

Intercultural Communication in International English

*How do textbook publishers understand intercultural
communication?*

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IV

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Abstract

The present thesis studies textbook publishers' understanding of intercultural communication. The study has taken the competence aim "reflect on how cultural differences and dissimilar value systems can affect communication", which is taken from the subject curriculum in the programme subject International English, as a starting point for analysis. The thesis is a content analysis of four textbooks designed for International English. In addition to investigating textbook publishers' understanding of intercultural communication, the study seeks to find out whether or not there has been a washback effect from the written examinations in the new editions of the textbooks, which were published in 2012. The thesis also discusses how and to what extent the textbooks can facilitate greater intercultural competence.

The findings indicate that the publishers' understanding of intercultural communication is broad, but that it is mainly concerned with communication between people with different national or ethnic backgrounds. We see this most clearly in the literary texts.

The analysis of the tasks shows that the publishers suggest many approaches to the development of intercultural communication, but there is a large majority of text comprehension tasks.

There is clear evidence of washback in the new editions of the textbooks. The findings indicate that there is now a larger focus on intercultural communication in international education and employment opportunities, and less focus on intercultural competence when traveling for leisure.

The study also discusses the extent to which the textbooks can facilitate greater intercultural competence. The findings show that the textbooks can move the students towards the right attitudes, provide knowledge, and develop the necessary skills, but the students also have to be motivated enough to make an effort on their own.

Sammendrag

Denne mastergradsavhandlingen undersøker lærebokforlags forståelse av interkulturell kommunikasjon. Avhandlingen tar utgangspunkt i kompetansemålet ”reflektere over hvordan kulturforskjeller og ulike verdssystem kan påvirke kommunikasjon”, som er tatt fra læreplanen i programfaget Internasjonal Engelsk. Studien er utformet som en innholdsanalyse av fire lærebøker for dette faget. Studien ønsker også å finne ut av om de skriftlige eksamensoppgavene som er gitt i faget kan ha påvirket de nye utgavene av bøkene som kom ut i 2012. I tillegg drøfter avhandlingen om og i hvilken grad lærebøkene kan legge til rette for utvikling av interkulturell kompetanse hos eleven.

Funnene viser at forlagenes forståelse av interkulturell kommunikasjon er bred, men at det i hovedsak dreier seg om kommunikasjon mellom personer av ulik nasjonal eller etnisk opprinnelse. Dette er spesielt godt synlig i de skjønnlitterære tekstene.

Når det kommer til oppgaver, viser funnene at forlagene legger opp til varierte tilnærminger til utvikling av interkulturell kompetanse, men at det er stor overvekt av tekstforståelsesoppgaver.

Det er tydelig at forlagene har blitt påvirket av de skriftlige eksamensoppgavene som er gitt i faget. Funnene viser at det er blitt mer fokus på interkulturell kommunikasjon i tekstene som omhandler studie- og arbeidsmuligheter i utlandet og mindre fokus på interkulturell kompetanse under ferieopphold i andre land.

Studien drøfter også i hvilken grad lærebøkene legger til rette for utvikling av interkulturell kompetanse og drøftingen viser at lærebøkene i stor grad kan bidra til å gi riktige holdninger, mer kunnskap og bedre ferdigheter, men at elevene også er nødt til å være motiverte og gjøre en innsats på egenhånd.

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1 Introduction

In 2007/2008, I took the then brand new course International English as one of my programme subjects at upper secondary school. Since my class was the first to be taught under the new national curriculum The Knowledge Promotion (*Kunnskapsløftet*), this was the first time International English was taught. I did not really know what to expect from the course. No one had ever taken the course before, and no teacher had ever taught the course before, so there was really no one who could share their experiences of the subject with me. However, the name of the course, *International English*, gave me some expectations. I hoped that we would learn about people in far-away places and about cultures that are vastly different from my own. During the first lesson, browsing through my brand new textbook, looking at the pictures and skimming through the headlines, I was excited. My teacher said that the focus of this course was not Britain and America, as had been the focus of my English tuition so far. In this course, we were going to learn about how English is used all over the world.

A year later, I had worked on many exciting topics, I had improved my English skills, and I had traveled to Cambridge with the rest of my class. We had learned about different types of English accents, we had done an in-depth project on global challenges and we had used international media to find up-to-date information. But still, I was a little disappointed in the course. Despite its name, the course had not felt very *international*.

It was not until I took the English didactics course at the University of Oslo that I realized what I had been missing in International English. In this course, I was introduced to the concept of intercultural communication. I realized that what was lacking from the International English course when I took it, was interaction with other people from other parts of the world who were in the same situation as me. We had not been presented with other people who used English as a foreign language, and we had not been told that communication is so much more than exchanging words. In the International English course, we had worked with *topics*, but not so much with *people*, and I believe that it is the people who make the topics international.

1.1 The Knowledge Promotion

The Knowledge Promotion Reform was introduced in the fall of 2006. It is a comprehensive curriculum reform that covers primary, lower secondary, and upper secondary education and

training in Norway. The Knowledge Promotion Reform consists of the Core Curriculum and the Quality Framework (*Generell del av læreplanen*), the subject curricula (*læreplaner*), distribution of teaching hours in each subject, and plans for individual assessment. In the subject curricula, the five basic skills are integrated and adapted to each subject. The basic skills are the ability to express oneself orally, the ability to express oneself in writing, the ability to read, numeracy, and the ability to use digital tools (Utdanningsdirektoratet, 2007).

Throughout the curriculum in the compulsory English course¹, intercultural awareness is important. In the Purpose section of the subject curriculum, we find that “when using the language for communication, we must [...] be able to take cultural norms and conventions into consideration” because “[d]evelopment of communicative language skills and cultural insight can promote greater interaction, understanding and respect between persons with different cultural backgrounds” (Utdanningsdirektoratet, 2013). The policy makers obviously think that intercultural awareness is important in English language teaching. However, there are hardly any competence aims for any of these 11 school years that specifically promote intercultural awareness. In the in the curriculum for years 3 and 4, we find the competence aim “converse about some aspects of different ways of living, traditions and customs in English-speaking countries and in Norway” (Utdanningsdirektoratet, 2013). This aim can help develop culture-specific knowledge about traditions and customs, which is necessary for intercultural competence. However, there are no other competence aims at any higher levels of the compulsory course in English that can promote intercultural awareness. Since the Ministry of Education and Research emphasizes the importance of intercultural competence, I believe it is strange that they do not promote it more in the subject curriculum of the compulsory course.

However, in the elective programme subjects in upper secondary school, we shall see that there is a larger and more specific focus on this.

1.1.1 International English

International English is part of the programme subject in English for students specializing in General Studies (*Studiespesialiserende utdanningsprogram*). The programme subject in English consists of three courses. These are International English, Social Studies English, and English Literature and Culture. International English is meant for students at VG2, while the

¹ The compulsory English course ENG1-03 goes from year 1 through year 10, in addition to VG1 at Specialization for General Studies, and VG1 and VG2 at vocational studies.

two latter are meant for students at VG3. International English is a prerequisite for the other courses. The curriculum for the programme subject in English is divided into objectives of the subject, structure, main subject areas, basic skills, competence aims, and assessment. The objectives of the subject and the basic skills are shared by all three courses, while structure, main subject areas, competence aims, and assessment are different from course to course.

The name of the course suggests that this course does not only deal with the use of English in the Anglo-American core area or other English speaking countries like the courses in VG1 and VG3 do. Rather, in this course the students should be familiarized with how English is used in the global world. International English takes up topics such as global challenges, international education and employment options, multicultural societies, international media and intercultural communication. In addition, the students are supposed to know about fundamental features of English usage and linguistic structure, have an understanding of fundamental principles for constructing texts in a variety of genres, analyze linguistic tools, be aware of different varieties of English, be able to use a varied and nuanced language, both in general and specialized topics, understand, elaborate on and discuss lengthy discourses, use appropriate language in different settings, write good texts, present material both orally and in writing, use information from statistics and figures, and be critical in the use of sources (Utdanningsdirektoratet, 2006).

The key word in this course is “international”. In the objectives of the subject we find the following:

English is one of the most widespread foreign languages. It is used as a national language and is the language of communication between and amongst people with different mother tongues and different cultural backgrounds. [...] Because English is used worldwide in all cultures, intercultural competence is a natural and necessary aspect of language skills. The programme subject can help increase one’s insight into other people’s living conditions, outlook on life and cultural expression, thus opening doors to the many countries and cultures that use English (Utdanningsdirektoratet, 2006).

As we see in this quotation, culture is a very important part of this course. The quote states that English is one of the most widespread foreign languages in the world. Not only is English used as a national language in those countries where it is an official language, it is also used by people all over the world. Even in countries where English is neither an official language, nor used by the majority of the population in everyday situations, English has become a necessary skill to master in order to function in today’s global world. English has become the number one lingua franca in the world and that is exactly why intercultural

competence is so important. When millions upon millions of people from across the globe communicate through one common language, our different cultural backgrounds are bound to affect us. Consequently, knowledge about how to speak and behave in intercultural communicative situations and the skills to do so are essential for a successful outcome. Therefore, it becomes the schools', and particularly the English subject's, responsibility to facilitate the acquisition of this competency. In a course like International English, where the focus is on global challenges, international employment and education opportunities, international media, and multicultural societies, it becomes even more natural to raise the students' competence in intercultural communication.

