch, 2006, p. 11) which is what intercultural communication is all about; people from different cultures who communicate with one another. Therefore this study focuses on multicultural texts which may be about different cultures and how to develop ICC.

Intercultural communication can also happen when students read multicultural texts because the act of reading can be regarded as a meeting between their own culture and the cultures represented in the texts. Fenner states “reading literature in the target language is seen as a dialectic dialogue between reader and text as well as between two cultures within the social interaction of the classroom” (Fenner, 2001, p. 8). Intercultural communication may therefore be helped along by answering tasks about texts when these tasks ask students to read and study the texts. This is because students can communicate with the other culture by reading about it. When students answer written and oral tasks about the texts, students have to

communicate with the other culture by studying the text. Thus when tasks ask students to read and study different texts and discuss them, students will communicate with voices of different cultures.

Iser (1978) argues that texts contain gaps that powerfully affect the reader, who must explain them, connect what they separate, and create in his or her mind aspects of a work that aren't in the text but are incited by the text. The reader is thus an active co-producer of meaning. Instead of asking what the text means, Iser asks what the text does to the reader. The act of reading is like a dialogue between the reader and the text, and the latter has meaning only when the two are joined in conversation. The student has to try to discover the gaps in the text by listening to it. This reception theory is important to have in mind when working with tasks by giving students tasks which challenge them and make them interpret the text, because meaning is created in the interaction between reader and the text.

Kramsch (1998) further describes intercultural competence as an active and productive ability. This is what can be developed in the classroom for instance when students work with oral and written tasks. Tasks in textbooks may therefore ask students to produce and to engage in discussions about intercultural matters. The task may ask what is implicitly and explicitly said in the text in order to develop ICC.

Byram is one of the contributors to The Council of Europe's publications about intercultural competence and the Council has distributed many publications about the topic. Byram and others have worked a lot on what the Council should focus on when it comes to cultural matters and the next sub chapter gives information about what is said about intercultural competence.

2.3 The Council of Europe and intercultural competence

The Council of Europe was established in 1949 to protect human rights, promote democracy and the rule of law and since the 1960s the European Council has contributed to the establishment of a common European area in the field of foreign languages. In the 1990s the work of the Council of Europe influenced a change of focus in curricula from the target

language`s culture to intercultural competence, which meant that the students should reflect on their own culture to understand the other culture. The European Council`s work on foreign language teaching through many years has resulted in *The Common European Framework of Reference for Languages* (CEFR) which was written in 2001. The curriculum in English has been influenced by the work and more competence aims about ICC are included than before the Knowledge Promotion. The curriculum is presented in sub chapter 2.8.

Cultural differences can be a challenge and the Council of Europe has therefore focused on this in the *White Paper* written in 2008. It states that “intercultural learning and competence is essential for democratic culture and social cohesion” (Council of Europe, 2008). Further the Council of Europe (2008) claims

“intercultural competences should be a part of citizenship and human-rights education. Competent public authorities and education institutions should make full use of descriptors of key competences for intercultural communication in designing and implementing curricula and study programs at all levels of education, including teacher training and adult education programs” (p.43).

This shows how much the European Council focuses on intercultural competence and thus it is important the curriculum of English at all levels instruct teachers and students how to focus on intercultural matters.

2.4 From communicative competence to intercultural communicate competence

The concept communicative competence is an important part of ICC and is discussed in this sub chapter. After this discussion Byram`s model of ICC is presented. The model describes five savoirs (aspects of learning) which must be cultivated if intercultural communicative competence is to be developed.

The term communicative competence was coined by the American sociolinguist Dell H. Hymes in the 1970s when communicative language teaching emerged. The teaching should be learner-centred and the focus should be to understand, negotiate and express meaning.

Three elements of communicative competence were identified by Canale and Swain (1980). The competences were grammatical competence, sociolinguistic competence and strategic competence. Canale (1983) included a fourth element, discourse competence. In 1986 van Ek included sociocultural competence and social competence. Zarate and Byram among others have participated a lot in the European Council's project to develop the Common European Framework of Reference for Language Learning and Teaching which should be

“a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe. It describes in a comprehensive way what language learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop to be able to act effectively” (CEFR, 2001, p. 1).

The Council of Europe (2001) divides user/learner's competences into general competences and communicative language competences. The general competences are “savoir” which is declarative knowledge, “savoir faire” which entails skills and know-how, “savoir être” which encompasses existential competence and “savoir apprendre” which involves the ability to learn. Communicative language competences are split into linguistic competences, sociolinguistic competence and pragmatic competences.

The first element of communicative competence is linguistic competence which includes “lexical, phonological, syntactical knowledge and skills and other dimensions of language as system” (CEFR, 2001, p. 13). This means a person who has linguistic competence has knowledge of the vocabulary of the language, the lexical elements and how the language is built grammatically. The second element of communicative competence is sociolinguistic competence which means a person has knowledge about the culture and society where the language is spoken. He/she knows the customs, living conditions, values, social conventions and rituals of the community (CEFR, 2001, pp. 102 – 103). Someone who has communicative competence also has pragmatic competence which means he/she knows how language functions, knows e.g. about irony and parody and knows how to use language in different situations.

Byram's model of ICC was developed in the 1990s and the Council of Europe's division of general competences and communicative language competence is influenced by Byram's and Zarate's work. Byram and Zarate combined communicative competence and intercultural

competence together and the new term ICC was formulated. According to Byram (1997) “someone with ICC is able to interact with people from another country and culture in a foreign language. They are able to negotiate a mode of communication and interaction which is satisfactory to themselves and the other and they are able to act as mediator between people of different cultural origins” (p. 71).

Byram states that one of the main differences between IC and ICC is that when individuals have IC they “have the ability to interact in their own language with people from another country and culture, drawing upon their knowledge about intercultural communication, their attitudes of interest in otherness and their skills in interpreting, relating and discovering” (Byram, 1997, p. 70). Further Byram states that when individuals have ICC, they are “able to interact with people from another country and culture in a foreign language. They are able to negotiate a mode of communication and interaction which is satisfactory to themselves and the other and they are able to act as mediator between people of different cultural origins” (Byram, 1997, p. 71). This means that someone with ICC communicates with someone in a foreign language.

Byram’s model of ICC is visualized in figure 2 which illustrates that intercultural communicative competence consists of linguistic competence, sociolinguistic competence, discourse competence (a part of pragmatic competence) and intercultural competence. The European Council added functional competence to discourse competence in 2001. Byram wanted to include a more intercultural aspect to communicative competence and thus intercultural competence was included in the model. The model also shows the savoirs which should be developed when a person has developed ICC. A person who has communicative competence has the abilities to use language to communicate with different people and to use appropriate language for different contexts. Thus Byram defines ICC as the interplay of linguistic competence, sociolinguistic competence, discourse competence and intercultural competence which is seen in the figure below. Byram’s savoirs are described and illustrated below figure 2.

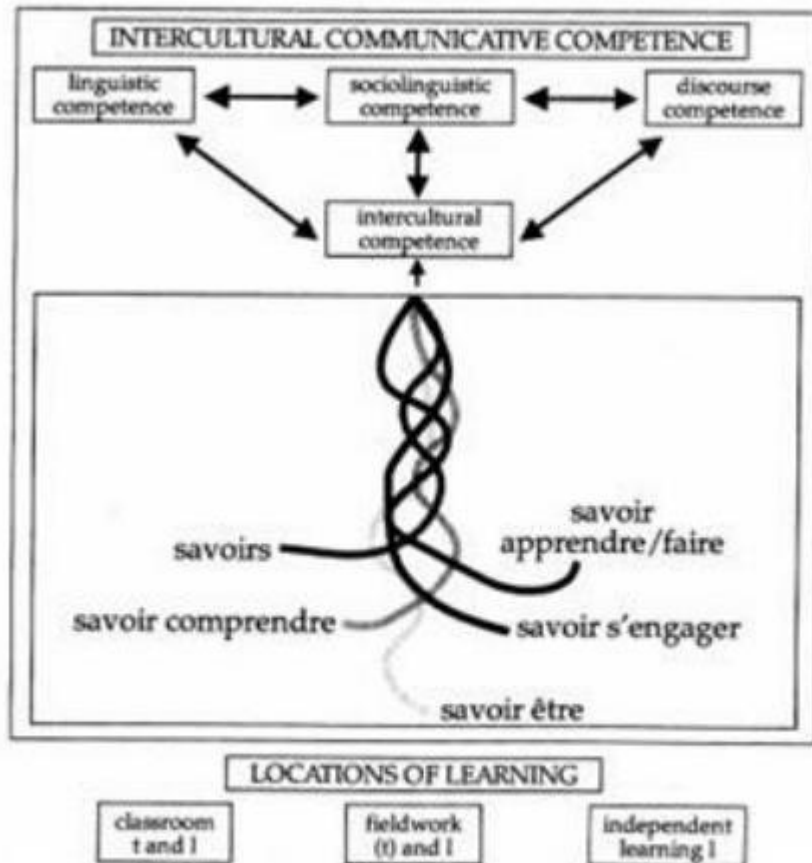


Figure 2: Byrams Model of ICC (Byram, 1997, p. 73)

The model of ICC was in particular designed for the classroom and can be looked upon as a representative model of what aspects the learning should cultivate.

There are various reasons for choosing Byram's model of ICC as the primary theoretical perspective on which to base the present analysis. First it offers a comprehensive approach that deals with the knowledge, attitudes, skills and critical awareness involved in successful intercultural communication. Next Byram offers objectives for each savoir and suggests assessment for each part. In this way he makes it possible to practice the model in the classroom. This is a model textbook authors can look at when designing tasks and it can be a model for teachers to follow when working with tasks in the classroom. Burwitz-Melzer (2000) criticizes the objectives and states they are too general and abstract. Despite some critical views the model is often referred to in literature about ICC, as well as in research and is acknowledged as a valuable contribution when deciding on what to focus on when teaching ICC. It is interesting to see if Byram's model of ICC is reflected in today's learning material

for International English and thus this thesis uses Byram’s savoirs when analyzing tasks in textbooks. Byram’s model of ICC includes the aforementioned five components “savoir”, “savoir être”, “savoir comprendre”, “savoir apprendre/faire” and “savoir s’engager”. The savoirs are illustrated below.

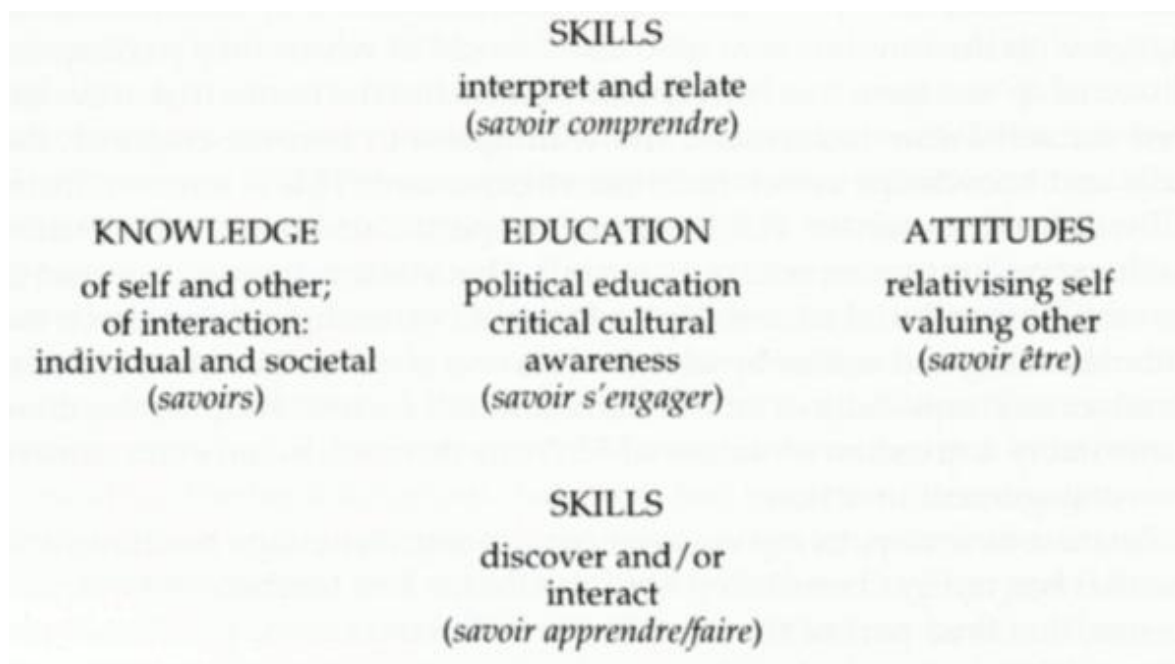


Figure 3: Components of ICC (Byram, 1997, p. 34).

The first component is “savoir”. An important factor of ICC is the student’s knowledge, “savoir.” It is understood as knowledge of social groups and their products and practices in own and the other culture and further it is about the general processes of societal and individual interaction (Byram, Nichols & Stevens, 2001, p. 6). It is the factual knowledge one may develop about own and the other culture. The intercultural aspect is reflected through the inclusion of knowledge about one’s own culture in this savoir also. When tasks are analysed, it is discussed if the task may develop factual knowledge about the foreign cultures in question as well as one’s own.

The second component is “savoir être,” which involves developing new attitudes and to relate new understanding to what is already known, to respect other beliefs and values and to open up to learning about other cultures. Hence it entails developing tolerance, respect for

otherness and empathy for other people. Furthermore to realize that your own values, beliefs and behaviours are not the only possible and naturally correct ones, and to see how they might look from the perspective of an outsider who has a different set of values, beliefs and behaviours. Curiosity and openness towards other culture are important because if you do not open up and respect the other, you may not develop new attitudes. When tasks about texts are analysed, it is discussed whether students may put themselves into the same situation as the individuals in the texts and see the situation from their points of view. Thus tasks should prepare students

“for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive intercultural competence, perspectives, values and behaviours; and to help them to see that such interaction is an enriching experience” (Byram, Gribkova & Starkey, 2002, p. 11).

The third component is “savoir comprendre” which could be understood as the ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own. Comparison might lead to discovery of misunderstandings and misperceptions of someone with another cultural identity. A task which gives the students the possibility to compare a document from another culture with own culture documents could develop the students’ ability to seeing things from a new perspective by learning about the other. When tasks are analysed, it is discussed whether students by working with the tasks may develop the ability to discover misunderstandings and ethnocentric attitudes in the texts when e.g. two cultures are compared.

The fourth component is “savoir apprendre/faire” and describes the “ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (Byram, 1997, p. 73). The learner needs to engage in intercultural communication to achieve these skills. Tasks should therefore ask the students to explore the texts they work on to be able to discover new things and interact with the text. When tasks are analysed, it is discussed whether they may develop an ability to search other sources as a means to gaining knowledge and if students by answering the tasks may operate knowledge, attitudes and skills. This means students can use the factual knowledge they may receive, they can develop new attitudes e.g. to see the situation of the other culture from a new perspective and they may be able to use their skills

e.g. to search other sources for information or to be able to compare the situation of the other to their own situation. Further it is discussed if the tasks invite students to communicate with the text by reading to develop a “negotiation of meaning” (Fenner, 2001) or if they just invite students to get the facts of the text.

The fifth component is “savoir s’engager” which is the “ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries” (Byram, 1997, p. 101). It entails to “become aware of their own *values* and how these influence their views of other people’s values. “Savoir s’engager” also means to develop a critical engagement with the foreign culture under consideration of one’s own. “Intercultural speakers/ mediators need a critical awareness of themselves and their values, as well as those of other people” (Byram, 2001, p. 7). Byram (2001) further states that

“it is not the purpose of teaching to try to change learners’ values, but to make them explicit and conscious in any evaluative response to others. There is nonetheless a fundamental values position which all language teaching should promote: a position which acknowledges respect for human dignity and equality of human rights as the democratic basis for social interaction” (p. 7).

As discussed before tasks should help students to be conscious about the other culture and the values it represents to develop respect for otherness even though they do not identify with the culture in question. Thus tasks should ask students about their own opinion of a literary text or how the text might be interpreted. When answering such tasks students may develop an ability to evaluate implicit and explicit values in the texts in question, because they have to read the text not only once but a couple of times to see the hidden agendas or the ideology behind the text. The following sub-chapter discusses what Byram describes as the very foundation of ICC, one’s knowledge of own culture (Self) as well as knowledge of foreign cultures (Other).

2.5 Theory about ‘Self’ and ‘Other’

Sub question 5 of the present research consider whether aspects of both Self (own culture) and Other (foreign culture) are included in the tasks. An important element of Byram’s *savoirs* is that students learn about their own culture to understand the other, and vice versa. According to different theorists the respect for otherness is important, because when interacting with a

text, the students may learn more about themselves and the other. Byram (2000) suggests that students should

“reflect on their own social identity as well as learning about others. Texts which describe the experience of a foreigner living in the pupils’ country are particularly effective. They give an outsider’s view on the too familiar reality which pupils think they know, and make the familiar strange” (p. 23).

Further Byram states “Learners should become aware of their own social identities, especially their national identity, and discover how their own (national) identity is defined by others, as well as studying the national identity of those, who speak the foreign language as another tongue” (Byram, 2000, p. 22). It is therefore important students see the value of the other. Kearney & Levinas (1984) argues that the self cannot exist without the other, “I am defined as subjectivity, as a singular person, as an “I”, precisely because I am exposed to the other. It is my inescapable and incontrovertible answerability to the other that make me an individual” (p. 62).

Kramersch (1996) highlights that IC asks for breaking down stereotypes “[...] understanding that we are irreducibly unique and different, and that I could have been you, you could have been me” (p. 3). To develop intercultural competence further is “to promote the favourable development of the learner’s whole personality and sense of identity in response to the enriching experience of otherness in language and culture” (Council of Europe, 2001, p. 1). Furthermore Fenner (2001) highlights the importance of learning about other cultures to learn about students’ own culture;

“Through the foreign culture they can also achieve a useful and necessary outside perspective of themselves and their own culture. The literary text as an artefact of the foreign culture provides the mirror in which they can see themselves reflected; it provides an outside to their inside” (p. 19).

The theory above shows the importance of reflecting on own culture, but it also shows that by learning about other cultures, students may develop a better understanding of their own culture. This is because the literary text might open their eyes to values in both own and the other culture and they might understand how important the values in one’s own culture are,

for example reflecting on how they would react if something similar happened to them as illustrated in the literary text they study.

2.6 Byram's objectives

This sub chapter presents a summary of the objectives related to the different *savoirs* which have been regarded when analysing the tasks. Byram has described objectives related to each *savoir*, because he wanted to give a more detailed specification of intercultural knowledge, attitudes and skills in a way which make them usable for teaching and assessment. The objectives describe what the 'intercultural speaker' should know if he/she has developed the different *savoirs* (see sub chapter 2.2). There are many objectives related to each *savoir* and all of them were considered when the qualitative research was conducted. Burwitz-Melzer (2001) discusses Byram's model and states

“Byram arrives at a catalogue of objectives that includes skills, attitudes, knowledge and educational factors in teaching intercultural competence. Yet, his model is an all-encompassing one that cannot easily fit into most European national or school curricula. Singling out some of its parts, however, would deprive the model of its consistency” (p. 30).

The researcher agrees with Burwitz-Melzer in her view that it may be difficult to use all the objectives. However when the analysis of tasks in the textbooks was done, all objectives were considered.