It is not only the objectives of the subject that highlight the importance of culture in English language teaching. The main subject areas of the syllabus also point out the importance of culture and communication. In the main subject area "Communication", we find that the "adaptation of usage [of the language] to differing social, cultural and professional situations is a key aspect" (Utdanningsdirektoratet, 2006). This means that the students need to be able to adjust their language according to who they speak to and to the situation that they are in, whether it is social, cultural or professional. That culture is specified as a point here is interesting, because both social and professional situations can also be cultural situations. Culture affects us everywhere, and it is obvious that by pointing out culture as a separate point, the policy makers must believe that this is especially important. The main subject area "Culture, society and literature" is amongst other topics "concerned with challenges facing international society, and with communication that spans cultural distinctions and dissimilar value systems" (Utdanningsdirektoratet, 2006).

The Knowledge Promotion Reform says very little about the methods the students and teachers should apply in order to reach the goals set forth by the subject curriculum. However, in order to gain insight into cultures, the Norwegian Directorate for Education and Training (*Utdanningsdirektoratet*) suggests that reading is a good way. In the English subject, the basic skill *being able to read* "involves understanding, exploring and pondering demanding texts and thereby gain insight across cultures and special fields" (Utdanningsdirektoratet, 2006). We could say that through this they actually provide some guidelines as to how the students and teachers could work with culture. As we shall see later in this thesis, this is very much taken up by the authors of the textbooks for the course.

1.1.2 The competence aim

This thesis studies the publishers' understanding of intercultural communication. In the subject curriculum for International English, we find the competence aim "reflect on how cultural differences and dissimilar value systems can affect communication" (Utdanningsdirektoratet, 2006). Since culture's impact on communication is what the field of intercultural communication studies, we can say that intercultural communication has been conceptualized through this competence aim.

Of course, intercultural communication is not only a field of research. It is also the actual communication between two or more people with different cultural backgrounds. As we shall see in Chapter 2 of the present thesis, communication is very much affected by the cultural background of those who participate in the communicative situation. In communication where the participants have different cultural backgrounds, it is likely that there will be misunderstandings based on cultural differences because they do not share the same cultural references, values, and norms.

The competence aim from the subject curriculum requires the students to reflect on how these cultural differences affect communication. This is a very demanding aim, and it is difficult to do without experiences and examples of intercultural communication and factual theory on the issue. In many classrooms, the textbook is the primary source for such examples and theory. Therefore, the textbook publishers' understanding of the competence aim will most likely influence students' understanding of the aim, as well as their ability to reflect upon intercultural communication. This thesis seeks to find out how the textbook publishers understand this competence aim through analysis of texts and tasks in four textbooks for International English.

1.2 Purpose of this study

The main purpose of the English language teaching in Norwegian schools is to prepare students for going out in the world and communicate, orally or in writing, with other speakers of English. Very often, these people have a different cultural background than the students and therefore they need not only to master the linguistic part of the language, but also be able to maneuver through a jungle of cultural differences and be aware that what they say will always be interpreted in a cultural setting (Byram, 1997).

In my opinion, intercultural competence is not only a subject-specific goal in English language teaching. It is just as much a part of the general education and basic life skills that

the school system is supposed to provide the students with. Thanks to the technological developments of the past decades, meeting people from far-away places, both physically and virtually, has never been easier. Intercultural encounters have become nearly everyday experiences for many people through the use of computers, smartphones, and tablet devices. In many professions, communicating and interacting with people from different countries and cultures is an everyday task. Consequently, being skilled in intercultural communication is no longer an asset; it is a necessary skill in social, as well as educational and professional settings (McDaniel, Samovar & Porter, 2012).

As of January 2014, there were 759 185 immigrants in Norway (Statistics Norway, 2014). Many of these people have value systems and norms that are vastly different from the majority population, and we all have a shared responsibility to make sure that we are aware of how our backgrounds affect us. The school system has to take responsibility for developing the students' intercultural competence, not only to function well when traveling abroad, but, as a consequence of immigration and technology, also at home. According to the Council of Europe (2013), there is urgency for education that helps citizens to live together in culturally diverse societies. Through more cultural understanding and intercultural competence, we can reduce prejudice, discrimination, and hate. By addressing intercultural issues and developing intercultural competence, schools can contribute to a more peaceful coexistence in our local as well as global society.

The present study wishes to contribute to the general education aspect, as well as the subject specific aspect of language teaching, through providing an insight into how intercultural competence is understood in the Norwegian education system today. The study focuses on textbooks made for the course International English. The reason why I have chosen to concentrate on textbooks is that they have a central role in classroom activities. In many classrooms they are the main source of information, and therefore they have a large impact on what is taught and learned. Textbook publishers' understanding of the competence aim in question will most likely be of large influence in teachers' and students' understanding of it as well. I am of course aware that the textbook alone will not determine to what extent students develop intercultural competence. Still, the position of the textbook in English teaching indicate that the material that textbook publishers include in their books will be determining factors in classroom practices.

1.3 Relevant research

This thesis draws on the work of some of the most noted researchers in the fields of intercultural communication. Most of these researchers are located in the United States, where intercultural communication is a large field of research. In Norway there seems to be a growing interest in intercultural competence and intercultural communication within the field of English as a foreign language and English language teaching. We see this for example through the work done at the Norwegian Centre for Foreign Languages in Education at Østfold University College. In 2011, they dedicated an issue of their journal *Communicare* to the topic of cultural understanding and intercultural competence. Still, not much research has been done in this field in Norway. Most of the articles in the aforementioned issue of *Communicare* draw on the influences of the same American researchers as this thesis.

However, in her PhD dissertation “Questions of Culture and Context in English Language Textbooks”, from 2006, Lund studies how culture is presented in textbooks for lower secondary school. Her dissertation uses textbooks written for 8th, 9th and 10th grade, made for the previous curriculum, L97.

One of the main findings in Lund (2006) was that although the English syllabus in L97 points to the need for intercultural awareness, the textbooks make few explicit attempts to develop this ability in the students, and they seem to place very little importance on intercultural issues. Although the texts present encounters with people with different cultural backgrounds, the tasks do not encourage using the texts’ potential to build intercultural competence.

Another interesting finding is that the books do not prepare the students for difficulties in understanding others. On the contrary, both texts and tasks give the impression that speakers of English hardly experience any difficulties in understanding each other. Of course, this is usually not the case. When students eventually go out in the world and communicate with people from other parts of the world, it might do more damage than good if they think that they are the only ones who experience problems and misunderstandings.

Lund (2006) points out that there seems to be a need for more texts and tasks which present intercultural encounters involving people with similar cultural backgrounds as the students. These types of texts and tasks could illustrate situations in which the students are likely to find themselves. However, Lund also warns that texts and tasks like these could potentially give the impression that Norwegian culture is one static entity. Instead, she

suggests that the textbooks could use the students' environment as a starting point for intercultural work.

Lund's (2006) dissertation is in many aspects similar to the present study. However, Lund studies how context and culture can be incorporated into foreign language learning. Through this, she investigates how foreign language teaching can provide an arena for acquiring intercultural awareness.

The present study seeks to explore the textbook publishers' understanding of intercultural communication through analyzing four textbooks' approaches to this field. Thereafter, I discuss to what extent the textbooks can facilitate the development of intercultural competence, which is a stated goal in the subject curriculum.

Nevertheless, the similarities between these two studies open up for comparing results and investigating how the textbooks differ from each other.

1.4 Research statement

The research question that this thesis is trying to answer is "How do textbook publishers understand intercultural communication?" The competence aim "reflect on how cultural differences and dissimilar value systems can affect communication" (Utdanningsdirektoratet, 2006) conceptualizes intercultural communication, so this aim has been used to find the parts of the textbooks that deal with intercultural communication. I also hypothesize that the written examinations that have been given in the course have had a washback effect on the second editions of the textbooks. Therefore, I want to find out how the examinations have influenced the publishers' understanding of intercultural communication by investigating the examinations and the second editions of the textbooks. Since a general goal of English teaching in Norway is to graduate interculturally competent students, I also want to find out how the textbooks can facilitate greater intercultural competence. To do this, I have examined the following four subquestions:

1. When dealing with the competence aim in question, what kinds of topics are brought up in the literary and factual texts?
2. How do the publishers intend for the students to work with these texts?

3. How have the written examinations given in the course affected the publishers' understanding of the competence aim in question?

4. Given what the theorists suggest about developing intercultural competence, to what extent can the textbooks facilitate such development, and how can the textbooks best be used?

In order to answer these questions, the present study is a qualitative study of four textbooks made for the five-hour VG2 course International English. To answer the two first subquestions, I have performed a content analysis of the four books. Literary and factual texts as well as all tasks have been coded and categorized in order to find out what topics they bring up and how the students are supposed to work with the topics. The official examinations were coded and then examined to establish whether or not the topics brought up in the exams could have influenced the new editions of the textbooks. The final question is discussed in light of relevant theory in order to answer to what extent the textbooks facilitate development of intercultural competence. Some selected texts and tasks have also been analyzed in order to show how they can best be used in the classroom.

1.5 Outline of the thesis

The present thesis is made up of seven chapters. Chapter 1 is the *Introduction*, which provides the rationale and the research question that this thesis is studying, in addition to presenting Norway's national curriculum The Knowledge Promotion. This chapter also explains some key terms.

Chapter 2, *Theory*, presents the theoretical framework for the study. The chapter explains important elements, such as culture, intercultural communication, and intercultural competence. The chapter also provides a model for intercultural competence, which is used in later chapters. Since this study also investigates how examinations have influenced the textbooks, a brief explanation of washback effect is presented in this chapter.

Chapter 3 is *Methodology*, which presents the methods used in this study. This chapter also presents the textbooks that have been used and discusses the validity and reliability of the study.