There are for example eleven objectives related to “*savoir*” and all of them are considered in the analysis. “*Savoir*” is also referred to as “declarative knowledge”. First it states the intercultural speaker should acquire knowledge about social groups and their products and practises in own and in the other culture. Further he/she should receive knowledge of the general processes of societal and individual interaction. In addition the intercultural speaker should get knowledge about events which have involved both cultures and he/she should get to know about telecommunication, conventions of communication and interaction in own and foreign culture. Furthermore the intercultural speaker should know about myths, cultural products, the national memory, geography, religion, education systems, ethnicity, and gender, as well as of the general processes of societal and individual interaction. Moreover the intercultural speaker knows about conventions of communication and how the living

conditions are e.g. when it comes to health and finally the intercultural speaker knows about beliefs.

The factor “savoir être” (also referred to as existential knowledge) is described as “curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own. There are five objectives related to “savoir être”; the ‘intercultural speaker’ should be interested in the other culture, how people in the culture live and know what the daily life is. He/she should be interested in finding how cultural practises or products are in the other culture and understand that things can be different in the culture in mind and he/she needs to see how his/her own culture might be looked upon from the other culture’s point of view. He/she needs to compare and contrast perspectives in both cultures and be able to cope with how they experience the other culture during residence. The last objective related to “savoir être” is that he/she adopts the behaviours which are specific to a social group in a way that people who represent the group find acceptable for someone who is not a member (Byram, 1997, pp. 57 – 58). The present study investigates if the textbooks present tasks which may develop “savoir être” and, if so, the tasks encourage students to see the situation of the other from their perspective. It also studies if students by answering the tasks may develop open-mindedness towards other cultures and willingness to learn about other cultures, thereby also developing their attitudes towards the other.

Another savoir is “savoir comprendre” which is described as “skills of interpreting and relating” and is the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own. There are three objectives related to this savoir. First the ‘intercultural speaker’ has the ability to read documents and discover meanings and values which might be based on ethnocentric views by finding stereotyped views in texts. Second the intercultural speaker can identify causes of why misunderstandings occur and finally he/she is able to solve conflicts by understanding the causes of the conflicts. Accordingly this thesis investigates if tasks ask students to e.g. find ethnocentric and prejudged views in the texts they study. Further the present study analyses if tasks can make students understand what causes misunderstandings between the cultures represented in the texts.

The fourth savoir is “savoir apprendre/faire,” which is the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under

the constraints of real-time communication and interaction. There are seven objectives related to this savoir. First the intercultural speaker should have the ability to use question techniques to learn about a document or event. Next the intercultural speaker has the ability to find significant references within and across cultures. Further he/she is able to identify similar or dissimilar processes of interaction to be able to communicate with the other culture and to establish agreed procedures. Furthermore he/she is able to draw on skills of interpreting and discovery in order to ensure they understand each other. The intercultural speaker is also able to use sources e.g. newspapers, the internet, etc. to find valuable information. In addition he/she is able to establish contacts over a period of time. Finally the intercultural speaker identify the significance of misunderstandings when two cultures meet and he/she is able to intervene in such a way that will make both interlocutors happy (Byram, 1997, p. 63). This thesis investigates if tasks are set in such a way that students have to search in different sources other than the textbooks to find answers and if tasks ask students to participate in new experiences where they incorporate new knowledge into the existing knowledge, skills and attitudes they already have.

The last savoir “savoir s’ engager” describes the intercultural speaker and his/her ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries. There are three objectives related to this savoir and the first says the intercultural speaker should develop “an ability to identify and interpret explicit or implicit values in documents and events” (Byram, 1997, p. 101). Second he/she should develop an ability to evaluate documents and events and the last says he/she should develop an ability to participate in intercultural exchanges and draw upon the knowledge, skills and attitudes the intercultural speaker already has. The present study investigates whether the textbooks tasks encourage students to explore explicit and implicit values in the multicultural texts. The tasks may for instance do so by asking students to reflect on why the narrator says what he/she says. Furthermore the study investigates whether the tasks ask about students’ own opinion when it comes to the meaning of the text to see if the tasks entail opportunities for a negotiation of meaning which might happen when the student interacts with the text.

Byram’s objectives are incorporated in the qualitative analysis of the tasks in the textbooks and examples of tasks which may develop components of ICC are presented in chapter four when the results of the investigation are discussed.

2.7 Where may ICC be developed?

Byram states that one can develop ICC through three different areas, in classrooms, through fieldwork and through independent learning (Byram, 1997, pp. 65 – 70). This thesis focuses on how to develop ICC through tasks in textbooks and this may be done in the classroom and at home or anywhere students bring their textbooks to study.

The classroom plays an important role, because students can learn from each other by discussing the texts they study and this primarily takes place in the classroom. However, discussions in the classroom will be influenced by the attitudes of the participants which may or may not be prejudiced about other cultures. A discussion might lead to a strengthening of prejudiced views about the other culture. When reading about difficulties for immigrants, students might sympathise with them, and so when tasks ask them to discuss the challenges immigrants may face, prejudiced views might decrease because they listen to each other and may learn from each other. According to Fenner (2001) authentic questions are important because they might engender answers that are not pre-empted. For instance students may be asked about their own interpretations and opinions. If students are asked to discuss what they have found after reading and thinking;

“Different views will be exposed and can give learners a new and increased understanding of the text, and the teacher might also see it in a different light. A basis for interesting classroom discussion is given in which everybody takes on a participating role, and where everybody, including the teacher, is learning something new. Answering this type of question forces the individual to produce language and meaning as well as contributing a part of him/herself.” (p. 26).

When students contribute a part of him/herself and how they understand the text, they give away their own interpretation of the text. Students read the text with their own pre-knowledge and may understand the text in different ways, but by discussing the text and reflecting on the meaning of it, students may learn something new. This shows that tasks could ask students to read the text and reflect on the meaning together.

How students' ICC is developed may vary because some might have learned a lot about other cultures based on travelling and living in other cultures and some may also have good knowledge about their own culture due to reading newspapers, novels or learning from other people. Students who have lived in different countries and know about different cultures may be valuable contributors in discussions in the classroom about intercultural matters. Also, students that represent other cultures because they have immigrated to the country, may be valuable contributors. According to Vygotsky (1991) students may be able to solve a problem when they cooperate with students who are slightly more competent, and may therefore benefit from students who have lived in the culture and are therefore slightly more competent. Accordingly, the classroom is a good place to discuss intercultural matters and work with tasks in textbooks. Byram (1997) states

“clearly the classroom has advantages. It provides the space for systematic and structured presentation of knowledge in prolongation of the better traditions of language teaching and can offer the opportunity for acquisition of skills under the guidance of a teacher. It can be the location for reflection on skills and knowledge acquisition beyond the classroom walls, and therefore for the acquisition of attitudes towards that which has been experienced” (p. 65).

Students may develop knowledge, attitudes and skills through studying tasks about multicultural texts in the classroom, because the knowledge, attitudes and skills to be developed are directed towards communication with members of other cultures in general. This might happen when students answer tasks about texts e.g. when tasks ask students to read a text, which is a communicative process, and when they are asked to reflect on their own culture as well as the other.

2.8 The curriculum of International English

The curriculum of International English is based on the Knowledge Promotion of 2006. The curriculum is important since it is the political document textbook authors, teachers and students have to follow. The programme subject English comprises three parts: International English, English in Social Studies and English literature and culture. The general English subject objectives give instructions about the programme subjects and highlights culture as an important element. Moreover, the reading of literature is important because

“English literature and other cultural expressions can be a wellspring of experience, satisfaction and personal growth” (LK-06). Furthermore the concept of intercultural competence is explicitly mentioned as “a natural and necessary aspect of language skills” (LK-06).

The three main areas of the curriculum highlight the challenges related to interculturality e.g. one should be “concerned with challenges facing international society and with communication that spans cultural distinctions and dissimilar value systems” (LK - 06). Finally 21 different competence aims are given and three of them have relevance to ICC.

1. The first says the students should use appropriate language to the situation in social, professional and intercultural contexts.
2. The second tells the students to elaborate on and discuss various aspects of multicultural societies in the English-speaking world
3. The third asks students to reflect on how differences and dissimilar value systems can affect communication.

Even though the curriculum highlights culture and describes important elements of culture, the competence aims do not give any exact instruction about how to develop ICC. Thus the analysis of tasks in the thesis can be a valuable contribution for authors of the curriculum to see if culture might be included more in the competence aims to guide future designers of textbooks and teachers.

2.9 Theory about how tasks about fictional and factual texts may promote ICC

The first sub question of the research asks whether there are differences in terms of the savoirs that are implied by the tasks related to factual texts and those related to fictional texts. Accordingly this sub chapter focuses on theory about tasks related to fictional and factual texts and describes theory about how tasks related to these texts may promote ICC. Such tasks are important, because they instruct students in how to study the texts.

According to Byram, Gribkova & Starkey (2002) intercultural perspectives help “language learners to interact with speakers of other languages on equal terms and to be aware of their

own identities and those of their interlocutors” (p. 7). Any encounter with foreign fictional and factual texts is an intercultural encounter and thus it is important tasks encourage students to read the texts thoroughly to learn more about other cultures.

Fictional texts are stories written about characters and events which are not based on real people and reality. A fictional text may therefore entertain by using language to create mental images. Thus fictional texts may provide students with fictional stories where they learn about individuals living in a culture. These stories may make students empathize with the individuals they learn about, because they follow them through a period of time and learn about them and the people they are related to.

A factual text may be defined as a text which informs, instructs or persuades by giving facts and information about real people and events. Thus factual texts may therefore provide students with factual information about the culture they study. First the theory about tasks related to fictional texts is presented and thereafter theory about tasks related to factual texts.

Tasks related to multicultural fictional texts are important to investigate, because tasks can ask students to interact with the texts in such a way that they may change biased attitudes, “Reading multicultural literature about various groups may help to dispel or clarify some of the stereotypes” (Vandrick, 1996, p. 257). Furthermore Vandrick states “authors, editors, publishers and instructors need to do what we can to expose students to the literature of varied cultures and to help them genuinely engage with such literature” (p. 267). Tasks related to fictional texts can therefore encourage students to see the world through the eyes of people of minority groups. Nussbaum (1995) states

“multicultural literary texts can encourage us to “identify sympathetically with individual members of marginalized or oppressed groups within our own society, learning both to see the world, for a time, through their eyes and then reflecting as spectators on the meaning of what we have seen” (p. 92).

If one is biased about the other, one might change this attitude by learning about the other through a fictional text. ICC does not only imply sympathetic identification with the other, but also to learn about all sides of the other culture.

Fenner (2001) highlights the importance of reading literature, because she argues the focus is upon the individual learner's interpretation of the text. The present study therefore analyses if tasks encourage students to reflect on and express their personal experience of the fictional text. According to Fenner (2001) the encounter between reader and text will differ from individual to individual

“Each reader of a specific piece of literature will be a participant in a dialogue, and this dialogue will differ from one reader to another. The literary text does not speak in one tongue to all readers; different ‘voices in the text will speak to different readers in different ways. The more gaps there are in the text itself, the more the interpretation will vary, because the reader is an active creator of meaning, reading literary texts is not a receptive process, but a productive one” (p. 24).

The present study therefore analyses to what extent tasks are created in such a way that they ask students about their personal opinion of the text and if tasks challenge students to use their background knowledge to negotiate meaning from what they did not understand the first time they read the text. If so, the tasks may be considered a success when it comes to creating ICC.

Further it is important to study tasks about fictional literary texts because “literary texts not only encourage us to develop empathy, but also the ability to evaluate the actions and events presented in them. This becomes possible because we are spectators who watch the events from the outside” (Bredella, 2006). This means it is important to reflect on the situation of the characters presented in the texts and their feelings. According to Ibsen & Wiland (2000) fiction is important since it creates an illusion of reality and students' attitudes might be challenged when they interact with the text by creating a dialogue between reader and text and through dialogues with other students.

When students are asked to read and study literary texts, they learn about individual characters, about the culture of these characters and they may see things from the characters' perspective and therefore helping the reader develop empathy if the characters go through difficult times. Students may also identify with the characters represented, which makes it possible to see the situation from the characters' point of view. According to Topuzova (2001) “literature could provide a good basis for developing the cultural skills of the students and

achieving the ultimate goal of culture teaching – the skill for “reading” another culture, “interpreting” what you’ve read and “understanding it” (p. 258).

In addition, tasks about fictional texts should make the readers think about and question the actions which take place and the characters involved in the texts. Students may critically evaluate what occurs in the stories because they are spectators who see the situation of the characters from the outside. Thus it is easier to see what is good or bad and what might be changed to make things better, but this would depend on what the tasks instruct students to do. Bredella (2006) states

“literary texts are important for intercultural understanding because they create complex situations for sophisticated evaluations and discussions.” Literary texts “explore central conflicts of a culture in such a way that the meaning of the text cannot be separated from the form of the presentation and the reading experiences” (p. 91).

Through literary texts students learn about the challenges and conflicts in the culture because they learn about individual characters, who they relate to, and their lives. By reading and discussing the text, students learn more about the culture. According to Bredella (2006) it is important to expose students to literary texts to develop their intercultural understanding, which might lead to good discussions and evaluations.

As stated in sub chapter 2.2, Byram finds the ideal to be the ‘intercultural speaker’ who has the ability to interact with others. It is therefore important that tasks in the textbooks are formulated in such a way that students by working with them can develop into ‘intercultural speakers’. Tasks related to fictional texts may ask students to give their own interpretations of titles or why things happen in the multicultural text they read or tasks may ask students to find the hidden agenda of the text. Such tasks may help students to communicate with the text and according to Fenner (2001) there is then a resulting dialogue between the two cultures, the culture the reader represents and the other culture presented in the text;

“The foreign language learner thus produces meaning already in the reading process itself; he or she is actively participating in a dialogue with the text even before being asked to produce oral or written language about the text in the classroom. When reading a literary text in a foreign language, the reader also encounters a foreign culture, expressed through the language,

and Bakhtin's "kind of ideological bridge" is constructed, not only between reader and text, but also between two cultures" (pp. 24 – 25).

Thus literary texts are important to create this ideological bridge between reader and text, and this thesis investigates if tasks in textbooks ask students to speak and write about their own experience with the text and to fill in the gaps of the text, e.g. if they are asked to reflect on whether there is anything in the text which is not explained. Furthermore, do the textbooks ask students to reflect on what the meaning of the text is and what they experienced in dialogue with the text.

Tasks might be set in such a way that the students have to interpret and analyse the text and then it would be interesting to listen to the different experiences students might have had when they read the text independently and so they might learn from each other about intercultural matters presented in the text. Vygotsky's (1991) socio constructivist learning theory argues that students can, with help from adults or children who are more advanced, master concepts and ideas that they cannot understand on their own. Thus by answering tasks which instruct students to read a multicultural text, reflect on the meaning of the text and discuss it with students, there might be a potential for promoting ICC.

The present study takes into consideration whether the textbooks provide students with tasks that challenge them to analyse the explicit and implicit values of the literary texts. It also considers if tasks ask about personal opinions of the text. Students' personal opinion of the text is interesting, since students have different background knowledge and may understand what may be hidden in the text differently from each other. The literary text may contribute to learning about individual characters' thoughts and feelings and thus a fictional text is more emotional than a factual text. The present analysis may give some answers to which components of ICC tasks about fictional texts in the textbooks may promote. Fenner (2001) states

"the literary text carries the culture of a specific language community and can give the reader valuable insight into the foreign culture, as well as into the language and form used to express that culture. Literature represents the personal voice of a culture." Further "literature has richer and more diverse semiotics than factual text genres and consequently offers more

learning potential. Literary texts are experiments with thought, dialectic between reality and fantasy” (p. 16).

Theory discussed above shows that tasks related to fictional texts may have the potential for developing ICC, because students can for example learn about culture through individual characters presented in the fictional texts they study. This is more difficult when it comes to tasks about factual texts, perhaps, because it is more difficult to identify with the culture in question when you do not read about what happens to individual characters.

Some theorists have studied how tasks related to factual texts may develop students’ intercultural knowledge. Williams (2001) describes an activity called “culture bump” where the teachers were asked to read a short account of a cultural “incident” or “culture bump” which is a situation that causes people to feel strange or uncomfortable while interacting with people who are from another culture. Teachers were asked to answer multiple choice questions and interpret how the two people of the different cultures behaved. This was followed by a pair discussion and finally a class discussion. Interpretations of the multiple choice questions provoked discussions and students found that there could be more than one interpretation of the behaviours described. The activity provoked cultural discussions which might have enhanced components of ICC. Students were also asked to play role plays or answer tasks where students should for example compare different newspaper articles to find how cultures may differ. Both tasks related to factual texts were proved to enhance students’ knowledge about culture through pair work, reflection and discussion.

The discussion above shows it is important to include tasks related to factual texts which encourage students to explore the texts though reflection and discussion. When tasks ask students to read and reflect on newspaper articles about individuals and their challenges in a new culture, they may develop empathy for individuals. Lund (2007) emphasizes the importance of tasks where students are asked to reflect on topics presented in both fictional and factual texts;

“Students could be asked to discuss and reflect on the descriptions of foreign cultures that the texts and the illustrations provide. They could also be encouraged to investigate aspects of their own culture. Furthermore, questions and exercises could help students address intercultural issues that are particularly relevant in their own situation, and they could be

formulated in a way that challenges the students' own assumptions and understandings" (p. 329).

Based on Lund's general view tasks related to fictional and factual texts should ask students to discuss and reflect to get an in-depth understanding of the cultures the texts present. Questions related to factual texts may develop some *savoirs* because they are constructed in such a way that students have to reflect, discuss and do an in-depth study. It might be difficult to develop a change in attitudes in tasks related to factual texts, because to put oneself in the situation of the other might be a problem when one reads about facts only.

Tasks about multicultural factual texts can provide information about history and important events and may broaden the students' knowledge about a culture. However, by working with a task related to a factual text, students do not get an in-depth understanding of e.g. the situation for people involved, like they would if seen through the eyes of individual characters; it may be difficult to develop all aspects of ICC.

Based on the theory it seems that also tasks related to factual texts might have the potential for developing some aspects of ICC. The following sub chapter discusses different theories of tasks and presents the task types the present study uses when investigating if tasks may promote ICC.

2.10 Theory about tasks and task types

Theory on tasks and task types is relevant for the present study, because the researcher is interested in analysing if ICC is connected to a particular task type. Consequently this study investigates the extent to which notions of ICC are incorporated in textbook tasks using Byram's *savoir*.

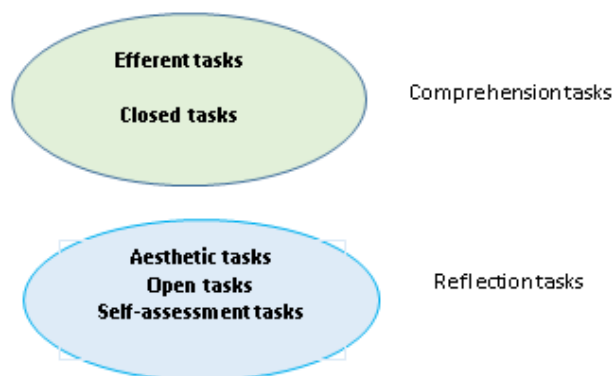
A task is defined by Ur (2009) as "anything the learners are asked to do that produces a clear outcome" (p. 11). Further she says: "the function of the task is simply to activate the learners in such a way as it get them to engage with the material to be practised in an interesting and challenging way"(ibid). The European Framework – CEFR - defines tasks as "any purposeful action considered by an individual as necessary in order to achieve a given result in the

context of a problem to be solved, an obligation to fulfil or an objective to be achieved” (CEFR 2001, p. 10). When students for example are asked to interpret a text or to give their own view of a text, the task might be purposeful, because students have to read the text thoroughly to be able to understand any hidden agenda about the text or find potential gaps hidden in the text. They have to analyse it and interpret the meaning of the text. Any task which makes students explore the text would be meaningful.