Chapter 4, *Primary sources*, presents the textbooks, the texts, and the tasks that this study has investigated in order to provide an insight into the publishers' understanding of the

competence aim in question. The chapter also presents the written examinations given in the course.

Chapter 5, *Analysis of primary sources*, first examines evidence of washback in the second editions of the textbooks. Then it presents theoretical analyses of selected texts and tasks to show how they can be used to develop intercultural competence.

Chapter 6 is the *Discussion*. This chapter seeks to connect the findings from chapters 4 and 5 with the overall research question and the subquestions outlined in the introduction.

Chapter 7 is the *Conclusion*, which sums up the implications for the findings and provides suggestions for further research.

1.6 Key Terms

There are some key terms in this thesis, which might not be completely clear at first sight. Following is a list of short definitions of these terms. All terms will be explored in detail in Chapter 2.

Culture – Aspects such as traditions, values, beliefs, norms, symbols, and meanings that distinguish one group of people from another.

Intercultural communication – Communication between people with different cultural backgrounds.

Intercultural competence – The attitudes, knowledge, and skills that are necessary to successfully interact with people from other cultures. Successful intercultural communication is dependent on intercultural competence.

Washback – The effect that high-stakes examinations have on the preceding classroom activities. In this study, it refers to the effect examinations have on new teaching material.

2 Theory

This chapter first explains what culture is by identifying important elements of human cultures. Following is a brief explanation of communication, before an elaboration on culture's impact on communication and on what characterizes intercultural communication. Section 2.5 deals with intercultural communication in an educational perspective. The main topic is intercultural competence, which, as we saw in Chapter 1, is an important element of language learning. Section 2.6 presents four approaches to teaching intercultural communication, developed by Donna Humphrey (2002). The final part of this chapter deals with washback effect. Since this thesis wants to find out to what extent there has been a washback effect from the examinations in the new editions of the textbooks, the concept of washback needs to be defined and explained.

2.1 What is culture?

Hofstede (2001) defines culture as "the collective programming of the mind that distinguishes the members of one group or category of people from another" (p. 9). "Collective programming of the mind" entails our patterned ways of thinking, feeling and reacting, which we have acquired through interaction with others in our "group". It is an interactive collection of common characteristics that influence a human group's response to the environment. Culture is a shared activity, and it is the property of a group rather than the individual. A culture does not stem from the individual, but from the collection of minds that make up the society in which the culture is embedded. Each individual contributes with his or her part in forming the culture, but each person's thoughts, ideas or views will not become part of the culture unless it is shared by the others (Nieberg, 1973, in Barnett & Lee, 2002). Barnett and Lee (2002) say that "each individual contains a part, but the whole is found in no one" (p. 277). In the following section, we will take a closer look at the aspects that constitute a culture.

According to Hofstede (2001) "culture is to a human collectivity as personality is to an individual" (p.10). He claims that our culture determines the identity of our society in the same way that personality determines our identity as individuals. It is culture that gives each society distinctive characteristics that separate it from others.

Culture is a set of implicit principles and values that a large group of members in a community subscribe to (Ting-Toomey, 1999). It includes aspects such as culturally shared

traditions, culturally shared beliefs, cultural values, cultural norms, symbols and meanings. *Culturally shared traditions* include rituals, myths and ceremonies that have been passed down through generations. An example of a culturally shared tradition is the American celebration of Thanksgiving that has been passed down since the 17th century, or the Norwegian celebration of May 17th. *Culturally shared beliefs* are more fundamental points of reference that people hold onto without question. These often center around questions like life, death and the afterlife; a supernatural power; the origin of the human being; and time, space and reality (Ting-Toomey, 1999). All the major world religions propose answers to these questions, and their believers usually accept them without question. *Cultural values* refer to a set of priorities that guide “good” or “bad” behavior, “desirable” or “undesirable” practices and “fair” or “unfair” actions (Kluckhohn & Strodtbeck, 1961, in Ting-Toomey, 1999). This could for example be what is considered legal and illegal. Values function as social guidelines within the culture because they fundamentally influence our behavior within our cultural context (DeCapua & Wintergerst, 2004). They dictate what we should and should not do and they tend to be the foundation on which we base our own decisions and on which we judge others’ behavior (DeCapua & Wintergerst, 2004). According to Ting-Toomey (1999), understanding these underlying values is essential in order to understand the communicative patterns of a culture. It is easy to mix cultural values with *cultural norms*. However, as cultural values define what is accepted behavior in society, cultural norms decide what is proper and improper behavior in given situations. For example, it is common for a student in Norway to greet a teacher or professor by their first name, while that would be completely inappropriate in many other countries. Being unaware of other cultures’ norms can create clashes because we might violate what is considered normal conduct. *Symbols* are signs, artifacts, words, behaviors or gestures that stand for something meaningful (Ting-Toomey, 1999), for example a flag. The *meanings* of these symbols, however, can vary and have both objective and subjective levels. Lets take the flag of the American Confederacy as an example. Objectively it is a symbol for the seven confederate states during the American Civil War. However, on a more subjective level, it can be a proud emblem of the Southern heritage, but it can also be a cruel reminder of slavery and racism.

Culture can be compared to an iceberg (Ting-Toomey, 1999). Clothes, music, and other visible cultural artifacts are the tip of the iceberg. These are the aspects of culture that we can actually see. However, they are not the aspects of culture that shape us and our view of the world. Instead, it is as we have just seen, our traditions, beliefs, values, and norms that form our way of thinking, reacting, and behaving. These aspects are what Ting-Toomey

(1999) describes as the deeper layer of the iceberg. A ship on the ocean will not collide into the tip of the iceberg. It is the levels beneath the surface that cause problems, just like in communication.

2.2 What is communication?

According to Cherry (1978), communication is essentially a social affair. It is the process of sharing information between two or more people. Each individual code and decode verbal and non-verbal signs in order to form meaning. Verbal communication usually consists of speech, but it can also be written (Argyle, 1988). Speech is most often accompanied by an intricate set of non-verbal signals. Some of them, like timing, pitch, and emphasis, are really part of the verbal message (Argyle, 1988). Other non-verbal signals, like hand gestures and facial expressions, are not part of the verbal message, but are still part of communication because they can add meaning to or change the meaning of the verbal signals. Defining communication is nearly impossible, but Stevens (1950, in Cherry, 1978) says that communication “is the discriminatory response of an organism to a stimulus” (p. 7). Cherry (1978) adds that communication is not merely the response itself, but the relationship between the stimuli and the responses.

2.3 Culture’s impact on communication

As we understand from the previous section, communication is not merely the exchange of information from one person to another. What is said will always be interpreted in a cultural context. In an intercultural communicative situation, the speakers’ understanding of each other’s cultural background is central to the development and successfulness of the interaction.

If we understand culture as the rules of conduct in society (McDaniel, Samovar & Porter, 2012), it is obvious that it has an impact on the way we communicate with each other. These rules provide us with a framework that enable us to make sense of our surroundings and give meaning to events, objects and people. When we grow up, we learn the social rules of conduct applicable to the particular group that we belong to. This forms our cultural identity, which plays a major role in the practice of intercultural communication (McDaniel, Samovar & Porter, 2012).

Our cultural identity is like a pair of sunglasses (Ting-Toomey, 1999). It protects us from external harshness, but at the same time it blocks us from seeing clearly. We are so used

to our culture and our way of viewing the world that we easily forget that others might have a very different way of understanding and doing things. Misunderstandings that occur in intercultural communication primarily occur because of cultural group membership factors such as beliefs, values, and norms (Ting-Toomey, 1999). Since language in itself is merely a set of symbols (Barnett & Lee, 2002), it is through a group's shared understanding of what these symbols mean that we create a functioning means of communication. A consensus of meaning is necessary for the encoding and decoding of messages. Without a general agreement about the meaning of symbols, social interaction is difficult. When other people give a completely different meaning to events, objects, and people, or have different beliefs, values, and norms, we easily get confused and insecure. We might also be offended because the others act differently than we expect, or we risk offending others if we are not aware of cultural differences.

Other cultures might also have a different view on what a communicative situation should be like. According to Ting-Toomey (1999), communication is guided by norms and scripts, which in turn are founded in culture. Norms are, as explained earlier, implicit expectations of what we "should" and "should not" do. Scripts refer to the expected interaction sequence in communication. Since people with the same cultural background usually subscribe to the same norms and scripts, they will normally not have problems when communicating. The challenges arise when people who do not share the same set of norms and scripts meet and communicate because their expectation of what is supposed to happen in the communicative situation is different.

2.4 Intercultural communication

The concept of intercultural communication is difficult to define clearly. There are so many aspects to include, which makes the job of creating a clear and concise definition almost impossible. In the US, the field has traditionally been related to psychology and business training (Kramch, 2001), and the focus has been on how to successfully communicate with businesses in other geographical areas, specifically in Asia. In Europe, on the other hand, intercultural communication has been associated with anthropology and linguistics (Kramch, 2001). Since these fields are so different, it is difficult to specify exactly what intercultural communication entails. Gudykunst (2002a) defines intercultural communication as "communication between speakers from different national cultures" (p.179). According to Jensen (1998), it usually refers to face-to-face communication. Gudykunst's (2002a)

definition provides a basic understanding of what intercultural communication is, but it does not provide a deep realization of all the aspects that lie underneath the surface of the concept. In the previous sections, I have explained what culture is and how it affects communication. In the present section, I will look more into what characterizes communication between speakers with different cultural backgrounds.

First, there is one aspect of Gudykunst's (2002a) definition of intercultural communication that needs to be commented on. He reserves intercultural communication to be communication between people with different *national* cultures. This might be problematic because within one nation, there are several subcultures. Although intercultural communication can definitely be communication between members of different national cultures, we should not forget that it could also be communication between different subcultures within the same national cultures. Some of these subcultures might be quite different from what is perceived as the majority culture in that country. Variations like these are not recognized in Gudykunst's (2002a) definition of intercultural communication. Kramch (2001) says that research on intercultural communication seems simplistic because the researchers ignore the cultural diversity within nations. They seem to forget that culture is not a static entity, but it is rather something that evolves and changes as the world is changing. If we add this aspect to Gudykunst's (2002a) definition, we have a more comprehensive understanding of the concept.

Jensen's statement about intercultural communication referring only to face-to-face encounters is also problematic. Since it is from 1998, it does not take into account the development in technology that has happened in the past decades. Through the development of technology, interpersonal communication does no longer always happen face-to-face. Communication between people with different cultural backgrounds happens over e-mail and social media every day, and our values, norms, and scripts are still applicable to this type of communication, even though the participants are not necessarily located in the same room. When discussing the theoretical and practical aspects of intercultural communication, we have to remember the new communication channels as well.

The only major difference between intercultural communication and "regular" communication is that the participants in the communicative situation have different cultural backgrounds. As we saw in the previous section, culture has a major impact on how people communicate with each other. In regular communication with people who share the same cultural background there are usually no problems because they share the same expectations. In intercultural communication, on the other hand, the different cultural backgrounds might

create difficulties because the participants have different opinions of what is appropriate and inappropriate because cultural elements vary from culture to culture. The basis for how we understand ourselves and the people around us is formed by our values. Our values also set the criteria for how we should communicate appropriately with others. If these underlying values are very different from each other, it is likely that it will have a large impact on the communicative event.

Our norms are other, and maybe more obvious, cultural elements that affect communication. For example, while some cultures do not mind expressing differences of opinion, other cultures value agreement higher. In a communicative situation this can cause challenges. One participant could, for example, believe that they have reached an agreement, while the other participant has only temporarily agreed to avoid conflict and is prepared to take up the issue again later. Another result could be that one part is offended because the other part clearly disagrees. These differences in norms can cause misunderstandings or, worse, a breakdown in communication.

Since communicative scripts are different between cultures, there can be discord in what sequence communicative elements should come or confusion around what to say in different situations. For example could an American ask “How are you?” without really expecting an elaborate response. A Norwegian, on the other hand, would probably answer the question. This could lead to confusion between the two participants.

Ting-Toomey (1999) says that a general goal of intercultural communication is to negotiate a shared meaning. As we saw in section 2.2, communication is a process where people share information in order to reach a mutual understanding. However, a complete mutual understanding can be approached, but never fully achieved (Kinkaid 1979, in Gudykunst 2002b). Especially in intercultural communication a shared understanding is difficult because of the obstacles that the different cultures create. Instead, the participants in an intercultural communicative situation should try to reach towards the highest possible level of a shared understanding. This means that if the receiver’s understanding of the message significantly overlaps with the sender’s intended meaning behind the message, a high level of shared meanings in the communication process has been established. Unfortunately, intercultural encounters are more often than not filled with misunderstandings and second guesses because of language problems, communication style differences, and value orientation differences. By being aware of the possible pitfalls in intercultural communication, significant overlapping should be possible to achieve (Ting-Toomey, 1999).

To achieve the goal of successful intercultural communication, mindfulness is an important element. To be mindful communicators, we need to acquire knowledge about how value systems affect us, be prepared to see and understand behavior and problems from others' perspective, and to be aware that there might be several ways of interpreting a basic phenomenon (Ting-Toomey, 1999). Mindlessness, on the other hand, refers to the heavy reliance on a familiar frame of reference and routinized ways of reacting and behaving. Mindful intercultural communication emphasizes motivation, knowledge and skills. First of all, we need to be motivated to communicate appropriately and effectively with others. This is a key to successful communication. If we do not really wish to act appropriately and affectively, there is no point in communicating. In addition to motivation we need knowledge of cultural values, verbal communication, non-verbal communication, how relationships develop, conflict management, and intercultural adaptation. We also need skills such as mindful observation and listening, verbal empathy, non-verbal sensitivity, adaptiveness, and constructive conflict solving (Ting-Toomey, 1999). If we manage to combine motivation with the necessary knowledge and skills, we will end up with a positive outcome of the situation. The other participant in the situation will feel that they are being understood, supported, and respected. Mindfulness can serve as the first effective step in raising awareness of our own ways of thinking and judging, and we can learn to be more aware of the similarities and differences that exist between us and dissimilar others (Ting-Toomey, 1999).

2.5 Intercultural communication in education

This section goes deeper into some of the aspects of intercultural communication that apply to education and the school system. First, it explains the concept of intercultural competence, and provides a model for teaching and developing such competence, developed by Deardorff (2011). Then follows a discussion on whether or not intercultural competence can actually be taught and learned in the classroom.

2.5.1 Intercultural competence

As we saw in Chapter 1, the Norwegian Directorate for Education and Training states that intercultural competence is both a natural and necessary part of language skills. The concept of intercultural competence has received increasing attention in several fields of research over the past three decades (Witte & Harden, 2011). However, intercultural competence does

not simply “happen” to most people. Deardorff (2011) says that in order to graduate global-ready students who are not only fluent in another language, but who can also successfully navigate other cultures, it is essential to intentionally address and develop intercultural competence, especially in the foreign language classroom.

Deardorff (2011) presents a pyramid model for intercultural competence. The model consists of four levels that include attitudes, knowledge and skills, internal outcome, and external outcome. The pyramid functions as a framework for teaching and acquiring intercultural competence, but it also to some extent defines what intercultural competence is because it explains the aspects that need to be present in order to be successful in intercultural situations. This pyramid, which will be explained in this section, forms the basis for how intercultural competence is viewed in this thesis.

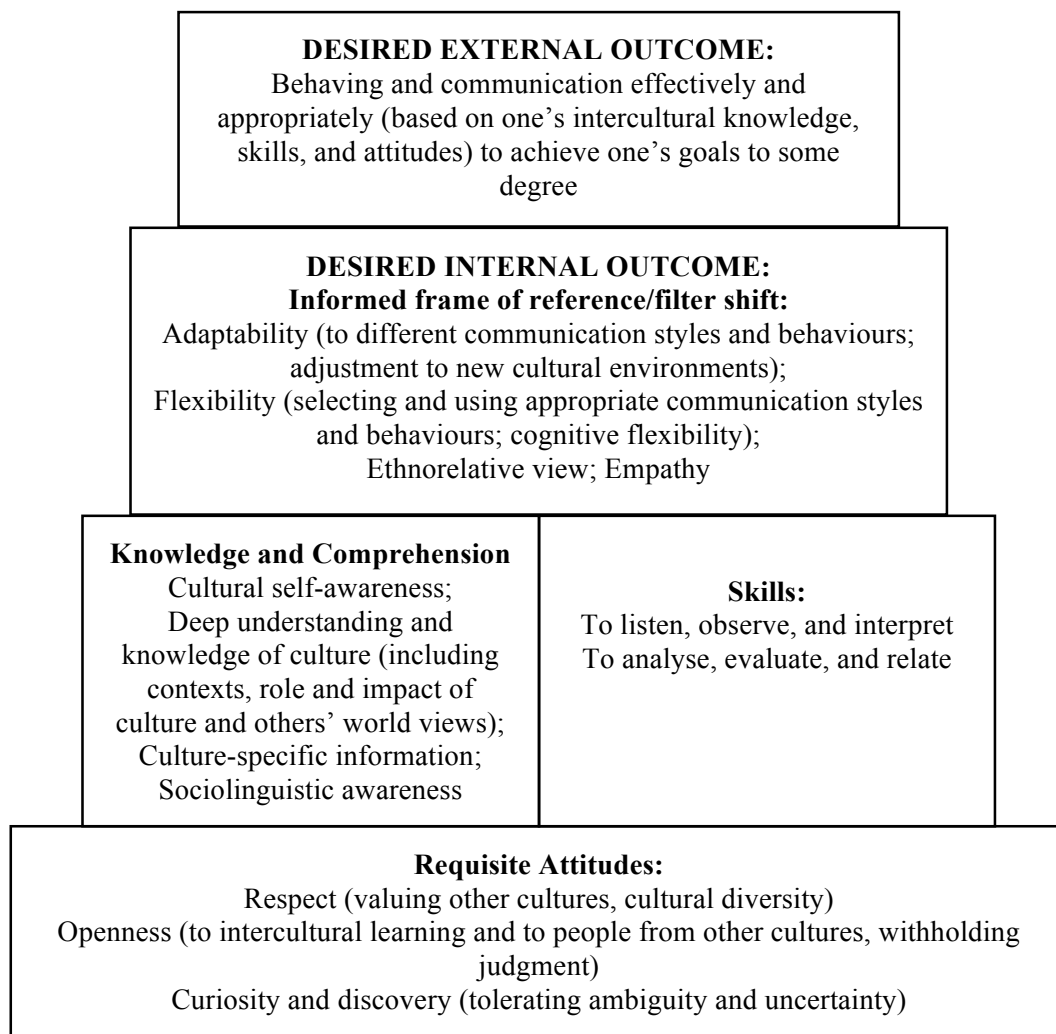


Figure 2.1: Deardorff’s (2011) pyramid model of intercultural competence

The *attitudes* that are essential in intercultural situations are those of respect, openness, curiosity, and discovery (Deardorff, 2011). They include valuing cultural diversity, being able to empathize with people who have other cultural affiliations than one’s own, being willing to question what is usually understood as “normal”, tolerate uncertainty and ambiguity, and seek out opportunities to engage and cooperate with culturally dissimilar others (Council of Europe, 2013). These attitudes show that the individual is willing to move beyond his or her own comfort zone in order to be successful and appropriate in the situation, and they show that the individual values other people and the aspects in which they are different. These attitudes form the foundation for further development of the skills and knowledge that are needed for intercultural competence. In order to move students towards these attitudes, Deardorff (2011) suggests challenging assumptions as a fruitful method.