According to theorists there are different types of tasks when it comes to reading texts and two of them are efferent and aesthetic tasks. Efferent tasks are concerned with what the reader will carry away from the reading process (Kramsch, 1998, p. 123). Tasks would ask about the superficial understanding of a text and a question might be “where does the main character come from”? Aesthetic tasks involve more in-depth studies of texts. According to Ibsen (2000) aesthetic tasks can encourage students to reflect, to grow, to develop and to react upon the experience with a written text. This means the students might study implicit and explicit values of the text. Another distinction found in theory is closed and open tasks. Lund (2007) states “most questions have been ‘closed’ in the way that they have one and only one correct answer, and a common strategy has been to ask questions whose answers can be ‘lifted’ directly from the text” (p. 107). Fenner (2001) states that tasks about literary texts should be non-finite and open to learners’ interpretations; the learners could thus reflect and form their own opinions.

As mentioned in chapter 3.4 the present study differentiates between comprehension tasks, reflection tasks, enactment tasks and discussion tasks. One main distinction is related to comprehension tasks and reflection tasks. Comprehension tasks are in this these referred to as efferent tasks and closed tasks. Reflection tasks are in this thesis referred to as aesthetic tasks, open tasks and self-assessment tasks which encourage students to reflect. The description of enactment tasks and discussion tasks is presented later. The characteristic distinction between comprehension tasks and reflection tasks can be illustrated like this:

Figure 4: Comprehension and reflection tasks



2.10.1 Efferent tasks and closed tasks – comprehension tasks

Efferent tasks entail finding specific information that is presented clearly in the text. It could be compared to reading a recipe or answering comprehension questions on a reading text. According to Kramsch (1993) efferent tasks are e.g. the everyday activities a person uses to do everyday activities such as finding information on a table or descriptions of the main characters in a text (p. 123). Efferent stems from the Latin word *effere*, which means “to carry away”. Typical is that the reader would skim the texts for information and the reading may be superficial. Closed questions can be regarded as comprehension tasks which test understanding of the texts. On the other hand Lund claims some tasks are not traditional comprehension tasks and students have to study the texts thoroughly to be able to answer (Lund, 2007, p. 305).

2.10.2 Aesthetic tasks, open tasks and self-assessment tasks – reflection tasks

The term aesthetic descends from the Greek word *aisthethikos*, which means “I feel or I perceive” (Ibsen, 2000, p. 137). This means you are capable of perception. Tasks in textbooks could for example encourage the students to enter into a negotiation of meaning with the text which may motivate the students to come up with personal thoughts, which could lead to good class discussions. These tasks are also regarded as aesthetic tasks.

Open tasks can ask students to reflect on the text individually, then discuss in small groups and finally discuss in class and such tasks are examples of tasks which may develop ICC, because the encounter between reader and text may vary from reader to reader and by discussing the interpretations after reflecting on the text, they may see other sides of the text and learn from each other. Tasks which can give the students' the possibility to give away their own interpretations of the text are valuable and may develop aspects of ICC. This can make it interesting for everybody in the classroom to participate, because the outcome depends on the interpretations of each individual learner. According to Fenner (2001) students may learn from each other when they discuss, she states "by listening to other learners' views, they also enhance their own understanding of the text. In addition group discussions can offer the teacher valuable insight into their way of thinking" (p. 30).

In her study of textbooks Lund also highlights the importance of presenting open questions about culture in the textbooks and states "one can see how open exercises are useful not only in the way that they encourage students to express their own understandings, opinions and concerns when using the foreign language, they also make it possible for students to complete a task in a way that corresponds to their own level of proficiency" (Lund, 2007, p. 318).

Further Lund states that

"in order to put more emphasis on intercultural issues in future textbooks it would, first of all, be natural to address such questions in the exercise materials. Students could be asked to discuss and reflect on the descriptions of foreign cultures that the texts and illustrations provide. They could also be encouraged to investigate aspects of their own culture" (p. 329).

Self-assessments may also entail students to reflect on what they for instance have learned. Byram highlights self-assessments as significant both as a means of recording what has been experienced and learned, and as a means of making learners become more conscious of their learning and of the abilities they already have (Byram, 2002, p. 32). Self-assessments may make the students reflect on what they have learned and the difficulties they have had and can thus enhance their ICC. It is thus important that tasks also ask the students to reflect on own learning and such tasks are also regarded as reflection tasks.

By for instance working with tasks which ask the students to read texts concerning the situation of immigrants coming to a new country and the difficulties they face, the students' ICC may be developed, because they learn about a new culture, they might relate their situation to immigrant policy in their own country and may develop positive attitudes or may change prejudiced views of immigrants such as "they take the jobs away" or "they commit a lot of crimes", etc. Such tasks seem important, because they may give the students the opportunity to reflect on the situation of the "other" and thus develop knowledge, because students learn about a new culture and may compare it to their own, they may develop skills, because they may change ethnocentric views and attitudes, because they may be able to see the situation from the characters' point of view and they may be able to operate knowledge, attitudes and skills when they e.g. get discussion tasks about the text. If the student could develop aspects of ICC, depends on the wording of the task and also how the discussion is guided, but this cannot be analysed in this study since it does not investigate classroom practice.

The discussion above shows that this thesis concentrates on closed and efferent tasks which are in this thesis called comprehension tasks and on open and aesthetic tasks which are here called reflection tasks. This is explained more in sub chapter 3.4.

2.10.3 Enactment tasks/role plays

This thesis also categorises according to enactment tasks/role plays. Role plays are described as enactment tasks in this thesis. Tasks which encourage students to use multicultural texts as a point of departure for role plays may develop intercultural perspectives. Role plays are according to Caffery (1995) described as an activity where participants take on the characteristics different from themselves. Role plays can be derived from a critical incident – when a discussion of a particular event is acted out and is similar to a simulation (Caffery, 1995). When one takes part in a role play, the development of skills is important but also "attempting to create attitudinal change or generating a sense of empathy for a person from another culture" (Caffery, 1995, p. 19). Role plays are important because students have to understand the situation of the characters they are going to play, how they behave and what they experience, so that students can practice their skills in intercultural situations. Students may also experience how the people they play react in particular situations because they have to put themselves in the position of the other culture represented by the person they play.

When students have to put themselves in such a position, they may develop some aspects of ICC. It is interesting to see if tasks formulated as role plays/enactment tasks may develop many aspects of ICC. According to Lund (2007)

the field of intercultural education suggests many activities that can be adapted to the foreign language situation, such as the ethnographic investigation of texts, role plays and simulations. There are, clearly, many possibilities for valuable intercultural learning here, in exercises and activities that let the students practice the foreign language at the same time as their attention is drawn to the need to try to understand 'the other', to take his or her perspective and to try to be 'mindful' in communication situations (p. 292).

Thus enactment tasks may be important to develop ICC too, because students might see the situation of the other by designing role-plays based on the texts they read.

2.10.4 Discussion tasks

The present study also investigates discussion tasks. Discussion tasks are important to develop communication situations among students. Samuda and Bygate differentiate between one-way tasks and two-way tasks. One-way tasks are when one speaker has information to give to the other and two-way tasks where both or all speakers have information to give and therefore also have information to receive (Samuda & Bygate, 2008, pp. 109 – 110). Two-way tasks can stimulate interaction and negotiation of meaning more than one-way tasks since all students have valuable information to contribute in an interaction like a discussion.

Group work and interaction concerning a fictional or a factual text may broaden the students' views and Vygotsky (1991) claims "language learning in particular, is dependent on social interaction," and that "learning happens in interaction and communication with other people" Learning happens in a social context and the students can learn a lot from interacting with each other. Vygotsky claims that interaction means to assist each other, which may happen in a group work where students are able to solve a problem when cooperating with other students who are slightly more competent, because they have more knowledge about the topic.

According to Byram, when communicating and interacting with others, a person does not just speak to another person to exchange information, he or she also sees the other as an individual and simultaneously as someone who belongs to a specific social or cultural group, for example a —teacher and a —pupil. This will have an influence on what they say, how they say it, what response they expect and how they interpret the response. In short, when people communicate, their social identities and cultural background are inevitably part of the social interaction which occurs between them (Byram, Gribkova & Starkey, 2002, p. 9).

Different theorists argue that it is important to interact with each other to develop intercultural perspectives. The types of exploratory talk which can contribute to such learning processes are explained and tasks should ask students to first solve a problem, second to interpret texts, third to make choices on the basis of evidence, so as to further apply a principle to new cases, further to plan and carry out a productive activity to fulfil criteria which may either have been given or defined by the students themselves and finally to explore an issue for which there is no single right answer. Such tasks can be given concerning both fictional and factual texts.

Tasks which ask students to discuss different questions concerning the text may promote ICC and students may learn from each other. Tasks should help students to study the text in the best way to include open questions which challenge them. Fenner describes the process of reading a foreign language authentic text as an encounter with “the Other.” Students should read the text and listen to what the text tells them, then spontaneously respond to the text in groups orally, further each student should write their response to a set of tasks and finally there should be a discussion based on individual answers to the tasks. Tasks may follow this description. Fenner (2001) states that” by listening to other learners’ views, they also enhance their own understanding of the text” (p.30). Thus tasks which ask the students to communicate in dialogue are important. The thesis consequently investigates whether discussion tasks in the textbooks appear more often in connection with ICC than other tasks. The following chapter describes the material and method which are used to carry out the investigation.

3. Material and Method

3.0 Introduction

The present study uses a mixed embedded design which relies on a mix of qualitative and quantitative research. Subchapter 3.1 gives information about the selection of material. Subchapter 3.2 discusses qualitative and quantitative methods in general. Next follows subchapter 3.3 which discusses how the present thesis relies on the chosen methods and why. Subchapter 3.4 informs about the steps which are taken in the investigation of tasks. Subchapter 3.5 discusses issues of reliability and validity and finally sub chapter 3.6 discusses some ethical concerns related to the thesis.

3.1 Materials

The sample for investigation in this thesis comprises all tasks related to both fictional and factual multicultural texts presented in a selection of chapters in all four textbooks of International English currently on the market. The present study does not analyse the textbooks' web pages, since this would have been too extensive an endeavour.

The empirical evidence is the four textbooks of *International English*; *WorldWide*, *International Focus*, *Global Paths* and *Access* which are based on the Knowledge Promotion (2006). Some subjects' curricula were revised in 2013, however the subject International English was not revised. Concerning the English subject, only the curriculum of English taught the first year of Upper Secondary school was revised. The textbooks *WorldWide* and *Access* are revised editions and were on the market in August 2013. *International Focus* and *Global Paths* were edited in 2007 and revised editions will be published later.

It is interesting to investigate these textbooks, because first International English is one of the subjects students can freely choose the second year at the upper secondary level in Norway and at this level one might expect to find tasks and texts about culture. Further the curriculum also states students should learn about intercultural matters, thus one might expect that the textbooks focus on cultural matters. Furthermore the subject is called "International English"

which might indicate the subject is about different cultures where English is used and may present tasks and texts which are about intercultural issues.

Each textbook presents texts and tasks in one textbook. This thesis focuses on tasks concerning multicultural factual and fictional texts in the textbooks and the chapters are chosen because it is interesting to see how tasks ask students to explore authentic texts about culture. Concerning fictional texts Vandrick (1996) claims the reading of literature is important in order to see all sides of multicultural societies “it helps students to see the ways in which all people are similar, as well as the ways in which they are different, and promotes celebration of both the similarities and the differences” (p. 256). Why multicultural texts are chosen is also discussed in the theory chapter.

Since authors of three of the textbooks have organised the texts in chapters called “Culture” or “Multicultural societies”, tasks about these texts comprise the sample for analysis. There is one chapter about multicultural societies in *International Focus*, *WorldWide* and in *Access*. In *Global Paths* factual texts and fictional texts are organised in a different way. The multicultural factual texts are presented in the chapter “Cultural Issues” and tasks about the multicultural fictional texts are presented in the anthology at the back of the textbook. The following presents methodological considerations related to the present research.

3.2 Mixed method - Qualitative and quantitative methods combined

This subchapter describes qualitative and quantitative methods in general. Since a mixed method approach entails a combination of qualitative and quantitative methods, the advantages and challenges of an embedded mixed design are also discussed.

Qualitative research is defined as an inquiry which is useful when one wants to explore and understand a central phenomenon. The inquirer collects data and analyses the information and description of themes. When this is done, the researcher draws on personal reflections and past theory and research (Creswell, 2012, p. 626). Further in a qualitative study the researcher qualitatively investigates by gathering and interpreting data to answer the sub questions and the analysis will be from the researcher’s point of view (Postholm, 2004, p. 11). The research

is also inductive, which means that the researcher moves from the precise to the broad (Postholm, 2004, p. 12).

Conducting a mixed design means as stated above to apply both methods and both methods have certain qualities. However both qualitative and quantitative research may have disadvantages which are discussed later in the chapter. One has to be aware of the disadvantages to make the investigation as reliable as possible. Advantages of a qualitative investigation are first that it may broaden the understanding because the researcher makes an in-depth study of the material. Second a qualitative study is subjective and Pingel's study states that "qualitative analysis applies less strict methods, which rely more on the reviewer's own value system and understanding of the text itself" (Pingel, 2010, p. 68).

A qualitative research includes sub questions which refine the central questions addressed in the research. They should be open ended, emerging, neutral in language, and few in number. The sub questions in this thesis are presented in sub chapter 1.6.

A quantitative research is defined as an inquiry which describes trends and explains the relationship among variables. When one conducts a quantitative research, the researcher specifies narrow questions to gather data to answer the questions. Numbers based on the analysis are studied and the results of the analyses are interpreted by the researcher based on prior predictions and research studies (Creswell, 2012, p. 626). The quantitative approach calculates and counts and is therefore more objective compared to qualitative research which is subjective. Therefore a combination of the two may give a good answer to the present investigation.

The quantitative research is precise and systematic and may therefore be reliable. Where the quantitative research collects data which is measurable, the qualitative research collects data to interpret it and to conduct an in-depth analysis of the data and according to Creswell (2012) "qualitative researchers' make an interpretation of the meaning of the research" (p. 262). An embedded mixed design is a mix of qualitative and quantitative methods and Creswell (2012) claims that

"In general, you conduct a mixed methods study when you have both quantitative and qualitative data and both types of data, together, provide a better understanding of your

research problem than either type by itself. Mixed methods research is a good design to use if you seek to build on the strengths of both quantitative and qualitative data... When one combines quantitative and qualitative data, “we have a very powerful mix” (p. 535).

First the embedded mixed design seeks to collect qualitative and quantitative data simultaneously, but one form of data plays a supportive role to the other form of data; “quantitative and qualitative data can be embedded as a secondary data source” (Creswell, 2012, p. 551). Thus the quantitative research gives an overview of the amount which makes the findings easier to recognize. Pingel (2010) states that both types of methods are recommended when analysing textbooks (p. 67).

Qualitative and quantitative design has advantages, but can also have limitations which the researcher must be aware of. Both research methods together can, however, provide a good foundation for analysing the tasks.

According to Creswell (2012) “mixed methods research is not simply collecting two distinct “strands” of research – qualitative and quantitative. It consists of merging, integrating, linking, or embedding the two “strands” (p. 535). Dörnyei, (2007) claims a mix of methods is an advantage because “by using both qualitative and quantitative approaches researchers can bring out the best of both” (p. 45). The quantitative method can for example give accurate answers. Creswell claims both qualitative and quantitative “data together, provide a better understanding of your research problem than either type by itself” (Creswell, 2012, p. 535). When both qualitative and quantitative data were analysed, the results were put in tables and thereafter the results were discussed. How this was carried out is described later in this chapter. The following sub chapter informs about an embedded mixed method design used for the present study.

3.3 Research design

This sub chapter presents the research design of the present investigation and discusses why an embedded mixed design is used. It also discusses the advantages and challenges the researcher has had by using this method. One reason for using mixed methods research is that the central research question consists of merging, integrating, linking the collected data. This

may give the best foundation of a multi-faceted analysis, because the qualitative research investigates the tasks' potential for developing ICC and the quantitative research gives accurate information about the ratio of task types related to the development of ICC. This may provide a more complete understanding of how the textbooks focus on culture than if only one of the research methods were used e.g. when one knows the amount of tasks which may promote the different savoirs in each textbook, it makes it easier to discuss for example variations in the textbooks when it comes to how tasks may promote ICC. A challenge is that the researcher has to know both methods well. Therefore the researcher had to go through the analysis many times to make sure it is correctly conducted.

The qualitative research is the priority in the present study and may give an in depth understanding of the tasks i.e. qualitative questions are concerned with how and why whereas the quantitative questions can answer how many, what kind of, etc. which can support the sub questions and the central question, because the sub questions and the central question include both qualitative and quantitative data.

Large sample sizes would be too time-consuming to investigate and impractical in this study. Since the sample in the present study comprises tasks about multicultural societies in four textbooks which are presented in one or two chapters in the textbooks. This makes the sample size rather small and easier to make an in-depth study which is done by analysing each task presented.

According to Creswell (2012) "all qualitative data can be segmented into themes. Narrative researchers may code the data of the stories into themes or categories. The identification of themes provides the complexity of a story and adds depth to the insight" (p. 511). What could be a risk in this connection is that predetermined typologies can make the researcher direct the attention away from other aspects in the data. Accordingly it is important that the researcher is critical and has to read through the analysis carefully which should always be the case when one does such a research alone.

The quantitative data plays the supportive role to the qualitative data in this study. The quantitative analysis has advantages as well and the purpose of conducting the quantitative inquiry is first to show how many savoirs are covered in tasks concerning factual texts compared to tasks about fictional texts, second the analysis gives an overview of the ratio of

task types. It also shows how many savoirs the four different task types may promote and if one particular task type may develop more savoirs than the other task types. Third it gives an overview of whether tasks ask about 'Self' and 'Other'. Therefore the quantitative investigation may give accurate answers which can help the researcher when answering the sub questions and the central research question better. However the researcher has to go through the counting many times to make sure there are no errors.

A mix of methods may provide a good answer to the central research question, because the qualitative research may for example give an in-depth analysis of the tasks in the textbook and the quantitative method may for example give accurate answers about the amount of tasks. This means that where the qualitative part of the analysis goes deep into the material, the quantitative analysis contributes to giving a complete impression of the investigated phenomenon.

3.4 How the investigation was carried out

Creswell (2012) states "research is a process of steps used to collect and analyse information to increase our understanding of a topic or issue" (p. 3). The following describes **three different steps** taken in order to answer the central research question, how the four textbooks of International English invite students to expand their intercultural perspectives through tasks related to multicultural texts.

- **Step 1** of the investigation was to analyse each task by using a qualitative method. In order to effectuate the qualitative investigation of tasks, the results were presented in tables. The qualitative method gave a picture of the different task types in each textbook and to what extent they focus on the different savoirs. The tasks were thereafter evaluated in order to answer the central research question.
- **Step 2** was to carry out the quantitative investigation which counted the findings of the qualitative results. This was done in order to get the overview of the different tasks and how they might develop students' ICC and to answer the sub questions of the research. First the quantitative research counts how many factual and fictional texts are presented in the textbooks combined with the amount of different savoirs. Second

the quantitative investigation counts the different task types which are presented in the textbooks combined with the amount of different Savoirs. Third the researcher counts how many tasks concerning factual and fictional texts in the textbooks ask about own culture (Self) as well as the other (Other), combined with the amount of different savoirs. The findings are presented in the tables 4.1 to 4.11 in chapter 4.

- **Step 3** of the analysis was to analyse the quantitative results presented in tables 4.1. – 4.11 in chapter 4 and to give a summary and discussion of the results of the qualitative and quantitative analyses. First a description of what the tables illustrate is given, then a discussion of how the results may give answers to the central question, the sub questions and the hypothesis. The discussion also presents examples of the qualitative research i.e. how the tasks were analysed and includes theory. These examples are included in the discussion to support and illustrate the findings of the investigation. The discussion shows if there are any typical trends or, surprising elements, and answer the sub questions. Further the discussion shows if the hypothesis was right.