Deardorff (2000, in Deardorff, 2011) has developed a method in which the students first observe the situation, and then objectively state what happens. Then, they explore different explanations for what is happening, before they eventually evaluate which explanation is the most likely. This method hinders the students from jumping to a conclusion without reflecting on possible explanations for the situation first.

Knowledge refers to several things. It includes cultural self-awareness - how our culture influences identity and worldviews – but also more culture-specific knowledge such as values, norms, traditions, and beliefs of both of our on culture, as well as others’. Cultural knowledge involves having an understanding of the diversity as well as the heterogeneity of cultural groups, and showing awareness of assumptions, preconceptions, stereotypes, prejudices, and discrimination (Council of Europe, 2013). However, Deardorff (2011) claim that the most important part is having an understanding of how the world is viewed from other peoples’ perspective, because being able to see the world through someone else’s eyes can lead to more empathy and tolerance.

Skills such as observation, listening, evaluating, analyzing, interpreting, and relating are important because they enable the acquisition of knowledge and the processing of that knowledge. These abilities are also important in communicative situations because they enable us to interact more easily with others. By acquiring the right skills, we can more easily interpret other cultural practices, and evaluate and make judgments about cultural beliefs and values, and be able to express our own views (Council of Europe, 2013). Being able to listen and relate, can make us more tolerant and empathic.

The attitudes, knowledge and skills should ideally lead to an *internal outcome* that consists of flexibility, adaptability, and empathy (Deardorff, 2011). Empathy is especially important because when empathy is developed, the individuals are more likely to perceive from others’ point of view. This enables them to act and respond according to how the other individual wants to be treated.

The ultimate goal is to reach successful *external outcome*. The summation of the attitudes, knowledge, skills, and internal outcome is demonstrated through the behavior and communication of the individual (Deardorff, 2011). If the individual behaves appropriately and the communication is successful, the individual shows a high degree of intercultural competence. The opposite, of course, if the individual behaves inappropriately and the communication is unsuccessful or breaks down. The degree of intercultural competence therefore depends on the degree of achievement of the underlying elements. If an individual have much cultural knowledge, but few of the necessary skills, the degree of intercultural

competence would probably not be that high. However, it might be difficult to be certain that one is intercultural competent. Deardorff (2011) says that the effectiveness of the communication can be assessed by the individual because he or she can determine to what degree they achieved what they wanted from the communication. However, the appropriateness can only be determined by the other person because appropriateness is directly linked to the culture of that person. Therefore, the communication might have been effective, but not necessarily appropriate. Yet, for a peaceful coexistence, we should strive for both effectiveness and appropriateness in intercultural communication.

2.5.2 Can intercultural competence be learned?

The research that we have seen so far provides us with methods and theories for teaching and learning intercultural competence and skills in intercultural communication. In an educational setting, it is obvious that we look for ways of teaching and learning elements put forth by the curriculum. However, Witte (2011) questions whether or not intercultural competence can be taught and learned in the traditional sense. He says that there are many challenges to teaching intercultural competence in a school or classroom situation.

The first issue is that classroom teaching is usually directed towards a group. Since competence is mainly a subjective thing, Witte (2011) says that group teaching is not ideal for developing intercultural competence. Instead, the competence must be acquired by the learner through both experiences with intercultural encounters and through acute awareness of cultural differences and similarities. As we have seen already, other researchers, such as Deardorff (2011), does not seem to think that teaching intercultural competence in a classroom is a problem. Although it is correct that intercultural competence is a subjective thing, there are still activities that can be done in a group setting that can lead to more intercultural competence. Classroom discussions, for example, can lead to more reflection on the individual level even though it is done in a group setting.

Another challenge that Witte (2011) points out is that culture is not rule-governed factual knowledge that can be learned with precision, like for example grammar. Cultures are dynamic and ever changing and therefore it is difficult to “learn” about cultures in the traditional sense. Cultures are so complex that they cannot be reduced to something that can be “mastered” in the same way as other aspects of language teaching and learning, and it cannot be taught explicitly in a product-oriented way since there is no definable end product. The complexity of cultures is a point that most scholars seem to agree upon. However, as we

shall see in section 2.6.4, this aspect can be incorporated in intercultural learning by being aware of the pitfalls of stereotypes and categorization.

According to most scholars, there is no point where a person is fully intercultural competent (see for example Deardorff, 2011; Dypedahl, 2007). Witte (2011) says that intercultural competence cannot be achieved in totality because it is not a product, but a permanent ongoing process. Instead of trying to educate intercultural competent students, the teaching should focus on the acquisition of more knowledge and skills. In his review of intercultural competence in the Norwegian school system, Dypedahl (2007) suggests that instead of thinking that students should be fully trained in intercultural competence after finishing school, the instruction could be the start of a process that, with time, will lead to high intercultural competence. In this line of thought, Deardorff's (2011) pyramid model of intercultural competence is still valuable. In school, guided by teachers, the students can lay the foundation of attitudes, skills, and knowledge, which can be developed through traditional methods of teaching and learning. The higher levels of the pyramid can then be developed later in life through interaction with culturally dissimilar others.

2.6 Humprey's (2002) approaches to intercultural communication

Despite the scholars' dispute over whether or not intercultural competence can be taught and learned, the curriculum demands a focus on this in Norwegian classrooms. Humphrey (2002) has developed four different approaches to teaching and studying intercultural communication that are tailored to the development of effective intercultural communication skills. The approaches, according to Humphrey, should be seen and used in complement to each other. Later in the present thesis, these approaches will be applied to the material in the four textbooks to gain a better understanding of the publishers' suggested approaches to the competence aim in question.

2.6.1 The cultural criticality approach

The first approach Humphrey (2002) describes is called the *cultural criticality approach*. In the cultural criticality approach cultural differences are seen as potential barriers. To successfully act in an intercultural encounter, these barriers need to be understood and the differences between the cultures need to be respected. To achieve this, it is important to

promote training in intercultural communication to bridge the “inevitable cultural gap” (Humphrey, 2002). The emphasis of the teaching and studying should be on the critical and vital differences between the cultures because these might be sources of communication breakdown. The cultural criticality approach seeks to find points of conflict and isolate them as researchable issues and the aim of the studying is to make the students sensitive to differences created by culture (Humphrey, 2002). According to Humphrey, suitable methods to this approach are those that explain, illustrate or exemplify culture-specific differences.

Despite the focus on cultural differences, Humphrey (2002) says that by ignoring the similarities between different culture, or between ourselves and culturally dissimilar others, we are left only half informed about the nature of intercultural communication. Therefore, the cultural criticality approach seeks to both understand cultural differences that might be the cause of communication breakdown, as well as recognizing the similarities in order to find common ground.

2.6.2 The ”emic” and ”etic” approach

Humphrey’s (2002) second approach is called the *”emic” and “etic” approach*. The two perspectives are the opposites of each other, but according to Humphrey (2002), it is still reasonable to put them into one category. The two perspectives should be used to complement each other so that the student will develop a greater understanding of the culture that is being studied.

The emic perspective studies behavior from within the system (Humphrey, 2002). This perspective is common in anthropological studies of culture (Gudykunst & Ting Toomey, 1996). The aim of an emic study is to understand the culture from the inside in the same way as the members of the culture understand it (Humphrey, 2002; Gudykunst & Ting-Toomey, 1996). Therefore it only studies one culture at a time. Through analyzing aspects of the culture under study, the researcher discovers the structure or the framework of the culture. The criteria for the research are relative to the internal characteristics of the culture (Humphrey, 2002), which means that rather than using predetermined categories, it is the observations that the researcher makes that create a system for understanding. The emic perspective uses empirical data to make sense of the culture that is being studied and it provides us with a way of understanding how reality is organized within a specific culture.

The etic perspective, on the other hand, focuses on understanding cultures from the outside (Gudykunst & Ting-Toomey, 1996). According to Humphrey (2002) the etic

approach assumes that comparisons of cultures can generate observational categories that are useful to compare a wide variety of cultures. Instead of studying one culture, it examines many cultures and then conducts comparisons. According to Gudykunst and Ting-Toomey (1996) the etic approach often uses dimensions of cultural variability to examine cultures. Each dimension is a scale, and the researcher can measure where each culture is on the scale and then compare the cultures. The most commonly used dimensions are Hofstede's (1980, in Gudykunst & Ting-Toomey, 1996) uncertainty avoidance dimension, power distance dimension, masculinity-femininity dimension, and individualism-collectivism dimension. However, these dimensions are probably too advanced for students in upper secondary school. Instead, they could use elements like formality and politeness to measure different cultures. When studying different dimensions like these, the student can find similarities and differences between cultures, which can be used to predict behavior (Gudykunst & Matsumoto, 1996).

According to Humphrey (2002), both emic and etic perspectives are viable to the study of culture and the impact culture has on intercultural communication. She claims that in order to develop a good understanding of intercultural communication, a combination of the two perspectives is required. Gudykunst and Matsumoto (1996) claim that understanding communication in any culture requires culture-general (etic) information and culture-specific (emic) information. This is also supported by Ting-Toomey (1999) who recommends that researchers should combine emic and etic data when analyzing cultures to get a broader perspective of the culture or cultures under study.

2.6.3 The experiential learning approach

The third approach presented in Humphrey's article is called the *experiential learning approach*. This approach is based on Kolb's (1984) theory of experiential learning. Kolb (1984) defines learning as "the process whereby knowledge is created through the transformation of experience" (p. 38). This implies that learning is not a purely cognitive phenomenon, but that people gain knowledge through reflection on their experiences. Experiential learning "involves direct encounter with the phenomenon being studied rather than merely thinking about [it]" (Keeton & Tate, 1978, in Kolb, 1984, p. 5). When acquiring skills in intercultural communication, it would not be enough to simply learn about it, but the students would have to actually experience an intercultural communicative situation. Humphrey (2002) claims that to acquire skills in intercultural communication it is not

sufficient to read about cultures and listen to lectures about culture. It is necessary to experience being confronted with new and unknown situations and to feel insecurity, fear and rejection as well as security, trust, sympathy, and empathy. She also stresses that it is important to learn from and with people with another cultural background. The learning activities need to engage the cognitive, the affective, and the behavioral dimensions of the learning process in order to be effective.

Humphrey (2002) presents a model for experiential learning, developed by Kolb (1984). In this model the student moves in a circle from a concrete experience to observation and reflection on that experience. These observations and reflections are made into a theory from which the student can deduce implications for actions. These implications may be used as guidelines in future experiences (Humphrey, 2002). According to Petkus Jr. (2000), there is no “starting point” in the model, but the learning is most effective when the student goes through all the points of the cycle. When the student has a concrete experience, it is followed by observation and reflection. This leads to the formation of abstract concepts and generalizations about the experience. These abstract concepts are used to test hypotheses in future situations. After the new experience, the student can reflect on it and create new guidelines.

The model starts with a concrete here-and-now experience. It could for example be an intercultural communicative situation involving two individuals with different cultural backgrounds. The concrete experience evokes senses and feelings, which lead to observation and reflection on the situation. The observation involves watching and listening, while the reflection entails discussing and elaborating on the experience (Petkus Jr., 2000). For example could the individuals ask themselves questions like “what happened in this situation? How did the other person react to my actions? If I wanted another outcome, how could I have acted differently?” These observations and reflections are then formed into theories, hypotheses or abstract concepts in the mind of the individual. This step is the “in-depth thinking” phase of the cycle (Petkus Jr., 2000). It involves integrating the theories formed in the reflective observation into the overall learning process. In the final step of the cycle, the implications for these theories are tested and the result can help guide the individuals in later, similar experiences.

The experiential learning approach focuses on values such as learner-centeredness, the teacher as facilitator, learning-by-doing, verbalization, peer interaction, self-disclosure (revealing aspects about oneself) and working in small groups. Kolb (1984) suggests several methods that are suitable for this approach, for example role-plays, game simulations, field

placements, and internships. The Council of Europe (2013) suggests that experiences can be both real and imagined. This means that reading stories, playing games, and acting out role-plays can be experiences with much learning potential. Traveling is also, of course, an educational experience, and traveling to nearby neighborhoods that are heavily influenced by other cultures can be just as educational as traveling to other countries. However, the Council of Europe (2013) emphasizes the importance of having a debriefing discussion in the classroom afterwards, in order for the students to reflect on the experience and learn from it.

2.6.4 The dynamic, process approach

The dynamic, process approach sees culture as a dynamic, multi-layered and complex phenomenon. Culture is not seen as a monolithic entity that determines the behavior of the individual, but rather as a mix of what each individual brings of their social, educational, ethnic, national and even international experiences to the communicative event (Humphrey, 2002). The approach seeks to avoid simplistic ethnic, national or international culture explanations, or stereotypes, since they only provide one layer in this very complex, multilayered scenario. According to Humphrey (2002), it is common to reduce or ignore diversity when looking at cultures with which we are unfamiliar. It is easy to talk of cultures in a way that make it seem like all members of the culture act in a specific way or believe the same things. Although there is something characteristic about every culture, it is important to recognize diversity within the group. If not, we risk believing that every culture can be described with just a small set of characteristics. Negative stereotypes can lead to prejudice and discrimination, which is the opposite of what we wish to accomplish with intercultural competence.

This view of culture and communication implies that language teachers should focus on equipping their students with tools so that they can access and analyze a broad range of cultural practices and meanings. They need to help their students to develop a critical understanding of their own society and other societies in order to gain an understanding of culture.

2.7 Washback

This thesis investigates the textbook publishers' understanding of intercultural communication. It is likely that the written examinations given in International English have influenced the publishers' understanding of the competence aim. Consequently, it is natural

that this thesis also studies evidence of washback in the new editions of the textbook to understand better the publishers' understanding of the competence aim.

Tests and exams are used in schools as a means of controlling the students' learning outcome of the teaching. The results of the tests are often used to evaluate the students' skills in the particular course. The official written examinations in Norwegian schools result in a final grade. This grade, combined with the student's other grades, are most often the determining factor when it comes to admission into higher education, and in some cases also future employment. Since good results are so important for the future of the students, it is obvious that these test might influence the teaching and learning in schools, because both teachers and students want the students to achieve good results on these tests. According to Madaus (1988), it is the testing, not the official curriculum, that is increasingly determining what is taught, how it is taught, what is learned, and how it is learned. This influence that tests have on teaching and learning is referred to as *washback* (Bailey, 1999). Buck (1988, in Bailey, 1999) says that:

There is a natural tendency for both teachers and students to tailor their classroom activities to the demands of the test, especially when the test is very important to the future of the students, and pass rates are used as a measure of teacher success. This influence of the test on the classroom (referred to as *washback* by language testers) is, of course, very important; this washback effect can be either beneficial or harmful (p. 3).

As pointed out in the quotation, the classroom activities are adjusted to the requirements of the exam. The concept of washback essentially means that these activities would have been different if there were no exam at the end of the school year. Buck (1988, in Bailey, 1999) also points out that it is the tests that are especially important for the student's future that result in washback. This is supported by Alderson and Wall (1993) who hypothesize that tests which have important consequences, or so-called high stakes tests (Madaus, 1988), will result in washback, while tests that do not have important consequences will have no washback effect. The final point that Buck makes is also an important one, namely that washback can have both positive and negative effects on the students' learning.

2.7.1 Positive and negative washback

Although washback in itself is a neutral concept, its effects can be both positive and negative. The goal of all language teaching should be to facilitate the progress and development of the students' abilities and proficiency in the language. The quality of these abilities and proficiencies is often measured through tests. In some cases, the focus of the teaching might be more on preparing the students for the tests, rather than preparing the students for using the language in communicative situations later in life. A focus, both from teachers, students and textbooks, on topics and types of tasks that recur in written tests might lead to the neglecting of other important aspects of language use. The exams might lead to a more narrow content and a less meaningful and relevant content in the instruction. The other aspects might not seem as important in a short-term perspective because they are not tested in the exam, but they might be important for the students' further development into a proficient speaker of English. This teach-for-test mentality is negative washback, because it undermines the long-term aim of developing proficiency in the language (Ellingsund, 2009).

A prerequisite of positive washback is a strong coherence between subject curriculum and what is tested in exams. We can say that the goal of an exam is to test the curriculum. In Norway, the goal of the exams should therefore be to test the competence aims that the Norwegian Directorate for Education and Training has developed for the course in question. A positive washback effect of the exams would therefore be a larger focus on teaching and learning the elements set forth by the subject curriculum. The goal should be to achieve good exam results and simultaneously good learning of the content of the syllabus (Spratt, 2005). If the exams focus on the aims in the curriculum, the effect will be a larger focus from teachers and students on these aims. The end result should then be that the students learn the aspects the curriculum sets forth because that is the focus in the exams that the students study towards.

2.7.2 Washback in textbooks

It is very common for publishers to issue new editions of textbooks when exams in the course have been revised (Spratt, 2005). Shohamy (1993, in Bailey, 1999) says that:

External tests have become most powerful devices, capable of changing and prescribing the behaviour of those affected by their results – administrators, teachers and students. Central agencies and decision makers, aware of the authoritative power of external

tests, have often used them to impose new curricula, textbooks and teaching methods (p. 4).

When a syllabus is first launched, writers of textbooks often have difficulties in understanding exactly what it is that the makers of the syllabus want the students to learn. When the Knowledge Promotion Reform was launched in Norway in 2006, both teachers and publishers found it difficult to understand the quite vague competence aims in the new subjects. When the publishers Cappelen Damm and H. Aschehoug & Co. decided to issue new editions of their textbooks in International English in 2012, it is safe to assume that they used the previously given exams in the course as guidelines to what the books should contain. Since they did not have any exams to lean on when making the first editions, it is natural that there have been made extensive changes in the new books.

According to Spratt (2005), textbooks vary to a great extent in how much they focus on exams. Some books focus on developing relevant language skills, while others tend to be very exam-oriented. According to Bailey (1999) and Spratt (2005), most studies of washback in textbooks have been done in the exam-oriented types of textbooks. The textbooks that have been researched are often made for preparation courses for language proficiency tests, such as the TOEFL and the IELTS tests. These books are very different from the types of books that this thesis studies. *Access* and *Worldwide*, the books that are used for this study, focus on the long-term goal of developing students' communicative language skills, and are therefore at the other end of the scale than the books used in most previous studies. Consequently, there is not much previous research that is relevant for this study. However, crucial questions to answer in this study are: what has changed in the books in the second editions? Are these changes based on the exams? How have the exams influenced the textbook publishers' understanding of intercultural communication? These questions will be dealt with in chapters 4, 5, and 6.