The rest of this sub chapter is related to step 1 and presents the different categories used when investigating tasks. The textbook tasks are categorised and analysed according to a number of theoretically grounded criteria which are the following in this study.

Category 1: Byram's savoirs (the main category)

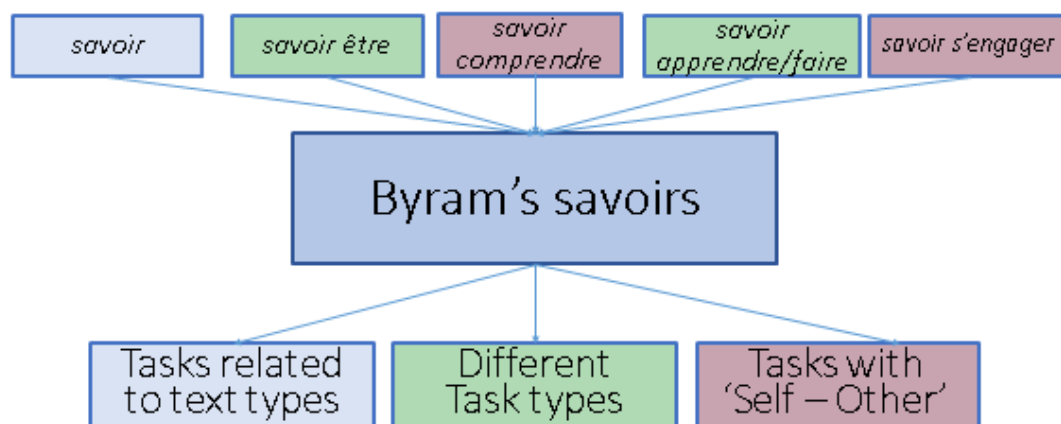
Category 2: Tasks related to factual and fictional texts

Category 3: Four different task types' potential to develop aspects of ICC

Category 4: Tasks which ask about 'Self and Other'.

The categories are illustrated below in figures 5 – 8. Figure 5 shows the main category which is Byram's savoirs which should be cultivated in order to develop ICC. Figures 6 –8 illustrate the three different categories. Figure 6 illustrate tasks related to factual and fictional texts and how they may promote aspects of ICC. Figure 7 illustrates different task types and how they may develop aspects of savoirs and figure 8 illustrates tasks which ask about 'Self and Other'.

Figure 5: The main category of savoirs and the three other related categories



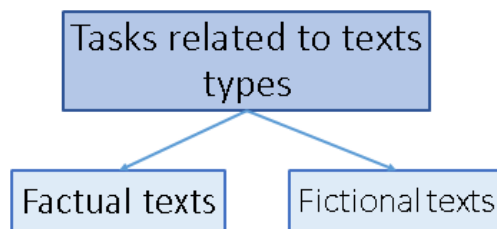
Savoirs

Byram' savoirs are presented earlier in the thesis and are the foundation of this analysis, and also how the researcher has categorized to find answers. Byram's model involves the aforementioned savoirs, "savoir", "savoir être", "savoir comprendre", "savoir apprendre/faire" and "savoir' s engager" (Byram, 2002, p. 19). Each task in the textbooks was analysed and categorized according to these savoirs. Thus the savoirs are the main category of the present investigation.

Tasks related to factual and fictional texts

Tasks are analysed according to two different text types which is one of the categories. The two text types are factual and fictional texts and are referred to as sub categories in the present study. The researcher is interested in finding if there is any difference in tasks related to one or the other text type. Tasks related to fictional texts may develop more savoirs than tasks related to factual texts (see sub chapter 2.9). The results of the present investigation may support this theory or contradict it. Figure 6 illustrates task related to the two text types.

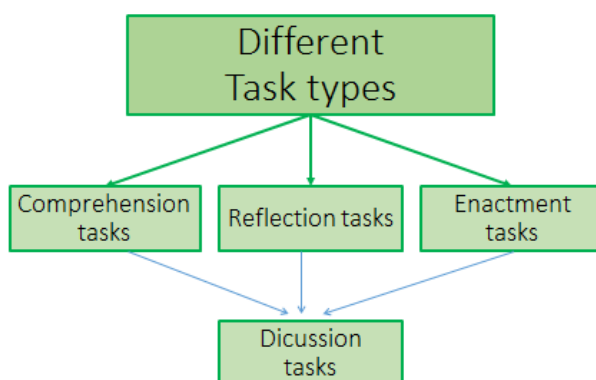
Figure 6: Category of tasks related to factual and fictional texts



The present study also investigates if the development of ICC may be connected to a certain task type.

The present thesis has four sub categories of task types, namely comprehension tasks, reflection tasks, enactment tasks and discussion tasks. It is analysed to what extent the development of ICC may be connected to any particular task types. Sub chapter 2.10 presents the theoretical background for the categories of textbook tasks and the four sub categories.

Figure 7: Category three: types of tasks



The category ‘task types’ is divided into four sub categories which are comprehension tasks, reflection tasks, enactment tasks and discussion tasks. Comprehension tasks are according to theory often closed and efferent tasks. Reflection tasks are often open and aesthetic tasks which encourage students to reflect. Enactment tasks and discussion tasks could be either

open or closed, because it all depends on the wording of the task if they may develop different savoirs.

Efferent tasks and closed tasks are referred to as comprehension tasks and comprise the first sub category of task types. The investigation will show if these tasks may develop “savoirs” and factual knowledge of a culture. The verbs combined with these tasks are, describe, list, sum up, identify, give examples of, etc which means students should find what is visible about the culture described in texts. This is also described in the Iceberg model (See chapter two). Comprehension tasks cover closed and one-way tasks and are described in the theory chapter about tasks and task types. The thesis calls efferent tasks comprehension tasks which are the first sub category of task types.

The tasks which ask about comprehension are efferent, closed and one-way tasks and those which ask students to reflect and discuss are aesthetic, open and two-way tasks and self-assessment tasks. Aesthetic tasks, open tasks and self-assessments are referred to as reflection tasks and comprise the second sub category of tasks. The types of tasks contain verbs such as reflect on, ponder on, think about, consider, study, examine, analyse, etc. Reflection tasks cover open and two-way tasks.

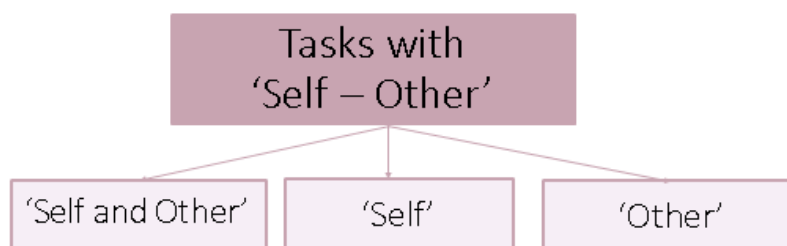
The third sub category of task types is enactment tasks and contains instructions to make a role play which means students are asked to play a part. Enactment tasks typically invite students to take part in a role play, enact a cultural mini-drama or mediate between cultures in an intercultural situation (Sercu, 2004, p. 81).

In addition the researcher investigated whether discussion tasks as a fourth sub category of task types in the textbooks may promote ICC easier than other tasks. The researcher focused on tasks where the task directly asks the students to “discuss”. Discussion tasks are superordinate to the other task types, because comprehension tasks, reflection tasks and enactment tasks may all be discussion tasks. In the tables therefore the discussion tasks were marked with yellow to be able to count the amount.

'Self and Other'

Finally, the tasks were categorised according to whether they ask about one's own culture (Self) and the foreign culture (Other). Each savoir is divided into 'Self' and 'Other' because this is emphasised in Byram's model. The first sub category 'Self and Other' is because a task may ask about both own and the other culture in the same task. The second sub category 'Self' is because some tasks may only ask about students' own culture and the third sub category is 'Other', because tasks may only ask about the foreign culture. It is interesting to see how many tasks are related to both 'Self and Other' in the same task, and how such tasks may promote aspects of ICC.

Figure 8: Category 3. 'Self and Other'



The mentioned categories of tasks are important when the researcher discusses the findings of the analysis and may give answers to the research's central question and the sub questions.

The table 3.1 is an example of the tables of the qualitative investigation of each task and shows seven columns, first the column "Task" and in this column the title of the text on which the task is based. Also the number of the questions is given order for the reader to check the textbook to see what the task asks about. Next column is the "type of tasks" and number "1" represents a Comprehension task, number "2" represents a Reflection task and number "3" represents an Enactment task. Discussion tasks may be Comprehension, Reflection and Enactment tasks. If the task also can be categorised as a discussion task - the fourth task type – the column with the task number is marked in yellow. Accordingly, those which are not

marked in yellow are not discussion tasks. Columns three to seven are the different savoirs where “Self” and “Other” was asked about as well.

The table 3.1 shows a task which consists of questions 2a – 2d and is about the fictional text “Neighbours” which is presented in the textbook *Access*. The tables based on the qualitative research are summarised and can be found as appendices at the end of the thesis.

Table 3.1 - an example of the qualitative research

Tasks	Type of tasks	Savoirs		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s’engager	
		Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
“Neighbours” p- 141-145	No										
Spot check p. 142	1										
Spot check p. 142	1										
1	2		1		1		1				

These tables based on the qualitative research are not presented in the thesis, but the findings are summarised in new tables presented as appendices at the end of the thesis. Based on the results of the qualitative research, the quantitative research was conducted. Chapter 4 presents the results of the investigation of tasks.

3.5 Reliability and validity.

According to Creswell (2012) “a mix of methods can blend the strengths of one type of method and neutralize the weaknesses of the other” (p. 536). The combination of qualitative and quantitative methods can thus contribute to the validity and reliability of the research, and a mixed design is therefore important because the quantitative analysis can support the qualitative research.

According to Creswell (2012) “qualitative researchers analyse their data by reading it several times and conducting an analysis each time and each time you read your database, you develop a deeper understanding” (p. 238). In order to make the qualitative study reliable and

valid, the material was therefore studied thoroughly and notes were taken while doing the research.

The investigation was also read through many times to make sure there are no errors in the representation of numbers. The quantitative measurement must be free from errors to make it reliable, thereby contributing to the validity of the study, because it can give accurate information when the counting is done. This requires, of course, that the in-depth, qualitative analysis of tasks is also reliable. Therefore the qualitative research of each task was done twice to make sure it is as reliable as possible.

So the quantitative method can give accurate answers based on the counting. The method is systematic and the measurement is precise because after conducting the qualitative analysis by performing an in-depth analysis of tasks, the researcher counted the results. The research process is not as time-consuming as the qualitative analysis, because it is easier to count results than conducting an analysis of tasks and the potential for developing ICC. The whole process can make the quantitative research trustworthy.

The researcher has in mind that the investigation of tasks is done single-handedly and the analysis of tasks has therefore been gone through a couple of times. When conducting the qualitative research alone, there is a possibility that the researcher may have made interpretations of the findings which are too simple. Therefore to make it as reliable as possible the tasks and texts were read through many times to ensure the researcher had understood them properly and also the tasks' potential for developing different aspects of ICC was considered several times. All steps of the research, both qualitative and quantitative were read through many times by the researcher who also has tried to be as critical as possible to own analysis to make it as reliable as possible. This may ensure the reliability and validity of the present study.

The present study presents findings that were surprising and findings which contradict the hypothesis. This can strengthen the trustworthiness, because it might show that the researcher has been open-minded to all possible results based on the investigation, and might give the reader a complex picture of the analysed phenomenon, thus strengthening the validity of the study.

Further the present study applies sub questions to the central research question and the sub questions enhance reliability, because they can give a broad perspective of the analysis and “they provide greater specificity to the questions in the study” (Creswell, 2012, p. 134).

As shown a qualitative investigation is subjective, however the researcher’s experience as a teacher of English is valuable in this study even though the researcher must be aware of all the time that prejudiced views and certain expectations of some issues may have had an impact on the researcher when it comes to the final results of the investigation. According to Creswell (2012) to conduct interpretations in a qualitative research means “the researcher steps back and forms some larger meaning about the phenomenon based on personal views, comparisons with past studies, or both” (p. 257). Long experience with tasks and texts has hopefully provided the researcher with the skills which are necessary to investigate if tasks may develop ICC. The researcher has to have in mind that to make the study valid the qualitative investigation should be as reliable as possible and the research should measure what was intended to measure. This might then ensure reliability and validity.

3.6 Ethical concerns

In the present thesis the ethical concern first and foremost relates to giving a diversified presentation of the material and to making the research trustworthy by conducting a thorough investigation.

Moreover, the thesis should not advertise for one textbook more than another. The researcher has to respect choices the authors of textbooks have made and always to have in mind to be careful when discussing the tasks in the textbooks. This means the researcher has aimed not to be normative, because the researcher has analysed what is to be found in the textbooks rather than providing her personal opinion about what ought to be in the textbooks.

Researchers should aim to provide own investigation and not paste and copy from sources. According to Creswell (2012) “research needs to be honestly reported, shared with participants, not previously published, not plagiarized, not influenced by personal interest, and duly credited to authors that make a contribution” (p. 289). When the researcher has this in mind, the research can be honestly conducted.

Chapter 4 presents the results based on the qualitative and quantitative investigation and discusses typical trends and patterns as well as surprising elements. Some examples of tasks related to factual and fictional texts which might develop ICC based on the qualitative investigation are used in order to illustrate the findings.

4. Results

4.0 Introduction

The previous chapters have presented the theoretical background for the investigation as well as the method employed. This chapter presents the results of the qualitative and quantitative research. The sub chapter 4.1 presents the results of the analysis of tasks related to two text types, factual and fictional texts. The sub chapters 4.2 (4.2.1 - 4.2.4) present the results of the investigation of the different types of tasks (comprehension, reflection, enactment and discussion tasks) and the potential of promoting ICC. The sub chapter 4.3 presents the results and findings of the investigation about tasks which ask about 'Self' and 'Other'. After the tables in the sub chapters, the quantitative research is presented. Then a description of what each table illustrates is given and in the discussion it is considered how the results may contribute to answering the sub questions of the research. Examples of the qualitative research are given to show typical trends and surprising elements of the investigation. The results of the investigation of tasks are summarised in sub chapter 4.4 based on the sub questions.

The central question asks how the four textbooks of International English invite students to expand their intercultural perspectives through tasks related to multicultural texts and this will be concluded in chapter 5.

4.1 Tasks related to factual and fictional texts' potential to develop aspects of ICC

The following presents tables 4.1 and 4.2. Table 4.1 gives an overview of the different amount of tasks with relevance to ICC when it comes to factual and fictional texts. Table 4.2 presents how many tasks about factual and fictional texts which may promote the different savoirs there are in each textbook.

Table 4.1

	<i>International Focus</i>	<i>% International Focus</i>	<i>World Wide</i>	<i>% World Wide</i>	<i>Global Paths</i>	<i>% Global Paths</i>	<i>Access</i>	<i>% Access</i>
Tasks about factual texts with relevance to ICC	86	35 %	79	29 %	41	28 %	62	46 %
Tasks about fictional texts with relevance to ICC	157	65 %	198	71 %	95	72 %	73	54 %
Total tasks with relevance to ICC	245	100 %	277	100 %	136	100 %	135	100 %
Total tasks in the chapters	306		335		207		163	

The table 4.1 shows that the amount of tasks related to factual and fictional texts which has relevance for ICC is quite high in three textbook, however the textbook *Global Paths* presents a relatively high number of tasks without relevance to ICC. If tasks should promote aspects of ICC among students, tasks related to texts need to ask about culture. One example of a task which does not have relevance for ICC is related to an excerpt of the novel “Brick Lane” presented in *Global Paths*, task 208 a – l e.g. “a. Where are Nazneen and Chanu at the beginning of this excerpt?” The task only asks where two characters are at the beginning of the story. The following tables consider tasks with relevance to ICC.

Table 4.1 also shows there are more tasks about fictional texts than tasks about factual texts which have relevance to ICC in the textbooks *WorldWide*, *Global Paths* and *International Focus*. In the textbook *Access* the amount is almost the same for tasks related to factual and fictional texts which have relevance to ICC. This may imply that the particular qualities of literary texts in the textbook *Access* are not taken advantage of, because only 54 % of tasks with relevance to ICC are related to fictional texts.

Table 4.2 may answer research question 1.

- (1) Are there differences in terms of the savoirs that are implied by the tasks related to factual texts and those related to fictional texts?

The background for the first sub question was that tasks related to fictional texts might give the reader the opportunity to find hidden agendas in the texts and therefore questions should be more open. Thus tasks related to fictional texts might develop more savoirs than tasks related to factual texts which is based on aforementioned theory of different scholars (E.g., Fenner, 2001; Vandrick, 1996; Nussbaum, 1995). Table 4.2 shows the number of tasks related to factual and fictional texts in each textbook which may promote different savoirs.

Table, 4.2

Tasks	Total amount	Savoirs		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
		Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

<i>International Focus</i>	86	27	84	15	30	19	37	4	10	0	0
<i>World Wide</i>	79	4	75	1	9	1	9	0	5	0	0
<i>Global Paths</i>	41	9	41	2	3	6	6	1	1	0	0
<i>Access</i>	62	16	62	9	14	11	17	7	10	0	0

Tasks about fictional texts

<i>International Focus</i>	157	13	156	10	85	9	79	5	43	1	26
<i>World Wide</i>	198	19	194	10	98	10	89	3	51	0	8
<i>Global Paths</i>	95	3	95	3	36	2	29	3	22	0	9
<i>Access</i>	73	11	73	9	40	10	41	6	31	0	8

Summary, examples and discussion

The tables give answers to the first sub question of this research and show that when it comes to factual texts, tasks may develop mostly “savoir” while when it comes to tasks about fictional texts, they may develop many savoirs or all savoirs. However most tasks related to fictional texts may develop the three first savoirs which are “savoir”, “savoir comprendre” and “savoir être” while fewer tasks may develop “savoir apprendre/faire” and “savoir s’engager”. The following shows an example of a task related to a factual text and it is analysed whether this task has the potential of developing students’ ICC.

Task 1e (page 74) in the textbook *WorldWide* is about the factual text “*Ethnic Diversity and multiculturalism*” and gives information about multicultural Britain, the USA, Canada,

Australia and India. This task is an example of the wording in task 1 a – h. The text informs about the background, benefits and challenges of these multicultural societies.

The task: What did you learn from the text about Canada as a multicultural society?
Sum up in a few sentences.

This task may develop “savoir”. It may contribute to increasing students’ factual knowledge of the multicultural Canada and the objective “knowledge about the national memory of one’s interlocutor’s country and the perspective on them from one’s own country” (Byram, 1997, p. 59) can be used about this task, however the task does not ask about own culture which is focused on in all 11 eleven objectives about “savoirs” and thus this task may only develop parts of “savoirs”. When students answer the task, they only have to read the text superficially, because the task is a comprehension task which tests how they understand the text. Thus students learn what Hall’s theory about the iceberg illustrates. They see what is visible and what is easy to recognize. They do not learn about the invisible part of the culture, because the task does not challenge the students.

The example above illustrates a typical trend about tasks related to factual texts, because it shows that such may give limited development when it comes to ICC. However what has surprised the researcher is that some tasks about factual texts in the textbooks also may develop more savoirs, as illustrated in the following example.

Task 2.61e (page 127) in *Intercultural Focus* is related to the factual text *Cross-cultural Communication at Work*.

The task: How can you avoid cultural misunderstandings?

This task is related to the factual text which describes cultural differences at work in an international environment and informs about the challenges one might encounter. It invites students to develop “savoir comprendre” because they may “identify and explain causes of misunderstandings” (Byram, 1997, p. 61) between cultures and it may develop students’ “savoir”, because they may learn factual knowledge about the culture they think about.

The example illustrates that tasks related to factual texts might develop more *savoirs* than only “*savoir*”. Some also ask students to search different sources for facts about the culture or to play out what is already written in the factual text at hand or to reflect on the situation of people in one culture compared to own culture and thus they may develop “*savoir apprendre/faire*” and “*savoir être*”.

However when it comes to tasks related to fictional texts, the researcher has found they may develop more *savoirs* or even all. The following shows an example of a task related to a fictional text in the textbook *Access*, and it illustrates the characteristic finding that tasks about fictional texts are more likely to promote several aspects of ICC than tasks related to factual texts. Task 2, p. 144 in the textbook is related to the fictional text *Neighbours* by Tim Winton and is about a young newlywed couple who have moved to a new suburb in Australia. In this neighbourhood there are many European immigrants. At first the young couple do not feel they belong there even though it is the country they were born in. Both the young couple and their neighbours are biased against each other, e.g. the neighbours think it is a strange situation that the young man works on his thesis while the young woman is at work in the hospital, and the young couple think their European neighbours make too much noise when they talk.

Task 2.

Work in pairs:

- a) Mixed feelings: By the end of the story the young couple has a strong relationship with their neighbours, but it is not without its moments of irritation. Sum up the pleasant and irritating sides of this relationship.
- b) The author has not given names to the characters in the story. What effect does this omission have?
- c) This is a story about intercultural communication. How does the author hint at different cultural values and expectations when describing the couple and their neighbours?
- d) Why did the couple feel “superior and proud” when their parents came? Can you relate this to the term “cultural relativism” on page 102?
- e) If this story were moved to Norway, where would you have located it and what groups would take part as the neighbours?

Task 2 includes five questions and question “a” may develop the students’ *savoir*, because it is a task which asks students to sum up pleasant and irritating sides of the relationship between the cultures. By learning about how these characters think about each other, they may learn about the differences of the cultures. One objective related to “*savoir*” states “the types of cause and process of misunderstanding between interlocutors of different cultural origins” which students may learn about.

The next question might develop “*savoir apprendre/faire*” since the students need to study the text to discover which effect it has that the characters do not have any names. By discussing the effect of this narrative technique, students may get an in-depth understanding of the text, because they need to study the text carefully to be able to answer. They might discover how alienated the young couple feel in this new neighbourhood as if they were in another country. Students may also find that the namelessness might show the distance between the characters. The task thus invites the students to express their opinions and they need to put themselves in the shoes of individuals from another culture to see their situation and how difficult it must be to feel as a stranger in one’s own country. Accordingly, “*savoir être*” may be developed, as students may develop an “interest in discovering other perspectives on interpretations of familiar and unfamiliar phenomena both in one’s own and in other cultures and cultural practises” (Byram, 1997, p. 58).

Next question might develop their “*savoir comprendre*”, because by reflecting on the misunderstandings between the people living in this neighbourhood, they might identify ethnocentric perspectives. They might understand difficulties and challenges of living together in a multicultural society, but at the same time they may understand the benefits of living together with different cultures. If students answer the task by only surface-reading the text, they might learn that when the young couple and their neighbours start talking to each other and show they appreciate each other’s company, the young couple begin to like living there and see the value of living in a neighbourhood where people care about each other despite different values. The young couple are proud to be friends with their new neighbours who represent different cultures and they feel they have opened up for new ideas by getting to know them. They are proud to show their parents that it is a good idea to put away ethnocentric attitudes to be able to learn about other cultures and to see that their

cultures might be as good as any. On the other hand if students try to read the text carefully, they might find that the neighbours do not like that the couple have started behaving like them. Further “superior and proud” is used ironically by the narrator. Students may learn that one can live together despite cultural differences if one opens up to the other. The students also have to understand the term “cultural relativism” which is asked about in question d. The term is defined in the textbook

“It means that one does not dismiss or condemn other cultures simply because they are different from one’s own. Rather, one views them as equals.It does not require you to give up your own beliefs; quite the opposite. You must be extremely conscious of your own beliefs. Otherwise you might let them get in the way of understanding the beliefs of other cultures” (*Access*, p. 102).

The term is the opposite of ethnocentrism, which means you do not regard diversity of cultures in terms of right or wrong, but consider all cultures as having equal value. The task may develop “savoir s’engager”, because students may ponder whether the couple really should feel superior and proud. The way they behave now might not be something to be proud about, because they have adopted the uncivilised way of behaviour their neighbours display, e.g. “The child pulled the cat’s tail and the newcomers found themselves shouting” (*Access*, p. 142). By answering the task the students need to study the text in-depth and Fenner sheds some light on this when she says

“the narrative text or poem has what Iser and Eco call ‘gaps’ that need to be filled by the reader. Far from everything is expressed within the literary work; the reader has to listen to what the text tells him or her, discover the gaps and try to fill them” (Fenner, 2001, p. 17).

Students may discover the gaps and develop a critical view of the cultures and be able to “identify and interpret explicit and implicit values in documents in one’s own and other cultures and “savoir s’engager” may be promoted.

The first part of question ‘e’ may develop students’ “savoir” because students are asked to locate where in Norway the same might happen. As described in one of the objectives “the ‘intercultural speaker’ knows about perceptions of regions and regional identities” (Byram, 1997, p. 59/60). The second part of this task might also develop the students “savoir être”

because students need to “be aware of other perspectives on interpretation of familiar and unfamiliar phenomena” (Byram, 1997, p. 58).

When students should identify similar groups in Norway, they have to reflect on how people from other cultures in Norway and Norwegian people behave together. Questions a – e of this task have the potential of developing all aspects of ICC. The iceberg model of Hall (see sub chapter 2.1) illustrates what is visible or not visible about a culture. This task is a good example of what is not visible, because what is not obvious and clear the first time may be found when tasks like this one are given. The task is open and aesthetic and challenges the students to find the invisible part of culture. Further this task may develop students’ own ‘Self’ since it asks what a similar situation would be like in own culture. This discussion shows that reflection tasks related to fictional texts may promote ICC among students and the tasks are examples of how tasks may take advantage of the quality of fictional text to promote ICC. Theory discussed earlier by scholars like (e.g., Bredella, 1996; Fenner, 2001) highlight the qualities of fictional texts to expand students’ perspectives on other cultures (see sub chapter 2.9).

An element of surprise when investigating tasks related to fictional texts is that the tasks are not challenging enough and do not take full advantage of what tasks related to fictional texts might develop. In her study of textbooks for students in the lower secondary school Lund (2007) finds

“there are also very few exercises and activities that draw the students’ attention to the literary qualities of the texts. In fact, it appears as quite a paradox that so many well-known texts and authors are represented, with the apparent intention of helping students recognize and enjoy high quality literature, when most of the texts are used simply to train reading comprehension and develop linguistic skills” (p. 236).

An example of this is related to the fictional text “My Son the Fanatic”, and task 2.87 which is about this text. The two main characters are Parvez and Ali and they are first and second generation immigrants in England. There is a conflict between father and son, because they do not understand each other. The father struggles hard to assimilate into the British culture since he finds it important to adapt to the new culture to be able to function in the new environment.

Further he works hard to give his son a good future. The son on the other hand seeks his identity and does not understand why his father does not want to preserve his own culture. The students are asked to discuss 21 words which could be used to describe the two characters in the short story.

The task: All the words below can be used about the way people feel about themselves and others. Discuss with a partner and decide which words you would use about Parvez and which ones you would reserve for Ali.

Confused – suspicious – defiant – furious – resentful – uncompromising – indifferent – eccentric – immoral – naïve – tolerant – flexible – generous – lenient – fanatical – disappointed – humiliated – embarrassed – disgusted – annoyed – pessimistic”

By discussing the different words, students need to know the text; they need to interpret it to learn and to understand the characters presented in the text. The students need to understand what the narrator tells them about the characters to be able to describe them. This task could get students to reflect more on this issue if the task asked why the characters act like they do. If students need to give reasons why the characters behave and are in a certain way, there has to be an in-depth understanding and the other savors might be promoted. The task however asks students to describe the characters, and therefore it might be difficult to develop the other savors. Students do not need to read the text in-depth, because they are just going to describe the characters by using the words given. Still when students are going to describe the father and the son and explain for example why one could say the father is tolerant, they need to understand that the father and the son are different and that the father has decided to be tolerant to the British culture, which the son does not understand, thus it may teach them about challenges when coming to a new culture. While the father wants to learn about the new culture, the son wants to seek his identity. When students are going to discuss and describe if any of the characters are “fanatical”, they may also learn about how difficult it might be to come to a new culture and that parents should teach their children about the culture they come from, because one’s own identity is important. The task asks the students to discuss and when they interact, they might learn from each other about the cultures the characters represent and students might develop “savoir”. The ability of this text when it comes to teaching students about intercultural matters and to develop more savoirs is not exploited in this task.

Sub question one asks if there are any differences in terms of the savoirs that are implied by the tasks related to factual texts and those related to fictional texts. The results show that most of the tasks related to factual texts may develop “savoir” even though there are a few related to factual texts which may promote some more savoirs. When it comes to tasks related to fictional texts, the most frequently occurring savoirs are “savoir”, “savoir être” and “savoir comprendre”, but some tasks related to fictional texts may develop all savoirs. The next sub chapter presents and discusses the potential of different task types for developing aspects of ICC.

4.2 Different types of tasks with relevance to ICC

This sub chapter discusses the different task types, and how they may develop different savoirs. The hypothesis is that tasks concerning factual and fictional texts are comprehension questions rather than reflection or enactment tasks, and the tables may show if the hypothesis is right. The researcher has analyzed which savoirs the comprehension tasks, reflection tasks, enactment tasks and discussion tasks may promote (Tables 4.4 to 4.7).

Discussion tasks are one of the sub categories of task types and may be, as shown, a comprehension task, reflection task or enactment task (See sub chapter 3.4). The results of the investigation of discussion tasks are presented in tables 4.8 and 4.9. The following table, 4.3 illustrates the amount and percentage of the task types comprehension tasks, reflection tasks and enactment tasks in the textbooks.

Table 4.3

Tasks about factual texts	<i>International Focus</i>	<i>% International Focus</i>	<i>World Wide</i>	<i>% World Wide</i>	<i>Global Paths</i>	<i>% Global Paths</i>	<i>Access</i>	<i>% Access</i>
Comprehension tasks	44	51 %	69	87 %	33	80 %	36	58 %
Reflection tasks	40	47 %	10	13 %	8	20 %	25	40 %
Enactment tasks	2	2 %	0	0 %	0	0 %	1	2 %
Tasks with relevance to ICC	86	100 %	79	100 %	41	100 %	62	100 %
<hr/>								
Tasks about fictional texts	<i>International Focus</i>	<i>% International Focus</i>	<i>World Wide</i>	<i>% World Wide</i>	<i>Global Paths</i>	<i>% Global Paths</i>	<i>Access</i>	<i>% Access</i>
Comprehension tasks	61	39 %	108	55 %	59	62 %	21	29 %
Reflection tasks	88	56 %	88	44 %	33	35 %	50	68 %
Enactment tasks	8	5 %	2	1 %	3	3 %	2	3 %
Tasks with relevance to ICC	157	100 %	198	100 %	95	100 %	73	100 %

All textbooks present more comprehension tasks related to factual texts than reflection or enactment tasks. Textbooks *International Focus* and *Access* present more reflection tasks related to fictional texts than comprehension tasks. There are however many comprehension tasks presented in each textbook and *WorldWide* and *Global Paths* present more comprehension tasks related to both factual and fictional texts than the other textbooks e.g. the textbook *Global Paths* presents 59 (62 %) comprehension tasks and 33 (35%) reflection tasks related to fictional texts.

The findings partly contradict the hypothesis, because there are less comprehension tasks than expected, since *International Focus* and *Access* present more reflection tasks related to fictional texts than comprehension tasks. This also shows there are variations in the textbooks.

The following tables 4.4 – 4.7 present comprehension, reflection, enactment and discussion tasks related to factual and fictional texts and how many of the savoirs they may promote.

Table 4.4 The number of tasks in *International Focus* which may promote different savoirs - *International Focus* - Chapter 2 – Multicultural Societies.

Tasks	Total amount	%	Savoirs		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks	44	51 %	4	44	0	0	1	1	0	2	0	0
Reflection tasks	40	47 %	21	38	14	30	17	35	4	7	0	0
Enactment tasks	2	2 %	2	2	1	1	1	1	0	1	0	0
Tasks with relevance to ICC	86	100 %	27	84	15	30	19	37	4	10	0	0

Tasks about fictional texts

Comprehension tasks	61	39 %	1	60	1	1	0	0	0	0	0	0
Reflection tasks	88	56 %	9	86	7	75	7	70	4	34	0	23
Enactment tasks	8	5 %	0	8	0	8	0	8	0	8	0	3
Tasks with relevance to ICC	157	100 %	13	156	10	85	9	79	5	43	0	26

Table 4.5 The number of tasks presented in *WorldWide* which may promote different savoirs *WorldWide* - chapter 2 “Multicultural Societies” and chapter 3 “Across Cultures”

Table 4.5

Tasks	Total amount	%	Savoirs		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks	69	87 %	3	66	0	1	0	1	0	1	0	0
Reflection tasks	10	13 %	1	9	1	8	1	8	0	4	0	0
Enactment tasks	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	79	100 %	4	75	1	9	1	9	0	5	0	0

Tasks about fictional texts

Comprehension tasks	108	55 %	11	104	0	5	0	4	0	6	0	0
Reflection tasks	88	44 %	8	88	10	91	10	83	3	43	0	8
Enactment tasks	2	1 %	0	2	0	2	0	2	0	2	0	0
Tasks with relevance to ICC	198	100 %	19	194	10	98	10	89	3	51	0	8

Table 4.6 The number of tasks presented in *Global Paths* which may promote different savoirs - *Global Paths* - Chapter 5 – Cultural Issues + literary anthology

Table 4.6

Tasks	Total amount	%	Savoirs		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks	33	80 %	3	32	0	1	1	1	0	3	0	0
Reflection tasks	8	20 %	6	8	2	3	6	6	1	1	0	0
Enactment tasks	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	41	100 %	9	41	2	3	6	6	1	1	0	0

Tasks about fictional texts

Comprehension tasks	59	62 %	0	59	0	5	0	3	0	2	0	0
Reflection tasks	33	35 %	3	33	3	28	2	23	3	17	0	9
Enactment tasks	3	3 %	0	3	0	3	0	3	0	3	0	0
Tasks with relevance to ICC	95	100 %	3	95	3	36	2	29	3	22	0	9

Table 4.7. The number of tasks presented in *Access* which may promote different savoirs - *Access* - Chapter3 – A Meeting of worlds – International English and multiculturalism

Table 4.7

Tasks	Total amount	%	Savoirs		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks	36	58 %	1	36	0	0	0	1	0	2	0	0
Reflection tasks	25	40 %	15	25	9	13	11	15	7	7	0	0
Enactment tasks	1	2 %	0	1	0	1	0	1	0	1	0	0
Tasks with relevance to ICC	62	100 %	16	62	9	14	11	17	7	10	0	0

Tasks about fictional texts

Comprehension tasks	21	29 %	1	21	1	1	0	0	0	4	0	0
Reflection tasks	50	68 %	10	50	8	37	10	39	6	25	0	8
Enactment tasks with 'Self' or 'Other'	2	3 %	0	2	0	2	0	2	0	2	0	0
Tasks with relevance to ICC	73	100 %	11	73	9	40	10	41	6	31	0	8

The sub chapters 4.2.1 – 4.2.4 present the discussion of each task type’s potential for developing aspects of ICC.

4.2.1 Comprehension tasks

The tables 4.4 to 4.7 illustrate there are few comprehension tasks related to factual texts which may promote more *savoirs* than “*savoir*”. This is not surprising, because it was expected that comprehension tasks related to factual texts ask the students about the superficial understanding of the text. The tables show there a few comprehension tasks related to fictional texts which might develop more *savoirs*. There is no comprehension tasks which may develop “*savoir*’ s *engager*” in any of the textbooks.

The investigation of comprehension tasks in all four textbook shows a typical trend that most of these tasks related to both text types, factual and fictional texts may promote only «*savoir*», because the tasks are closed questions which may not challenge the students enough. The following shows an example of a comprehension task which may only develop “*savoir*”. The example is a comprehension task related to a factual text and illustrates typical findings about tasks related to factual texts described above.

Task 2.4 on page 88 is related to a factual text in *International Focus* and is about the factual text “Toronto – a City Profile” which is found at the beginning of the chapter and gives information about Toronto as a multicultural city. It gives information about the friendliness of Toronto concerning immigration. Some examples of why Toronto is a friendly city for different ethnic groups to live in are the many festivals which celebrate the many different cultures and also there are hundreds of ethnic newspapers to be found in the city. However it also gives information about stricter immigration policy after 11 September 2001.

The task: Reading for information

Based on the text, complete the following using your own words:

- a Canada is known as a friendly country because.....
- b What makes Toronto multicultural is.....
- c Toronto celebrates its many cultures by.....
- d some popular events in Toronto are.....

e Toronto is a great place to live because.....

f Some of the problems Toronto may face are....

This task illustrates the typical trend in the findings concerning comprehension tasks related to factual texts. Students may promote only “savoir”, because the task tests comprehension and what students understand when they read facts about Toronto. The questions ask about facts about Canada, about Toronto as a multicultural society and the problems the city may face. The different elements of the task may contribute to students’ development of factual knowledge about the culture.

The tendency illustrated by the example above is what one also finds in the tables 4.4 – 4.7. Comprehension tasks may develop factual knowledge and not much more, because the questions are efferent and according to Kramsch (1993) efferent tasks are e.g. to find descriptions of the main characters in the texts. The tables 4.4 – 4.7 illustrate that some comprehension tasks related to fictional texts may develop more savoirs. This finding corresponds to theory discussed in sub chapter 2.9 that tasks related to factual texts may not promote many savoirs and in particular it might be difficult to develop “savoir être” and “savoir s’ engager” because the texts are not about individual characters. According to Bredella students should be encouraged “to bring their experiences to the text and pursue how these experiences are challenged and changed, the main goal is not to convey to the students the correct interpretation, but to enable them to develop their own interpretations” (Bredella, 1996, p. 5). It might be difficult to develop own interpretations when students get comprehension tasks, because these tasks do not ask them to express own opinions, but to obtain factual knowledge gained as a result of reading the texts.

The investigation of comprehension tasks answers some of the research’s sub questions and first it shows there are some differences in terms of the savoirs that are implied by the tasks related to factual texts and those related to fictional. Second it gives answers to research question number two about which savoir is more heavily represented, because “savoir” is more heavily represented than other savoirs.

Research question 4 asks if there are any differences between the respective textbooks with regard to the savoirs or if a general trend can be identified. A general trend can be identified,

discussed above, that all comprehension tasks related to both text types in all four textbooks may only develop “savoir”, and this is one of the main findings of this investigation. There are also more comprehension tasks related to fictional texts in the textbook *WorldWide* which may develop all savoirs except for “savoir s’engager” than in the other textbooks.

4.2.2 Reflection tasks

The following presents the results of the investigation of the potential of reflection tasks to promote aspects of ICC. The results and findings to be found in tables 4.4 – 4.5 when it comes to reflection tasks is that most of the reflection tasks related to factual and fictional texts presented in each textbook may promote more savoirs than comprehension tasks.

A surprise is that reflection tasks related to factual texts may develop some savoirs which is shown in an example presented below. These tasks may develop “savoir”, “savoir être” and “savoir comprendre”. Few of the tasks may promote “savoir apprendre/faire” and no task related to factual texts may develop “savoir s’engager”.