2.8 Summary of chapter

Culture can be described as “the collective programming of the mind that distinguishes the members of one group or category of people from another” (Hofstede, 2001, p. 9). In a culture, there is a set of implicit principles and values that the members of the group subscribe to. This includes aspects such as traditions, beliefs, values, norms, symbols, and meanings. These aspects shape our worldview and our behavior, and it functions as the rules

of conduct within that culture (Ting-Toomey, 1999). Our culture affects how we communicate with others. Communication between members of different cultures is known as intercultural communication. Since culture varies from group to group, intercultural communication is often characterized by misunderstandings based on cultural differences. In order to successfully communicate with culturally dissimilar others, we need to be mindful about these differences and be aware of how our own culture affects us.

Deardorff (2011) suggests an approach to developing students' intercultural competence. The model is built like a pyramid. The foundation of the pyramid is attitudes, such as respect, openness, and curiosity. One step up is cultural knowledge. Here, we also need skills, such as listening, observing, analyzing, and relating. The second highest step is the desired internal outcome, where the student manages to adapt to different communication styles and adjust to new cultural environments. Finally, at the top of the pyramid is the desired external outcome, where the student manages to behave and communicate effectively and appropriately with culturally dissimilar others.

Some scholars question whether it is possible to teach and learn intercultural competence in the traditional sense, but Humphrey (2002) suggest four different approaches that teachers and students can use in the classroom. These approaches are called the cultural criticality approach, the emic and etic approach, the experiential learning approach, and the dynamic process approach. The approaches can be used separately of each other, but for maximum learning outcome they should be used together.

3 Methodology

The research question that this thesis is studying is “How do textbook publishers understand intercultural communication?” In the curriculum for International English, there is a competence aim that says that the student should be able to “reflect on how cultural differences and dissimilar value systems can affect communication” (Utdanningsdirektoratet, 2006). As we have seen in earlier chapters of this thesis, intercultural communication is concretized in this competence aim and therefore, this aim has been used as a starting point for finding the material for the study. This thesis studies four textbooks for the programme subject International English, which students on the Education Programme for Specialization in General Studies can take in VG2 or VG3, in addition to the written examinations that have been given in the course since the first exam in 2008 until the textbooks were published in 2012. The competence aim that this study is concentrated on is specifically focused upon in one chapter in all the four books. However, we also find relevant texts in other chapters. Each text and task in all four books has first been close-read in order to make codes and categories. Then, each text, task and exam task has been categorized, while the factual introduction texts have been coded and analyzed. The books have also been studied to find out how they have been changed from the first to the second editions to find out to what extent there has been a washback effect from the exams in the new editions of the books.

3.1 Defining the scope of the thesis

The textbooks that have been used in this study are *Access to International English*, published by J. W. Cappelens Forlag AS in 2007, 1st edition; *Access to International English*, published by Cappelen Damm AS in 2012, 2nd edition; *Worldwide*, published by H. Aschehoug & Co. in 2007, 1st edition; and *Worldwide*, published by H. Aschehoug & Co. in 2012, 2nd edition. These are the first and second editions of two books. From now on, the books will be referred to as *Access 2007*; *Access 2012*; *Worldwide 2007* and *Worldwide 2012* respectively. Unfortunately, it was not possible to get an exact percentage of the market shares for each book from the publishers. However, in an e-mail to the writer of this thesis, H. Aschehoug & Co. says that in 2007, *Worldwide 2007* sold 3013 copies. In 2012, the second edition sold 1180 copies (Ø. Haugsbø, personal communication, Jan 20th 2014). Cappelen Damm would not provide any information on their sales numbers, but they say in

an e-mail that *Access* is the most used book for the course International English (T. Tollefsen, personal communication, Jan 23rd 2014).

At the time of selection, there were six sources of teaching material available for this course. In addition to the four books that have been examined in this study, there is one other textbook for International English. *International Focus* was published by Gyldendal Norsk Forlag AS in 2007. This book has not been published in a second edition and therefore it would not be possible to investigate if there has been any washback effect of the exams in a new edition of this book. As a consequence, this book has been excluded from the present study.

The other source of teaching material available at the time of this study is the free Internet portal called *National Digital Learning Arena (NDLA)*, which provides learning and teaching resources for secondary school. It functions as an alternative to regular course books and it is a project involving 18 county administrations. There are several differences between *NDLA* and the four textbooks that have been analyzed in this study. The most obvious is the layout of the *NDLA* website. On the page called “Culture”, which is mainly devoted to the two competence aims about intercultural communication and multicultural societies, there are only factual texts. For literary texts, one must click on the page called “Literature, Film and Music” where all the literary texts for the whole subject are located. This is quite different from *Worldwide* and *Access* where both literary and factual texts are blended together in every chapter. There are also quite a few more factual texts in the “Culture” chapter on *NDLA* than there are in the books, and there is no text that is specified as an introduction to the chapter. Consequently it would be difficult to decide which factual text(s) from *NDLA* to compare with the factual introduction texts in *Access* and *Worldwide*. Investigating a possible washback effect on *NDLA* would also prove difficult. Since websites are not published in editions, but are continuously edited and revised, it is not possible to know what part of its content is new and what is old. These differences would make it difficult to compare *NDLA* to the regular course books, and consequently it has been excluded from this study. The other obvious differences between an ordinary textbook and an Internet based source would require attention and could possibly take away some of the focus from the aim of the study.

3.2 Methodological approach

3.2.1 Content analysis

The most appropriate research method for this study is a content analysis. According to Cohen, Manion and Morrison (2011), content analysis involves coding, categorizing, comparing, and concluding, which is what has been done in this study. Content analysis takes texts and analyses and reduces them into summary form through the use of both pre-existing categories and emergent themes, in order to make a theory (Cohen et al., 2011). It summarizes and reports the main content and messages of the data (Mayring 2008, in Cohen et al., 2011). Stemler (2001) says that there are two approaches to categorizing data. The first is called *a priori* coding. In this approach, the codes are developed from a theory and made before the actual analysis of the data. In this case, that would mean that all the task categories and text categories would have to have been made before I read any of the texts. This would not be a suitable approach for this study, as the aim of the study not is to test hypotheses, but to find out how this field actually looks. Stemler's (2001) second approach is called emergent coding. In emergent coding, the categories are made after some preliminary examination of the data. In this thesis, it is this latter approach that has been put to use. This means that all texts, tasks, and examinations have been read and re-read before making any codes or categories. During the initial readings, common topics and themes emerged. These were noted down, and the notes were used to make codes and categories. The categorization of the data was a dynamic process. During the analysis of the texts, tasks and exams, the categories were continuously modified to better fit the data. Categories were altered, added or removed according to what best suited the data.

3.2.2 Reliability

According to Cohen et al. (2011), reliability usually refers to dependability, consistency and replicability over time. The results of a piece of research should be similar if it was carried out in another, but similar, context. In content analysis, reliability problems most commonly arise in the coding of the data (Weber, 1990, in Stemler, 2001). To be able to make inferences from a text, the classification must be reliable in the sense that it is consistent (Stemler, 2001). Stemler (2001) says that there are two terms that may be used when discussing reliability. The first term is *reproducibility*, or *inter-rater reliability*. This means that different people should code the same text in the same way. In this thesis, I have coded all the material and created all the categories myself. No one else has re-analyzed the data as a control.

Consequently there is a risk that the coding and categorization has not been done consistently enough and that others could have done it differently and ended up with different results. Since the inter-rater reliability might be lower than desired, I have been especially attentive to Stemler's (2001) second term, *stability*, or *intra-rater reliability*. The essence of stability is that the same coder should get the same result try after try. In this thesis, one of the biggest challenges was to categorize all the tasks. The large number and the huge variety in the tasks made stability a big concern. However, I have coded all the tasks in the four books twice and the result was very similar both times. This means that the intra-rater reliability of the coding was high. The texts have been read and re-read several times and I am confident that they have been put in the right categories. The exams have also been coded twice with very similar results.

3.2.3 Validity

Validity is essential in all research. If a piece of research is invalid, it is worthless (Cohen et al., 2011). For a piece of research to be valid, it needs to measure what it seeks to measure. In this study, I want to find out how textbook publishers understand intercultural communication and I want to find out to what extent the examinations have had a washback effect on the new editions of the textbooks. The exams are a product of the Norwegian Directorate for Education and Training's understanding of this competence aim, and the examinations are likely to have influenced the publishers' understanding of this aim, which is what this study investigates. The research has been done through analyzing, coding and categorizing the data, which I have found to be the most fruitful method. According to Winter (2000, in Cohen et al., 2011), qualitative research validity is addressed through the honesty, depth, richness and scope of the data, in addition to the participants approached, the extent of triangulation and the objectivity of the researcher. Since I have studied two thirds of the available course material in addition to all the exams that could have influenced the books, I believe that I have deep and rich data. The scope of the data is also wide since I have not limited my material to specific chapters or parts of the books, but found texts in several chapters. I did not have a specific hypothesis in mind that could have colored my results when I first started the research project, and I have strived to look at the data as objectively as possible. However, since I have done the whole study on my own with no one to control my methods or results, it is not possible to say that the results are a hundred percent objective.