Another finding is that reflection tasks related to fictional texts might develop all savoirs and also ask about own culture much more than comprehension tasks do. The following presents some examples of reflection tasks related to factual and fictional texts.

First is presented the example of a reflection task related to a factual text which might develop more savoirs than just “savoir”. It is task 169 b (page 244) in the textbook *Global Paths* which is about the factual text concerning “The Stolen Generation”, about Half-caste Aborigine children who were forced from their parents to live in foster homes and missionaries to assimilate into the Australian culture.

The task: Look at the introduction about the stolen children. Assume the position of a child that has been forcefully taken away from her parents to be trained as a servant for white people. Convey your feeling through a short piece of writing.

When students are going to answer this reflection task related to a factual text, they may develop factual knowledge “savoir” about aborigines when they read the text. Further the task asks students to imagine she/he is in the situation of an Aboriginal child who has been

stolen from her/his parents and by writing a short text, students might have the ability for developing “savoir être” because they might see the unfairness some groups, such as indigenous people, experience and how they have to struggle to achieve their rights as independent human beings. Thus they might develop their attitudes since they might get angry about the situation of indigenous people and may look at them in a changed and more positive way. By putting themselves into the same situation as Aborigines, the students might reflect on how they would react if this happened in own culture too, thus this might develop their own “Self” as well. They may have the ability to develop “willingness to seek out or take up opportunities to engage with otherness in a relationship of equality” (Byram, 1997, p. 57). Therefore they may also develop “savoir comprendre”, because they may compare the culture of the Aborigines to own culture as well.

The task illustrates one of the findings that reflection tasks related to factual texts may also develop more savoirs than only “savoir”. This is a surprise in the present investigation of tasks, because it shows that tasks related to factual texts may also promote many aspects of savoirs. It shows it depends on the type of task the textbook presents and reflection tasks related to factual texts may then promote more than one savoir if the task is open rather than closed. However, the tables illustrate that there are not many reflection tasks related to factual texts in the textbooks *WorldWide* and *Global Paths* which may promote many savoirs. When it comes to the other two textbooks more reflection tasks related to factual texts are presented, however most of them may only promote “savoir”.

The second example is an example of how reflection tasks related to fictional texts in the textbooks may promote all aspects of savoirs. The task is task 215 b (page, 317) in the textbook *Global Paths* and the text is related to the poem “So Mexicans Are Taking Jobs from Americans”. The poem is written by Jimmy Santiago Baca. From the way the poem is written e.g. it says “and do you”, “drop your wallet, etc.” one can tell that the narrator is probably the author himself. His audience is the White American population because he uses pronouns such as “you”, “your” which may imply that he is speaking to white Americans. Baca’s viewpoint in his poem is influenced by his objection to Mexican workers who are being blamed for taking jobs away from the White American people. The White man regards Mexicans as violent and that they pose a threat to the jobs of White Americans. This is the arguments White people use against Mexican immigration. However, this poem expresses the opposite, that it is the White people who are aggressive, they commit violent acts and

concentrate all the wealth in their hands without thinking about Black people who starve and have difficult times.

The task: Why do you think the speaker has included “as you’re walking home with a whore” in the third stanza?

In order to answer this question which is one of four questions students have to analyse the poem carefully, they have to study the implicit wording of the text to understand that the speaker criticizes the White people who are not good even though they want to appear as good. When students answer the task, they need to read the whole stanza which says “I hear Mexicans are taking your jobs away. Do they sneak into town at night, and as you’re walking down with a whore, do they mug you, a knife at your throat, saying, I want your job” (Global Paths, p. 315). Throughout the poem if one reads it carefully, one can understand the speaker’s message that Mexicans take the jobs that others reject and they do not fight to take jobs away from American people. Thus students may develop “savoir” because they learn factual knowledge about the cultures. The poem describes that White people commit illegal actions and do not think about people around them and they take advantage of poor people who cannot have any other job than being a prostitute. The whore might be a Mexican too who struggles to survive. Thus this task may develop “savoir” and “savoir s’ engager” since students need to “interpret explicit and implicit values in a document” (Byram, 1997, p. 63).

One of the typical findings of the present investigation of reflection tasks shows that reflection tasks related to fictional texts in the textbooks may promote most savoirs or all savoirs and the example above illustrates this. This is accordance with the theory which states that reflection tasks related to fictional texts may develop many savoirs, because the tasks often are aesthetic and open, which challenge students to reflect and to give own interpretations of what the meaning behind the text is (see sub chapter 2.10). Theory also states that tasks related to fictional texts might lead to development in students, because they are open and one might learn what is implicitly and explicitly written in the text. Students learn about individual characters in the fictional texts they study which makes it easier to understand the situation of the other culture. Students might learn what is beneath the surface which is illustrated in figure 2.1 (chapter 2) in the Iceberg theory.

Research question two whether some savoirs are more heavily represented than others may be answered because “savoir” is more heavily represented about reflection tasks too. In addition “savoir être” and “savoir comprendre” are much more represented than “savoir apprendre/faire” and “savoir s’engager”.

Research question four asks if there are any differences between the textbooks or if a trend might be identified, a typical trend in all four textbooks is that reflection tasks might develop “savoir”, “savoir être” and “savoir comprendre”. Another trend is that many of these tasks also ask about students’ own culture. Few tasks in all four textbooks may develop “savoir apprendre/faire” and very few may develop “savoir s’engager” and do not ask about own culture.

The findings based on the results therefore show that reflection tasks in the textbooks may develop more or all savoirs than comprehension tasks. This might be because comprehension tasks often are closed questions and according to Fenner (2001) closed questions just check what the reader learns on the surface of the text;

“Closed questions of the type: Who is the main person? What happens? etc., prevail in textbooks and classroom tasks relating to literature. The answers to such questions only have two possible outcomes: the learner who has read the text and looked up the difficult words get them right; the ones who have not read the text properly will invariably get them wrong or not be able to answer” (p. 26).

In connection with Fenner’s view it is a surprise that one of the findings illustrates that there is only between 35 % and 68 % reflection tasks about fictional texts in the textbooks. Reflection tasks about fictional texts may challenge the students by answering open and aesthetic questions to reflect on. This view also corresponds with Lund’s observations “the textbooks also illustrate that the tradition of encouraging rather mechanical and meaningless recapitulation of texts is still very much alive in the teaching of English in Norway” (Lund, 2007, p. 304). Lund investigates as said before textbooks at the lower secondary level and one would expect that tasks in textbooks of International English at the upper secondary level about multicultural texts would include more reflection tasks, but this is still something authors of textbooks in the future should be aware of.

On the other hand the textbooks *International Focus* and *Access* present 51 % and 58 % of comprehension tasks respectively, which shows there are slightly more comprehension tasks than reflection tasks about factual texts. There are some differences in the textbooks when it comes to the amount of reflection tasks which answers sub question 4. The third task type which is analysed is enactment tasks and the following presents the results of the investigation of the potential of enactment tasks for promoting aspects of ICC.

4.2.3 Enactment tasks

In all four textbooks there are few enactment tasks related to both text types and in two textbooks there are actually no enactment tasks related to factual texts. When it comes to fictional texts there are not many, actually just one or two except for the textbook *International Focus* which presents 8 enactment tasks.

There is no significant difference in terms of the savoirs implied by the tasks related to factual texts and those related to fictional texts. Two of the textbooks do not present enactment tasks related to factual texts. It is a typical trend that all enactment tasks presented in all four textbooks might develop “savoir”, “savoir être”, “savoir comprendre” and “savoir apprendre/faire”. This means that a typical finding is that enactment tasks related to both factual and fictional texts may promote many aspects of savoirs. The following shows an example of an enactment task related to a fictional text in the textbook *Access*. The task is related to the fictional text “When Rich Came to Sunday Dinner”.

The text is an excerpt taken from the novel *The Joy Luck Club* by Amy Tan. It is about the main characters Waverly Jong and Richard (Rich) Shields who are in love. The two of them represent two different cultures, which appears to become a problem for them. Rich is an American and Waverly is a Chinese immigrant in the USA. Waverly’s mother does not like their relationship and as many immigrants she is sceptical of “White” Americans like Rich. Waverly decides she will let him have dinner with her family and invites him to her house. During the meal prepared by her mother, there are many examples of a lack of understanding between the two cultures. Waverly thinks Rich does not behave decently and Rich thinks Waverly’s mother speaks English incorrectly. Even when he is there as a guest in her family, he complains about the food and says the food needs more salt.

Task 2 (page 130) Role Play

- a) Close your books. Make a list of everything Rich did wrong while he was at dinner.
- b) Then take the roles of Rich and three of his friends. You are meeting at a bar the day after dinner at Waverly's parents. Rich still thinks things went well and begins telling his friends about what he did. But they know more about Chinese culture than he does and explain to him all the things he did wrong as he talks. Feel free to ask Rich questions; for example, "You didn't call her parents by their first names, did you?"
- c) Waverly and Rich have invited Waverly's parents to dinner in their apartment. Now it is Lindo who is on foreign ground. Spend some time discussing what kinds of mistakes Lindo and her husband might make when the situation is reversed. Then play out the scene.

Task 2 includes three questions about the text. The first question may teach students about the two cultures and students might develop their "savoir", because it may contribute to increasing students' knowledge of features of Chinese and American cultures and how the two cultures differ. By answering it the student may learn about "the types of cause and process of misunderstanding between interlocutors of different cultural origins" (p. 59). By working with the task, students may think what the implications of "everything Rich did wrong" mean. Why does he behave wrongly they might ask, because according to him he behaves as he is used to. The text has the potential for giving students knowledge of how intercultural communication implicates that one needs to have an understanding of social behaviour and conventions in the other culture to be an 'intercultural speaker'. Question b and c may teach students about Rich's ethnocentric view, because Rich obviously thinks his own way of doing things is the best and this task therefore passes for a task for *identifying ethnocentric perspectives* in a text, because ethnocentric views are the main reason for misunderstandings between two cultures and students may develop "savoir comprendre". Rich does not understand what is accepted in the Chinese culture and it is difficult for him to adopt the Chinese way of doing things. When students are going to play out the mistakes Rich is doing, they need to talk about it first and need to have knowledge about the right way of doing things. Question b and c invite students to make role plays and by performing the two different role plays, the students need to imagine themselves into someone else's shoes and to see things from another perspective and subsequently they might develop "savoir être" where

one of the objectives is “interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena...” (Byram, 1997, p. 58). They need to engage with the conventions of the other cultures and another objective of “savoir être” is

“the ‘intercultural speaker’ notes and adopts the behaviours specific to a social group in a way which they and the members of that group consider to be appropriate for an outsider; the ‘intercultural speaker’ takes into consideration the expectations the others may have about appropriate behaviour from foreigners (Byram, 1997, p. 58).

When students try to adopt the behaviour of Rich and his friends, they have to put themselves into Rich’s and his friends’ situation and students’ attitudes may develop. They may see how easy one can prejudge people from other cultures without knowing. The role of the ‘intercultural speaker’ is to understand both cultures.

Further the task may develop “savoir apprendre” since students need to study the text to discover what for example Rich says and how he behaves to be able to design a role play. One of Byram’s objectives related to “savoir apprendre” is “the ‘intercultural speaker’ can identify and estimate the significance of misunderstanding and dysfunctions in a particular situation and is able to decide on and carry out appropriate intervention” (Byram, 97. p. 63).

Students are asked to interact and play the roles of the characters and “savoir faire” is promoted, because students might have the ability to acquire new knowledge of the culture and cultural practices and may therefore be able to operate knowledge, attitudes and skills when they make the role play. Thus this task might promote some components of ICC. This example shows that enactment tasks which are open in the way that they make students study the texts thoroughly, may develop more savoirs.

When it comes to enactment tasks related to fictional texts, all textbooks present a few and all of these may develop all savoirs except for “savoir s’engager”. Compared to the other task types all the enactment tasks may promote “apprendre/faire” and the reason may be that they ask students to play role plays and therefore they operate knowledge, attitudes and skills.

To conclude about enactment tasks the main findings of the investigation of enactment tasks shows first they have the potential for developing all savoirs except for “savoir s’engager”. This is because the analysed enactment tasks (which are quite few) do not ask students to

thoroughly read the text they are going to perform to see what is hidden behind the words to study explicit and implicit values of the text. Second the enactment tasks in the textbooks do not focus on own culture. Finally there are some variations of the textbooks, because e.g. the textbook *International Focus* presents more enactment tasks than the other textbooks. The last task type which is studied is discussion tasks which sub chapter 4.2.4 presents.

4.2.4 Discussion tasks

Next follows a presentation of tables about discussion tasks. The first table presents an overview of how many discussion tasks are presented compared to other tasks in the textbooks. Other tasks are tasks in the chapters in the textbooks which do not directly ask students to discuss. A description and a summary of the findings are given below the tables. Both the amount and the percentage of the total amount are given.

Table 4.8

Tasks about factual texts	Total amount of discussion tasks	Total tasks in the textbook	%
<i>International Focus</i>	20	86	23 %
<i>WorldWide</i>	2	79	3 %
<i>Global Paths</i>	3	41	7,0 %
<i>Access</i>	15	62	24 %

Tasks about fictional texts	Total amount of discussion tasks	Total tasks in the textbook	%
<i>International Focus</i>	22	157	14 %
<i>WorldWide</i>	44	198	22 %
<i>Global Paths</i>	7	95	7 %
<i>Access</i>	25	73	34 %

Table 4.8 about discussion tasks related to factual and fictional texts shows that there are much more focus on other tasks than discussion tasks in all four textbooks e.g. *Global Paths* presents only 3 discussion tasks related to factual texts and 7 related to fictional texts. This means that few tasks ask students to discuss the texts and Vygotsky’s (1996) theory of proximal zones which states that young people will extend their knowledge and understanding with assistance is not taken advantage of. The following table 4.9 presents discussion tasks related to factual and fictional texts and the savoirs they may promote.

Table 4.9

Tasks	Total amount	% of total in the text book	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s’engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
Tasks about factual texts												
<i>International Focus</i>	20	23 %	15	20	10	13	13	16	4	4	0	0
<i>Global Paths</i>	3	7 %	2	3	1	1	2	2	1	1	0	0
<i>Worldwide</i>	2	3 %	0	2	0	0	0	0	0	1	0	0
<i>Access</i>	15	24 %	10	14	7	9	7	8	6	6	0	0
Tasks about fictional texts												
<i>International Focus</i>	22	14 %	1	22	0	10	0	8	1	3	0	2
<i>Global Paths</i>	7	7 %	2	7	2	5	1	5	1	2	0	0
<i>Worldwide</i>	44	22 %	6	40	5	18	5	32	3	15	0	2
<i>Access</i>	25	34 %	3	25	2	16	3	17	2	16	0	8

The table 4.9 illustrates that a few discussion tasks related to fictional texts in two textbooks may promote all aspects of ICC.

The results of the investigation of discussion tasks show that there are few discussion tasks related to both factual and fictional texts. Table 4.9 illustrates that some discussion tasks related to factual texts may promote all savoirs except “savoir s’engager” in all textbooks. Further it shows that discussion tasks related to fictional texts may develop all savoirs in three textbooks, *International Focus*, *WorldWide* and *Access* while the textbook *Global Paths* presents discussion tasks related to fictional texts which have the potential for developing all savoirs except “savoir s’engager”. The results are almost the same as the results for the investigation of reflection tasks. Accordingly, discussion tasks related to fictional texts may

develop ICC among students. This is not a surprise since most discussion tasks ask students to reflect on something together and to discuss.

Discussion tasks may be all the three other task types, comprehension tasks, reflection tasks or enactment tasks. When the investigation of discussion tasks was conducted, it was found that most discussion tasks were reflection tasks. Both task types related to fictional texts may promote all *savoirs*. The following presents an example of a discussion task related to a fictional text which might develop many *savoirs*. The example shows that students need to reflect and discuss the topic they study.

The task is about the text *Everyone Talked Loudly in Chinatown* is task 2b (page 93) in *WorldWide*.

The task: Sit in small groups and discuss: What kinds of problems do second generation immigrants often have? Why? What might be done to solve them?

This task may develop “*savoir être*” since students may understand the situation of second immigrants by reading this text and they might see the situation from their point of view. By answering this task related to the text about cultural differences and misunderstandings students might develop “*savoir comprendre*” since students might reflect on how it is for immigrants to come to a new country and might think about their own country and may relate it to the text they have read about Linn as a second generation Chinese immigrant. Her family has come to a new country, the USA. Students learn about how difficult she thinks it is due to her parents not wanting to open up to the new environment. Their ethnocentric view makes it difficult for her and she is embarrassed about the Chinese culture e.g. she thinks it is uncivilized to talk loudly like they do in Chinatown. This task thus has the potential to develop the skill of interpreting and relating and drawing on existing knowledge (Byram, 1997, p. 37), where students encounter the text with the pre-knowledge they already have. When answering the task, they read about Chinese and American culture and hence they may develop “*savoir*”. The task is a discussion task and thus many different thoughts in the discussion might make students learn from each other and they may develop all *savoirs* by discussing this task. This is in accordance with Vygotsky’s (1996) theory that students can assist each other and they may learn from each other when one of the students who participates in the discussion is slightly more competent (see chapter 2).

Another example of a discussion task which might develop some parts of ICC is Task 2.41 on page 97 in *International Focus*. The task is about the lyrics “Maria, Maria”, written by Carlos Santana and tells the story of a young, illegal Hispanic immigrant by the name Maria who searches for happiness in Los Angeles. She is young and positive about her future, but works as a prostitute to make a living which implies there is no hope for the future.

The task: Discuss the following, using the song and the factual text “Focus on” as reference:

a Which Hispanic subgroup do you think Maria belongs to?

b Is Maria’s life story in any way representative of Hispanic culture and ways of life?

Explain your answer.

c What do you associate with Latino culture?

d Give examples and try to explain what characterizes Latino music, dance and food.

e Why do you think Latino culture has become so popular among non-Hispanic around the world?

These questions can promote aspects of ICC among students; because first they learn about Hispanics through the factual text “Focus on” which is about immigration to the USA and the challenges and benefits they are faced with. When students answer questions a, c, d and e they may develop “savoir”, because they learn factual knowledge about the culture. Question b might develop students’ attitudes, because they learn how it might be to be an immigrant without any job. Since the song is about a young woman, it might be easy to identify with for young Norwegian students and they might compare their situation to hers and see how lucky they are to live in a safe environment. Thus students might develop “savoir être” and “savoir comprendre”. Through the discussion it might be obvious that students have different views of the situation of Hispanics, but by discussing they might decrease stereotyped views by listening to each other. It might be difficult to develop “savoir s’engager” because students are not asked to find what is implicitly and explicitly written in the song. Tasks could take more advantage of the quality of this text, because it could make students explore the text more in order to develop students’ ICC.

When students discuss the tasks with another student in a dialogue, they may learn more about the text by cooperating and by learning from each other, there may also be an expert

among the students, which means someone who has lived in the country in question and has much more knowledge about it, because he has experienced what the culture is all about. Vygotsky's (1991) theory of proximal zones states that young people will extend their knowledge and understanding with assistance. The analysis of tasks indicates which types of tasks have potential of developing ICC.

The evaluation of discussion tasks shows that such tasks may be one of the task types which might develop many or all savoirs, because a discussion task which asks students to reflect and which is open and challenging might promote ICC among students. Byram's objectives emphasize the importance of focusing on own culture to understand other cultures which next sub chapter informs more about.

4.3 Tasks with both 'Self and Other'

The very foundation of Byram's model of ICC focuses on how important knowledge of own culture is and thus this thesis investigates how much the tasks focus on both 'Self and Other'. According to Byram (1997) "ICC encourages a critical as well as open approach to otherness but also towards oneself and one's cultural beliefs, meanings and behaviours" (p. 113). Further he states that "their knowledge of their own country is a part of the social identity which they bring to the situation, and which is crucial for their interlocutor"(Byram, 1997, p. 32).

Tables 4.10 and 4.11 present the findings of the investigation of tasks which may develop students' knowledge about own culture as well as the other. Most tasks which have been analysed ask about the other culture while a few tasks only ask about students' own culture. The table 4.10 illustrates tasks related to factual texts which ask students to regard both 'Self and Other'.

Factual texts - tasks with both 'Self and Other'

Table 4.10

Tasks about factual texts	Total amount	% of total in the text book	Savoirs		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
Comprehension tasks with both 'Self' and 'Other'												
International Focus	4	4,7 %	4	4	0	0	1	1	0	0	0	0
Global Paths	2	4,9 %	2	2	0	0	1	1	0	0	0	0
Worldwide	0	0 %	0	0	0	0	0	0	0	0	0	0
Access	1	1,6 %	1	1	0	0	0	0	0	0	0	0
Reflection tasks with both 'Self' and 'Other'												
International Focus	21	24,4 %	21	21	14	14	17	17	4	5	0	0
Global Paths	6	14,6 %	6	6	2	2	6	6	1	1	0	0
Worldwide	0	0 %	0	0	0	0	0	0	0	0	0	0
Access	14	22,6 %	14	14	9	9	11	11	7	7	0	0
Enactment tasks with both 'Self' and 'Other'												
International Focus	2	2,33 %	2	2	1	1	1	1	1	1	0	0
Global Paths	0	0 %	0	0	0	0	0	0	0	0	0	0
Worldwide	0	0 %	0	0	0	0	0	0	0	0	0	0
Access	0	0 %	0	0	0	0	0	0	0	0	0	0

The table 4.10 shows that when it comes to tasks related to factual texts, reflection tasks seem to focus on own culture more than comprehension tasks. This table illustrates that tasks which ask about own culture and which may develop many savoirs might be associated with reflection tasks. The textbook *International Focus* presents more tasks which ask about own culture than the other textbooks, and all task types are represented in this regard. The studied tasks may develop “savoir” more than the other savoirs and therefore this is more heavily represented than the other savoirs. The following illustrates an example of a task which may not develop knowledge about own culture.

Task 129 f (page 192) in the textbook *Global Paths* is about the factual text *Dress Codes – East Meets West* and this text is about dress codes and how they differ in different cultures and the focus is on the differences between Eastern and Western cultures. This may give students background information about different customs in different cultures and a better

understanding of how difficult it might be for people of different cultures and beliefs to live together.

The task: Which country banned religious symbols, including the hijab, in public schools?

This task tests factual knowledge students may gain by answering the task and reading the factual text. They may develop knowledge about the other culture and their “social distinctions and their principal markers, in one’s own country and one’s interlocutor’s” (Byram, 1997, p. 60). Still the question does not ask about own culture and thus this question may develop factual knowledge only about the other culture.

Task 2.3 a is related to a factual text in *International Focus*. The task is based on the first text in the chapter and is a factual text about multicultural societies. The task is an example of a reflection task related to a factual text which may develop the students’ own ‘Self’. This factual text gives information in general about multicultural societies and how the multicultural world evolves as a consequence of globalization. Moreover the text defines different concepts such as “multicultural” and “globalization”. In addition the text gives information about challenges and benefits of multicultural societies.

“Explain why you think multicultural Norway is a melting pot, salad bowl or pizza.”

This task is a reflection task and has the potential of developing parts of ICC. It might develop “savoir”, because students may acquire new knowledge about e.g. the multicultural countries described in the text to be able to answer the task. Further the task asks about the students’ own country and may make the students think about whether challenges and benefits of the multicultural USA can be related to Norway. The students would have to use what they learn from the factual text and relate it to own culture. First they learn about the meaning of the concepts and then they need to reflect on the meaning to be able to discuss if this is the same in their own country, Norway. Also knowledge about “social distinctions and their principal markers, in one’s own country and one’s interlocutor’s” is nurtured. It might develop “savoir comprendre” since students have to interpret what the concepts mean and might be able to compare and relate it to other cultures as well which is described in one of the objectives “the

‘intercultural speaker’ can “read” a document or event, analyzing its origins/sources...”. This task may therefore promote parts of ICC namely “savoir” and “savoir comprendre”.

Fictional texts - tasks with both ‘Self’ and ‘Other’

Table 4.11

Tasks about fictional texts	Total amount	% of total in the text book	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s’engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
Comprehension tasks with both ‘Self’ and ‘Other’												
International Focus	0	0 %	0	0	0	0	0	0	0	0	0	0
Global Paths	0	0 %	0	0	0	0	0	0	0	0	0	0
Worldwide	0	0 %	0	0	0	0	0	0	0	0	0	0
Access	1	1,4 %	1	1	1	1	0	0	0	0	0	0
Reflection tasks with both ‘Self’ and ‘Other’												
International Focus	7	4,5 %	7	7	5	5	7	7	4	4	0	0
Global Paths	3	3,2 %	3	3	3	3	2	2	2	2	0	0
Worldwide	6	3,0 %	6	6	6	6	6	6	2	2	0	0
Access	10	13,7 %	10	10	8	8	10	10	5	5	0	0
Enactment tasks with both ‘Self’ and ‘Other’												
International Focus	1	0,6 %	1	1	1	1	1	1	1	1	1	1
Global Paths	0	0 %	0	0	0	0	0	0	0	0	0	0
Worldwide	0	0 %	0	0	0	0	0	0	0	0	0	0
Access	0	0 %	0	0	0	0	0	0	0	0	0	0

The table 4.11 illustrates that the tasks which ask about own culture may develop «savoir», «savoir être” and “savoir comprendre” more than “savoir apprendre/faire” and just one task may promote “savoir s’engager” in all textbooks. The textbook *Access* presents more tasks which ask about own culture than the other textbooks and accordingly there are some variations among the textbooks.

A task which may develop students’ own ‘Self’ is the task 2.36 b (page 104) in the textbook *International Focus*. This task is related to the novel *The Kite Runner* and the question is about an excerpt of the novel. The novel is about the main characters namely the father Baba and his son Amir and their lives in Afghanistan. Unfortunately they have to leave Afghanistan due to the Russian invasion and they are given refuge in Fremont, California. The question asks about Sohrab who is Amir’s nephew and the son of his best friend and half-brother in

Afghanistan. Amir goes back to rescue Sohrab from the Taliban regime to make up for his bad conscience based on what happened between him and Sohrab's father when they were children.

The task: 2.36 b. Do you feel you understand Sohrab? Please explain your answer.

When students answer this task they may develop “savoir être”, because they may be “willing to seek out or take up opportunities to engage with otherness” (Byram, 1997, p. 57) and may see the situation from Sohrab's perspective to be able to explain if they understand him. In order to reflect on how they understand Sohrab, they have to build on pre knowledge of own culture and what might have happened if they experienced the same in own culture. Even though the task does not directly ask about own culture, they might reflect on it to be able to answer. The task may also promote “savoir comprendre” since they may relate what they know about own culture to Sohrab's culture, they may develop “savoir” since they learn factual knowledge about the culture when reading the excerpt. They may develop “savoir/apprendre” because they build on knowledge, attitudes and skills when answering the task. The task may develop “savoir s'engager” because they need to “make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria” (Byram, 1997, p. 64). Thus this is a typical task which may promote ICC among students, because it asks about students' own opinions. The task is a good example of how tasks related to fictional texts may develop students' ‘Self’, because they can identify with the individuals they read about and it may be easier to relate to their own culture. This may be more difficult when answering tasks related to factual texts, because for these texts it is more difficult to identify with individuals, see sub chapter 2.9.

Summary and discussion

When it comes to research question 1 whether there are some differences in terms of the savoirs that are implied by the tasks related to factual texts and those related to fictional texts, it has been found that there are some minor differences and a typical trend is that reflection tasks related to both text types ask about own culture more than comprehension tasks and enactment tasks. The presented reflection tasks which focus on own culture may develop all savoirs except “savoir s'engager” except for a few reflection tasks which may develop all savoirs and which focus on own culture too.

The investigation of comprehension tasks gave answers to the research question about ‘Self and Other’ because comprehension tasks in the textbooks do not ask much about own culture. The results of the tables show there are only between 0 and 11 comprehension tasks which ask about students’ own culture in all four textbooks.

The research’s sub question 4 asks about variations among the textbooks and the answer is first that some textbooks do not include enactment tasks related to factual texts. Another variation is that only the textbook *International Focus* includes only one task about own culture and this textbook also presents more enactment tasks than the other textbooks. Thus the findings show that the textbooks differ when it comes to the focus on both “‘Self’ and ‘Other’”.

4.5 A further discussion of the results

This chapter has so far presented the results and the findings and discussed them. The sub questions of the research have also to some extent been discussed, but this final part presents and summarises the discussion of the sub questions of the present thesis.

Sub question one asks if there are any differences in terms of the savoirs that are implied by the tasks related to factual texts and those related to fictional texts. As mentioned in sub chapter 4.1 the answers to this sub question is that there are some differences. Tasks related to fictional texts may promote more savoirs or all savoirs than tasks related to factual texts. When one reads and studies fictional texts, one gets to know the characters and this creates more involvement with the culture because one can identify and empathize with individuals of the culture. However the discussion of the present study shows that some reflections tasks related to factual texts might also develop many of the savoirs if the tasks are open and ask students to explore the situation described in the texts. This may happen when tasks e.g. ask students to design role-plays of a situation or to discuss and reflect on what a piece of news in a newspaper is all about. This shows the wording of the tasks, both related to factual and fictional texts is important.

The present study has found tasks related to fictional texts have the best potential to develop all savoirs, however there are some fictional texts where the tasks do not take advantage of the

quality of the texts in order to develop students' ICC. Theory and the investigation of tasks found that the fictional texts presented in the textbooks present different cultures where communication is a problem, for example concerning prejudiced views of each of the cultures. The texts show how misunderstandings can easily occur and also the conflicts which arise based on this. However the tasks related to some of the fictional texts do not have the potential for making students make more in-depth explorations of the texts, for example asking students to find hidden agendas in the texts to develop "savoir s'engager". It is surprising that very few tasks related to fictional texts in the textbooks may promote "savoir s'engager". Thus a typical trend in all four textbooks is that few tasks may promote this savoir. The tasks are open, but they do not challenge students enough to for example take a critical stand about foreign culture and to find implicit and explicit values in the fictional texts they read. Tasks should also encourage students to identify with the characters in the fictional texts, because it might be easier to understand the way they behave and who they are when students study individual characters. This finding of the investigation of tasks might encourage authors of textbooks in the future to provide students with more challenging tasks related to both text types.

With regard to the second sub question of the research, if some savoirs are more heavily represented than others, the results and findings show that all analysed tasks related to factual and fictional texts with relevance to ICC may at least develop "savoir". This is not a surprise, because "savoir" represents factual knowledge about a culture, but also the pre-knowledge you carry with you and when tasks ask about multicultural texts with relevance to ICC, they are at least expected to develop "savoir". The fact that "savoir" is more heavily represented than the other savoirs might give authors of textbooks in the future an opportunity to include more tasks which have the potential for developing the other savoirs as well.

Another finding is that "savoir", "savoir être" and "savoir comprendre" are more heavily represented compared to "savoir apprendre/faire" and "savoir s'engager" in tasks related to factual and fictional texts. With regard to "savoir apprendre/faire", there are for example few tasks which ask students to find information in other sources than the textbook e.g. to search the Internet. This is part of "savoir apprendre/faire" which asks students to "use sources (e.g. reference books, newspapers, histories, experts, lay informants) to understand political, economic and social relationships between cultures and societies, and analyse the differing interpretations involved" (Byram, 1997, p. 100). It is an element of surprise about textbooks

currently on the market that there are not more tasks which challenge students more to independently finding answers to an open task in other sources than the textbook. With regard to “savoir s’engager” few tasks for example ask students to discuss own opinions of the texts they study.

The third sub question asks if the development of ICC may be associated with a particular task type and based on the findings, one can see that particularly one of the task types may develop ICC among students, reflection tasks. Reflection tasks correspond with the theoretical framework and so may promote more savoirs than comprehension tasks. This is because they are open and they might challenge students more. According to Lund (2007) “students ought to be provided with ‘open’ questions, i.e. questions that can have many possible answers and therefore appeal more to the students’ independent reflection and creativity” (p. 304).

As regard reflection tasks related to fictional and factual texts, there seem to be some minor differences since the tables show that reflection tasks may develop “savoir”, “savoir être” and “savoir comprendre” independently of whether it is a factual or a fictional text. There are no reflection tasks related to factual texts which may promote “savoir s’engager” while some reflection tasks about fictional texts may in fact develop this savoir. To summarize the findings and results based on the third sub question, one might say that the development of ICC may be associated with a particular type of task, namely reflection tasks. The discussion above shows that reflection tasks which are primarily related to fictional texts may promote ICC.

All textbooks present few enactment and discussion tasks and more comprehension and reflection tasks which are also important for the results of the investigation. If there were more discussion tasks in the textbooks, more tasks may develop more savoirs than now since the discussion tasks actually presented may develop many aspects of savoirs or all.

With regard to the fourth research question which asks if there are any differences between the respective textbooks in regard of the savoirs or if a general trend can be identified, the present research shows there are some variations among the textbooks e.g. when it comes to discussion tasks. In the textbooks *International Focus*, *WorldWide* and *Access* there are discussion tasks related to fictional texts which ask students to reflect and so may develop all

savoirs. These discussion tasks may develop students' own 'Self' too when it comes to all savoirs except for "savoir s'engager".

There are minor differences when it comes to how many comprehension tasks and reflection tasks which the textbooks present, but two textbooks *WorldWide* and *Global Paths* present fewer reflection tasks than comprehension tasks related to fictional texts. Even though the textbooks are in many ways good, they should present more reflection tasks which are open in order to promote ICC among students since the study has proved that reflection tasks related to fictional texts which are open may develop all savoirs.

Sub question five considers whether aspects of 'Self and Other' are included in the tasks. Although there are very few comprehension tasks and enactment tasks in the textbooks which ask about students' own 'Self', there are some more reflection tasks related to both text types which ask about own culture. The results also show there are few tasks in each textbook which ask about own culture. When it comes to tasks about fictional texts which might develop students' own self and knowledge about the other culture, reflection tasks have the best potential to promote all aspects of ICC even though there are few tasks which might develop "savoir s'engager". This means that there should be more tasks which ask about 'Self and Other' and which may develop all savoirs. 'Self and Other' is also emphasized in Byram's model of ICC (see chapter 2) and therefore there should be more tasks which could develop students' own 'Self'. The investigation of tasks related to both fictional and factual texts in the textbooks have shown there are some tasks related to fictional texts which may promote all aspects of ICC. However a focus on 'Self' as well as the 'Other' is seldom asked about and this is something for authors of future textbooks to have in mind. Tasks should ask students to reflect on own culture too, because one may understand the other culture better when one knows and reflects on what is important in one's own culture.

Globalization and more development of multicultural societies should be good reasons to include more tasks which focus on own culture in order to understand other cultures. In general however there are relatively few tasks which ask students to think about own culture. Lund (2006) states "very few questions and exercises encourage the students to explore the diversity of their own classroom and their own environment" (p. 284). Future textbooks could include more tasks which focus on own culture as well as the foreign. The following chapter presents the conclusion of the present thesis.

5. Conclusion, limitations and further research

5.0 Introduction

Sub chapter 5.1 gives the conclusions; sub chapter 5.2 gives information about limitations in the present study and finally sub chapter 5.3 suggests ideas for further research.

5.1 Conclusion

The present study has investigated four textbooks of International English taught at the Upper secondary level in Norway. This study has aimed to investigate tasks in the textbooks to answer the central question of the thesis which is how textbooks of the subject International English invite students to expand their intercultural perspectives through tasks related to texts about multiculturalism. It has been investigated whether tasks in the textbooks may have the potential for developing ICC among students.

The first chapter of the present thesis presented the central research question, the sub questions of the research and the hypothesis. The theoretical fundament was presented in chapter two, which the present study builds upon in the investigation of tasks. Byram's model of ICC has been central for the investigation of tasks. ICC is important today because the world is becoming increasingly intercultural and students need to know how to interact with people from other cultures. The third chapter presented the material and method used for the investigation of tasks and a mixed embedded design was used. Chapter four presented the results of the investigation and the research questions were considered in the analysis and this chapter concludes the findings.

When it comes to the central research question the researcher's view is that all four textbooks are to a certain extent suitable when it comes to developing ICC. The results indicate that it is important to focus on tasks which are aesthetic and open, in this thesis described as reflection tasks. This corresponds with the theory presented in chapter two, where it is stated that tasks should invite students to expand their intercultural perspectives through fictional texts and

thus make it possible to develop all aspects of ICC. Even though reflection tasks are found to be best suited to promote ICC, a tendency in all textbooks is that only some reflection tasks may promote all *savoirs*.

One observation is that tasks related to factual texts are also suited to promote some aspects of ICC if they are reflection tasks. The researcher has found that reflection tasks related to factual texts which ask students to explore what is found in the texts may also develop some *savoirs*.

As the starting point of this investigation, the hypothesis was that the researcher expected tasks concerning factual and fictional texts to primarily be comprehension tasks rather than reflection tasks. The present study confirms this hypothesis to some extent. Some of the textbooks at this level of education provide students with many comprehension tasks related to factual and fictional multicultural texts. Such tasks may easily be changed to reflection tasks by changing the wording of the tasks. For future textbooks it might be an advantage to add more reflection tasks which ask students to find implicit and explicit values in the text.

The present study has shown that tasks in the textbooks asking students to design role-plays may develop many *savoirs* and may develop students' own self too. More enactment tasks about both fictional and factual texts where students need to identify with the characters presented in the fictional texts, could be included as well, particularly contributing to promoting their "*savoir être*". There are few tasks which ask students to perform role-plays and there should be more such tasks in textbooks in the future.

Another observation is that most discussion tasks in the textbooks ask students to reflect and discuss and thus they have the same quality as reflection tasks. There are however few discussion tasks in the textbooks.

Another central observation is that there are very few tasks in the textbooks which ask about students' own 'Self' although there are some more reflection tasks compared to other task types which focus on own culture. As discussed in the theoretical chapter it is important to focus on one's own culture in order to understand foreign culture. Accordingly more tasks which ask students to focus on their own culture could be included in future textbooks.

Another finding is that more tasks should take advantage of the quality of the multicultural

fictional texts presented in the textbooks by including more reflection and discussion tasks which ask students to explore the texts.

To summarise, this research has shown there are too few tasks in textbooks of International English which have the potential for developing all aspects of students' ICC and to develop students' own 'Self' even though quite a few tasks related to factual and fictional texts have relevance for ICC. This research has proved however that reflection tasks and discussion tasks related to one text type, namely fictional texts, may promote all savoirs. The present investigation has also shown that the wording of tasks which are already presented can easily be rephrased to make them more challenging and open for students to reflect and to understand hidden agendas in the texts. Another possibility would be to take away some of the comprehension tasks and replace them with reflection tasks. ICC is developed gradually and over time, it is thus not essential that all savoirs have to be present in every task, however all savoirs should be represented more extensively in the textbooks. The present study has proved that this might be improved in the textbooks analysed here.

The hope of the researcher is that the present study can be an eye opener for teachers, authors of textbooks and others on how important it is to focus on own culture as well as other cultures to make students develop aspects of ICC and to include open reflection tasks which challenge students. The following sub chapter informs about limitations of the present thesis.

5.2 Limitations

The present thesis cannot give any conclusions as to what actually happens in the classroom, because it does not study actual classroom practice. Such practice depends on several factors such as how the teacher presents the learning material, which tasks are focused on and how the students interact. The researcher regarded it as too time consuming to study what actually happens in the classroom, but is well aware that this is a limitation of the thesis. It is therefore a hope that other scholars may develop the work put forth here by focusing on classroom practice. The next sub chapter is about possibilities for further research.

5.3 Further research

Even though this thesis studies textbooks in International English, it may have relevance for authors of textbooks and teachers in English on all levels in upper secondary schools in Norway since some points in the curriculum are about intercultural matters on all levels.

A possible study might be to interview teachers who have observed students as they are working with the tasks. They might study how a discussion related to a text might lead to promoting ICC among students. Further a possibility might be to observe different classes who answer tasks about a factual and a fictional text and the answers they may give to see if they might develop ICC. One might also interview students after answering tasks related to e.g. two different texts to see what they have achieved by answering the particular tasks.

There are many possibilities for further research and it is the researcher's hope that the present thesis might encourage scholars to continue the investigation of how to develop students' ICC.

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Appendix 1: Tables of tasks related to discussion Tasks from International Focus

International Focus - Chapter 2 – Multicultural Societies

Discussion tasks about factual texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	20	23 %	15	20	10	13	13	16	4	4	0	0
The amount of other tasks	66	77 %	12	66	40	45	6	19	1	6	0	0
Total tasks with relevance to ICC	86	100 %	27	86	50	58	19	35	5	10	0	0

Discussion tasks about fictional texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	22	14 %	1	22	0	10	0	8	1	3	0	2
The amount of other tasks	135	86 %	10	132	9	74	8	70	3	39	1	24
Total tasks with relevance to ICC	157	100 %	11	154	9	84	8	78	5	42	1	26

Appendix 2: Tables of tasks related to discussion Tasks from WorldWide

WorldWide - chapter 2 Multicultural Societies and chapter 3 Across Cultures

Discussion tasks about factual texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	2	3 %	0	2	0	0	0	0	0	1	0	0
The amount of other tasks	77	97%	4	73	1	9	1	9	0	4	0	0
Total tasks with relevance to ICC	79	100,0 %	4	75	1	9	1	9	0	5	0	0

Discussion tasks about fictional texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	44	22 %	6	40	5	18	5	32	3	15	0	2
The amount of other tasks	127	78 %	13	154	6	80	5	57	0	36	0	6
Total tasks with relevance to ICC	198	100,0 %	19	194	10	98	10	89	3	51	0	8

Appendix 3: Tables of tasks related to discussion Tasks from Global Paths

Global Paths - Chapter 5 – Cultural Issues

Discussion tasks about factual texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	3	7 %	2	3	1	1	2	2	1	1	0	0
The amount of other tasks	38	93 %	8	7	1	2	4	4	0	0	0	0
Total tasks with relevance to ICC	41	100 %	9	41	2	3	6	6	1	1	0	0
Discussion tasks about fictional texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	7	7 %	2	7	2	5	1	5	1	2	0	0
The amount of other tasks	86	91 %	1	88	1	31	1	24	2	20	0	9
Total tasks with relevance to ICC	95	100 %	3	95	3	36	2	29	3	22	0	9

Appendix 4: Tables of tasks related to discussion Tasks from Access

Access - Chapter3 – A meeting of worlds – International English and multiculturalism

Discussion tasks about factual texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	15	24 %	10	14	7	9	7	8	6	6	0	0
The amount of other tasks	46	76 %	6	48	2	5	4	9	1	4	0	0
Total tasks with relevance to ICC	62	100,0 %	16	62	9	14	11	17	7	10	0	0

Discussion tasks about fictional texts	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
The amount of discussion tasks	25	34 %	3	25	2	16	3	17	2	16	0	8
The amount of other tasks	42	66 %	8	42	7	24	7	24	4	15	0	0
Total tasks with relevance to ICC	73	100,0 %	11	73	9	40	10	41	6	31	0	8

Appendix 5: Tables of tasks related to ‘Self’ and ‘Other’ from International Focus

International Focus - Chapter 2 – Multicultural Societies

Tasks	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s’engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks with ‘Self’ or ‘Other’	40	46,5 %	0	40	0	28	0	0	0	2	0	0
Comprehension tasks with both ‘Self’ and ‘Other’	4	4,7 %	4	4	0	0	1	1	0	0	0	0
Reflection tasks with ‘Self’ or ‘Other’	19	22,1 %	0	17	0	15	0	16	0	2	0	0
Reflection tasks with both ‘Self’ and ‘Other’	21	24,4 %	21	21	14	14	17	17	4	5	0	0
Enactment tasks with ‘Self’ or ‘Other’	0	0 %	0	0	0	0	0	0	0	0	0	0
Enactment tasks with both ‘Self’ and ‘Other’	2	2,33 %	2	2	1	1	1	1	1	1	0	0
Tasks with relevance to ICC	86	100 %	27	84	15	58	19	35	5	10	0	0

Tasks about fictional texts

Comprehension tasks with ‘Self’ or ‘Other’	61	38,9 %	1	60	1	1	0	0	0	0	0	0
Comprehension tasks with both ‘Self’ and ‘Other’	0	0 %	0	0	0	0	0	0	0	0	0	0
Reflection tasks with ‘Self’ or ‘Other’	81	51,6 %	2	79	2	70	0	63	0	30	0	23
Reflection tasks with both ‘Self’ and ‘Other’	7	4,5 %	7	7	5	5	7	7	4	4	0	0
Enactment tasks with ‘Self’ or ‘Other’	7	4,5 %	0	7	0	7	0	7	0	7	0	2
Enactment tasks with both ‘Self’ and ‘Other’	1	0,6 %	1	1	1	1	1	1	1	1	1	1
Tasks with relevance to ICC	157	100 %	11	154	9	84	8	78	5	42	1	26

Appendix 6: Tables of tasks related to 'Self' and 'Other' from Worldwide

Worldwide - chapter 2 "Multicultural Societies" and chapter 3 "Across Cultures"

Tasks	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks with 'Self' or 'Other'	69	87,3 %	3	66	0	1	0	1	0	1	0	0
Comprehension tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Reflection tasks with 'Self' or 'Other'	10	12,7 %	1	9	1	8	1	8	0	4	0	0
Reflection tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Enactment tasks with 'Self' or 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Enactment tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	79	100 %	4	75	1	9	1	9	0	5	0	0

Tasks about fictional texts

Comprehension tasks with 'Self' or 'Other'	108	54,5 %	11	104	0	5	0	4	0	6	0	0
Comprehension tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Reflection tasks with 'Self' or 'Other'	82	42,1 %	3	80	2	63	2	75	1	41	0	8
Reflection tasks with both 'Self' and 'Other'	6	3,0 %	5	6	6	6	6	6	2	2	0	0
Enactment tasks with 'Self' or 'Other'	2	1,0 %	0	2	0	2	0	2	0	2	0	0
Enactment tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	198	100 %	19	192	8	76	8	87	3	51	0	8

Appendix 7: Tables of tasks related to 'Self' and 'Other' from Global Paths

Global Paths - Chapter 5 – Cultural Issues and Literature Anthology

Tasks	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks with 'Self' or 'Other'	31	75,6 %	1	30	0	1	0	0	0	3	0	0
Comprehension tasks with both 'Self' and 'Other'	2	4,9 %	2	2	0	0	1	1	0	0	0	0
Reflection tasks with 'Self' or 'Other'	2	4,9 %	0	2	0	1	0	0	0	0	0	0
Reflection tasks with both 'Self' and 'Other'	6	14,6 %	6	6	2	2	6	6	1	1	0	0
Enactment tasks with 'Self' or 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Enactment tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	41	100 %	9	40	2	4	7	7	1	4	0	0

Tasks about fictional texts

Comprehension tasks with 'Self' or 'Other'	59	62,1 %	0	59	0	5	0	3	0	2	0	1
Comprehension tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Reflection tasks with 'Self' or 'Other'	30	31,6 %	0	30	0	25	0	21	1	15	0	8
Reflection tasks with both 'Self' and 'Other'	3	3,2 %	3	3	3	3	2	2	2	2	0	0
Enactment tasks with 'Self' or 'Other'	3	3,2 %	0	3	0	3	0	3	0	3	0	0
Enactment tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	95	100 %	3	95	3	36	2	29	3	22	0	9

Appendix 8: Tables of tasks related to 'Self' and 'Other' from Access

Access - Chapter 3 – A Meeting of Worlds – International English and Multiculturalism

Taksks	Total amount	%	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
			Self	Other	Self	Other	Self	Other	Self	Other	Self	Other

Tasks about factual texts

Comprehension tasks with 'Self' or 'Other'	35	56,5 %	0	35	0	0	0	1	0	2	0	0
Comprehension tasks with both 'Self' and 'Other'	1	1,6 %	1	1	0	0	0	0	0	0	0	0
Reflection tasks with 'Self' or 'Other'	11	17,7 %	1	10	0	4	0	4	0	1	0	0
Reflection tasks with both 'Self' and 'Other'	14	22,6 %	14	14	9	9	11	11	7	7	0	0
Enactment tasks with 'Self' or 'Other'	1	1,6 %	0	1	0	1	0	1	0	1	0	0
Enactment tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	62	100 %	16	61	9	14	11	17	7	11	0	0

Tasks about fictional texts

Comprehension tasks with 'Self' or 'Other'	20	27,4 %	0	20	0	0	0	0	0	4	0	0
Comprehension tasks with both 'Self' and 'Other'	1	1,4 %	1	1	1	1	0	0	0	0	0	0
Reflection tasks with 'Self' or 'Other'	40	54,8 %	0	40	0	29	0	29	1	20	0	8
Reflection tasks with both 'Self' and 'Other'	10	13,7 %	10	10	8	8	10	10	5	5	0	0
Enactment tasks with 'Self' or 'Other'	2	2,7 %	0	2	0	2	0	2	0	2	0	0
Enactment tasks with both 'Self' and 'Other'	0	0 %	0	0	0	0	0	0	0	0	0	0
Tasks with relevance to ICC	73	100 %	11	73	9	40	10	41	6	31	0	8

Appendix 9: Tasks which may promote different components of savoirs in International Focus

International Focus - Chapter 2 – Multicultural Societies

Factual text

Tasks	Type of tasks	Total tasks	Tasks in the relevant category	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
				Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
"Introduction" s 81-85	1	23	9										
	2so	23	10	10	10	6	6	8	8				
"Toronto - a City Profile" p 86-89	1	20	8		8								
	1so	20	1	1	1								
	2	20	3		3		2		2				
"African Americans Today - Equal at Last?" p 112-116	1	9	3						1				
	2	9	3		3		3		3		1		
	2so	9	1	1	1			1	1				
"Body Art" p. 122-123	1	12	1		1								
	2	12	3		1		1						
	3so	12	1	1	1	1	1	1	1	1	1		
"Cross-cultural Communication at Work" p. 124-123	1	27	10		10				1				
	1so	27	3	3	3			1	1				
	2	27	2		2		2		2				
	2so	27	5	5	5	3	3	4	4		1		
	3so	27	1	1	1								
"The Face of the Future: mixed-race and proud" p. 154-158	1.	26	9		9								
	2.	26	8		8		8		8		1		
	2so	26	5	5	5	5	5	4	4	4	4		

Fictional text

Tasks	Type of tasks	Total tasks	Tasks in the relevant category	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
				Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
"Immigrants" p 90-92	1	13	6		6								
	2	13	6		6		4		5		2		1
	3	13	2		2		2		2		2		2
"The Kite Runner" s 93-105	1	74	26		26								
	2	74	42		42		37		31		13		9
"Maria; Maria" with Hispanics in the USA' p 106-111	1	25	10		10								
	2	25	4		4		3		2		1		1
"I Do Not Know the Dances of White People" s 117-121	1	17	2		2								
	2	17	9		9		8		9		3		2
	2so	17	5	5	5	4	4	5	5	3	3		
	3so	17	1	1	1	1	1	1	1	1	1	1	1
"Urdu my Love Song" with "Indian English" s 130-139	1	26	9	1	8	1							
	2	26	9	1	8	1	8		7		6		5
	2so	26	1	1	1			1	1				
"Reggae Head" with "Jamaican Creole" p 140-143	1	13	3		3		1						
	2	13	6		6		6		6		5		5
"My Son the Fanatic" with "What does it mean to be British" p 144-153	1	21	5		5								
	2	21	5	1	4	1	4		3				
	2so	21	1	1	1	1	1	1	1	1	1		
	3	21	5		5		5		5		5		

Appendix 10: Tasks which may promote different components of savoirs

in Global Paths

Global Paths - Chapter 5 – Cultural Issues

Tasks	Type of tasks	Total tasks	Tasks in the relevant category	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
				Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
Factual text													
“Backpacking in South Africa” s 183-188	1	23	16	1	15	0	0	0	0	0	0	0	0
	2so	23	3	3	3	0	0	3	3	0	0	0	0
“Dress Codes - East Meets West” s 189-192	1	12	3	0	3	0	0	0	0	0	0	0	0
	1so	12	2	2	2	0	0	1	1	0	0	0	0
	2so	12	3	3	3	2	2	3	3	1	1	0	0
“Notting Hill Carnival” s 193-197	1	13	8	0	8	0	1	0	0	0	3	0	0
	2	13	1	0	1	0	1	0	0	0	0	0	0
“Tiger Woods” s 198-200	1	11	3	0	3	0	0	0	0	0	0	0	0
	2	11	1	0	1	0	0	0	0	0	0	0	0
“Art and Communication” s 201-207	1	13	1	0	1	0	0	0	0	0	0	0	0
“The Tag Age” s 208-211	1	10	0	0	0	0	0	0	0	0	0	0	0
Fictional text													
“The hundred Seret Senses” s 222-228	1	17	4	0	4	0	0	0	0	0	0	0	0
	2	17	2	0	2	0	2	0	1	0	1	0	0
“The Color Purple” p 237-	1	16	9	0	9	0	1	0	0	0	0	0	
	2	16	4	0	4	0	4	0	3	0	2	0	1
“Black children” p 243-244	1	12	4	0	4	0	0	0	0	0	0	0	0
	2	12	8	0	8	0	5	0	3	0	3	0	2
“Columbus in Chains” p 271-281	1	23	9	0	9	0	1	0	1	0	1	0	1
	2	23	3	0	3	0	2	0	2	0	1	0	0
	2so	23	1	1	1	1	1	0	0	0	0	0	0
	3	23	2	0	2	0	2	0	2	0	2	0	0
“Brick Lane” p 306-313	1	20	11	0	11	0	2	0	1	0	0	0	0
	2	20	5	0	5	0	5	0	5	0	5	0	3

Fictual text				Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
	2so	20	1	1	1	1	1	1	1	1	1	0	0
“So Mexicans Are Taking Jobs from Americans” p 314 -317	1	21	11	0	11	0	1	0	1	0	1	0	0
	2	21	6	0	6	0	5	0	5	1	3	0	2
	2so	21	1	1	1	1	1	1	1	1	1	0	0
	3	21	1	0	1	0	1	0	1	0	1	0	0
“The Somebody” p 326 -332	1	16	11	0	11	0	0	0	0	0	0	0	0
	2	16	2	0	2	0	2	0	2	0	0	0	0

**Appendix 11:
Tasks which
may promote
different
components of
savoirs in
WorldWide**

WorldWide
- capter 2
and capter 3

Tasks	Type of tasks a	Total tasks	Tasks in the relevant category	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/faire		Savoir s'engager	
				Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
Factual text													
"Ethnic Diversity and Multiculturalism" p. 63-75	1	57	53		53						3		
	2	57	1		1		1		1		1		
"Cross-cultural Communication" p 121-129	1	26	16	3	13		1		1		1		
	2	26	9	1	8	1	7	1	7		3		

Fictional text

"Human Beings" p 61-62	1	14	11		11								
"East is East" p 78-83	1	38	4	1	3		1		1		1		
	2	38	28	0	28	0	18	0	25	0	7		1
	2so	38	1	1	1	1	1	1	1				
"Everyone Talked Lodyly in Chinatown" p 86-93	1	21	11		11						3		
	2	21	7		7		7		7		5		2
	2so	21	1	1	1	1	1	1	1				
"One of My Best Friends" p 94-99	1	22	6		6		1		2		2		
	2	22	14		14		13		14		12		3
"They Sold My Sister" p 100 -106	1	17	7		7								
	2	17	5		5		5		4		4		1
	3	17	1		1		1		1		1		
"Dead Man's Shoes" p 107-114	1	21	3		3								

	Type of tasks	Total tasks	Tasks in the relevant category	Savoir	Savoir être	Savoir comprendre	Savoir apprendre/faire	Savoir s'engager						
				Self	Other	Self	Other	Self	Other	Self	Other	Self	Other	
“Human Family” p119-120	1	9	8		8									
	2	9	1		1		1		1		1			
“Little Bee” p 130-134	1	18	7	2	5		1							
	2	18	3	1	2	1	2	1	2		2			
	2so	18	1	1	1	1	1	1	1	1	1			
“The All-American Slurp” p 135-145	1	37	22	1	21				1					
	2	37	7	1	6	1	5	1	5	1	4		1	
“Senor Payroll” p 146-151	1	34	20		20		1							
	2	34	7		7		3		7		1			
	3	34	1		1		1		1		1			
“The Carpet Engagement” p 158-160	1	21	9		9		1							
	2	21	4		4		4		4		3			
	2so	21	3	3	3	2	2	3	3	1	1			

Appendix 12: Tasks which may promote different components of savoirs in Access

Access - Chapter3 – A meeting of worlds – International English and multiculturalism

Tasks	Type of tasks	Total tasks	Tasks in the relevant category	Savoir		Savoir être		Savoir comprendre		Savoir apprendre/ faire		Savoir s'engager	
				Self	Other	Self	Other	Self	Other	Self	Other	Self	Other
Factual text													
“Introduction: The Challenge of Cultural Variety” s 98-104	1	22	7	1	6	0	0	0	0	0	0	0	0
	1so	22	1	1	1	0	0	0	0	0	0	0	0
	2	22	4	0	4	0	3	0	1	0	1	0	0
	2so	22	8	8	8	5	5	6	6	4	4	0	0
	3	22	1	0	1	0	1	0	1	0	1	0	0
“Focus: Multiculturalism in the Anglo- American World” s 108-124	1	46	29	0	29	0	0	0	1	0	2	0	0
	2	46	7	1	6	0	1	0	3	0	0	0	0
	2so	46	6	6	6	4	4	5	5	3	3	0	0

Fictional text

“Butterflies” s 105-107	1	17	1	0	1	0	0	0	0	0	1	0	0
	1so	17	1	1	1	1	0	0	0	0	0	0	0
	2	17	14	0	14	0	11	0	9	0	4	0	2
	2so	17	1	1	1	1	1	1	1		0	0	0
“When Rich Came to Sunday Dinner” s 125-131	1	27	4	0	4	0	0	0	0	0	0	0	0
	2	27	6	0	6	0	2	0	4	0	2	0	0
	2so	27	4	4	4	3	3	4	4	3	3	0	0
	3	27	2	0	2	0	2	0	2	0	2	0	0
“Salaam Brick Lane” s 132-136	1	25	6	0	6	0	0	0	0	0	3	0	0
	2	25	8	0	8	0	6	0	6	0	4	0	2
	2so	25	4	4	4	3	3	4	4	1	1	0	0
“Wherever I Hang” s 138-139	1	6	1	0	1	0	0	0	0	0	0	0	0
	2	6	5	0	5	0	3	0	4	0	3	0	3
“Neighbours” s 141-145	1	20	8	0	8	0	0	0	0	0	0	0	0
	2	20	7	0	7		7	0	6	1	7	0	1
	2so	20	1	1	1	1	1	1	1	1	1	0	0