External validity means that it should be possible to generalize the results to the wider population (Cohen et al., 2011). Since I have looked at two thirds of the available course material for International English in addition to all examinations that could have influenced the publishers, my data should be wide enough to achieve external validity. However, since the issue that is studied is so small, generalizability is not really the aim of this study. Since there is no other similar course in the Norwegian school system, and consequently no other group that this research could be applicable to, it is not possible to make generalizations wider than what has been done in this study. Instead, the goal for this thesis is to map out what the field of intercultural communication in International English looks like.

Internal validity seeks to demonstrate that the explanation of a particular set of data can actually be confirmed by that data (Cohen et al., 2011). To some extent, internal validity concerns accuracy, and the findings must describe accurately the phenomenon that is researched (Cohen et al., 2011). To describe the textbooks and exams, I have used categories. According to Eisenhart and Howe (1992, in Cohen et al., 2011), it is of great importance that the categories that the researcher uses are meaningful to the participants themselves. In this study the participants are the books and exams, and it is, of course, impossible to say whether the categories are meaningful for these participants. Consequently, I have had to rely on my own judgment, which might impair the internal validity.

3.3 Literary text and factual non-introductory texts

In each book I have picked out the texts that I believe are relevant for this study. I have read all the texts in the four books, and decided whether I think each text is relevant for the competence aim that is focused upon in this study. Relevant texts are found in three or four chapters in each book. The chapters “Across Cultures” in *Worldwide* and “A Meeting of Worlds” in *Access* especially focus upon the competence aim in question. Thus, I have chosen to count all the texts in these chapters as relevant, with three exceptions. The chapter called “A Meeting of Worlds” in the two *Access* books also addresses the competence aim “elaborate on and discuss various aspects of multicultural societies in the English-speaking world” (Utdanningsdirektoratet, 2006), so there are factual texts about that topic in the chapter. As these texts do not address intercultural communication, I have not included them in my analysis. The texts that have been excluded are “Multiculturalism in the UK” and “Multiculturalism in the US”, both from *Access 2007*, and “Focus: Multiculturalism in the Anglo-American World” from *Access 2012*. Some of the relevant texts are found in chapters

that do not focus on intercultural communication. The only criterion for being a relevant text is that the text presents a form of communication between people with different cultural backgrounds. The texts are both fictional and non-fictional.

After close-reading the relevant texts several times, common topics emerged. Each text was labeled with codes according to the topics that they deal with, and these codes were used to develop categories. The texts were then put into categories according to what kind of topic they deal with. The categories, which will be described further in the next chapter, are:

1. Working abroad
2. Intercultural relationships
3. Multicultural societies
4. Indigenous peoples
5. Table manners
6. Traveling abroad

3.4 Factual introduction texts

All four books that have been used in this study have factual introduction texts about intercultural communication at the beginning of the chapters “Across Cultures” and “A Meeting of Worlds”. I have used open coding to analyze these texts. According to Strauss and Corbin (1990, in Cohen et al., 2011), an open code is a label that the researcher attaches to a piece of text to describe and categorize that piece of text. Open coding can be used to generate categories, but here they have been used to find common topics in the texts. Each paragraph was given one code according to the topic it presents. After coding every paragraph, finding common topics in the texts was an easy task. This was also an efficient way of discovering in what ways the texts differ from each other in content. The texts will be thoroughly presented in the next chapter.

3.5 Tasks

In this study a task is defined as one or more questions that the student is supposed to answer, discuss, or reflect upon (Fjellestad, 2011). The tasks ask different things from the student, for example to discuss a topic in a small group, to reflect upon something from the text that they have just read or to answer a question about the plot in the text. Most of the tasks in the four books are post-reading tasks, which are printed on the pages following a

literary or factual text. In *Access 2012*, we can also find mid-reading tasks. These are printed in the margins of some of the longer texts. In addition, the long-answer essay questions that we find in *Worldwide 2012* (pp. 161-162) have been included as part of the post-reading tasks even though they do not follow directly after specific texts. Still, most of these tasks either refer to one of the texts or bring up topics that are dealt with in “Across Cultures”. Because the factual introduction text “Cross-cultural Communication” in *Worldwide 2007* (pp. 95-104) is actually a mix between an informative text and a set of tasks, this text has been counted as both tasks and a factual introduction text.

All tasks have been counted separately, meaning that if a hypothetical Task 1 has six questions from a) to f), these are counted as six separate tasks. However, if there are several questions in one task, for example Task 3a) asking “Why do you think Rich insisted on using chop-sticks instead of the fork that was offered him? What does that tell us about him?” (*Access 2012*, p. 130), these questions are treated as one task. In these cases, I have tried to find the essence of the task and put it in the right category according to that, or put the task in several categories².

3.5.1 Selection of tasks

First and foremost, I have looked at tasks that are found in “Across Cultures” in *Worldwide* and “A Meeting of Worlds” in *Access*, which are the aforementioned chapters about intercultural communication. The tasks in these chapters are meant to meet the competence aim that is studied in this thesis, since this aim is one of the aims in focus in these chapters. Consequently, it is natural to assume that the tasks here should reflect this aim. However, there are also some other competence aims that are focused upon in these chapters. Hence, it is also natural to assume that some of the tasks are designed to meet these other aims. I have also included tasks connected to the other relevant texts that are found in other chapters of the books.

There are some tasks that I have chosen to exclude from the study. The tasks called “Research” (*Access 2007*), “Quick Research” (*Access 2012*), “Find out more” and “Digital competence” (*Worldwide 2007* and *Worldwide 2012*) are tasks where the students are supposed to go online and find facts about a topic from the text that they have read. Very often the task is to go online and find numeric facts about the place where the story they have read is set. One example is “a) From what country did most immigrants come to Australia

² Charts where all tasks have been placed in the appropriate category can be found in Appendix 2-5.

last year? b) What part of Australia has the greatest concentration of immigrants and children of immigrants (first and second generation)?" (*Access 2012*, p. 145). Although the tasks are important to create an understanding of the multicultural societies in the English speaking world, I believe that these tasks are not relevant for this study because they do not ask the students about intercultural communication, nor are the questions linked to the plot of the text in question.

In addition the statistics tasks called "Working with statistics" (*Access 2012*) and "Numeric competence" (*Worldwide 2012*) have been excluded. These tasks are similar to the research tasks. They usually ask the student to look at a set of statistics that is provided in the task and answer questions about population and immigration in the country where the story is set. An example is " a) What was the total US population in 2010? b) How many percent of the total US population in 2010 was of Hispanic or Latino origin?" (*Worldwide 2012*, p. 151). These tasks are important for the subject International English because numeracy is one of the basic skills in the Norwegian curriculum. Numeracy in English courses is understood as being able to use necessary mathematical expressions in English and to be able to read charts and statistics in English (Utdanningsdirektoratet, 2006). However, these questions do not have to do with the competence aim I am studying.

The tasks called "Improve your language" (*Access 2007*), "Vocabulary" (*Access 2012*), "Language" (*Worldwide 2007*) and "Language Work" (*Worldwide 2012*) are not included in the study either. These are grammar and vocabulary tasks. Typical examples of these kinds of tasks are to fill in correct words in sentences, to find the verb form of nouns, correct usage of apostrophes, and to look up words in a dictionary. As with the rest of the excluded tasks, these have an important purpose in the course, but since they do not have anything to do with intercultural communication or the competence aim that is focused upon here, they are irrelevant for this study.

3.5.2 Classification of tasks

Mid-reading tasks

There are two types of tasks that have been studied in this thesis. These are mid-reading tasks and post-reading tasks. Mid-reading tasks are printed in the margins in the middle of the longer texts. The intention is that the reader can stop reading for a short time and solve the tasks. In this way, the readers can make sure that they have understood what they have read so far. Mid-reading tasks are only found in *Access 2012*. None of the other books have mid-

reading tasks. The mid-reading tasks in *Access 2012* are called “Spot check”. Not all the texts in the book have mid-reading tasks, but they are found in most of the longer literary texts, such as the short stories and the novel excerpts. Usually, every “Spot check” has 4-5 tasks, for example a) to d), and each text will have a different amount of “Spot checks” depending on the length of the text. The questions are solely about the plot, setting, or characters in the stories or about facts in the factual texts. Of the 13 relevant texts in *Access 2012*, we find “Spot check” tasks in 8 of them.

Post-reading tasks

All tasks in this study, except the “Spot check” tasks in *Access 2012*, are post-reading tasks. These tasks are placed on the pages directly following a text, whether it is a factual or a literary text. The intention behind the tasks is that the students should do the tasks after having read the text in question and then gain understanding and knowledge from the combination of text and task. The tasks usually bring up topics from the text, like challenges with immigration or difficulties with communicating across cultures, or the tasks may ask questions regarding plot, setting, or characters from the story. In the latter type of tasks, the answer can usually be found in the text, while in the first type of tasks, the student will have to reflect upon the topic, share their opinions or discuss with others.

3.5.3 Categories

As previously stated, all tasks were read and re-read before any categories were made. The notes taken during the reading were used to form six categories in which all tasks should fit. After the categories were made, each task was put in the best-suited category. Afterwards, I categorized all the tasks again to check that my categorization had been consistent. The results were quite similar, which is a sign of validity. According to Cohen et al. (2011) the researcher has to decide on whether or not the categories should be mutually exclusive, which is preferable but difficult. The categories in this thesis are not quite mutually exclusive so a few tasks will fit into more than one category. For example, a task could fit into both “Sharing or reflecting on own experiences” and “Reflecting on how culture affects communication” because a student could have been in a communicative situation themselves where culture impacted the outcome of the situation. In these cases, the tasks were put into both categories. As the results in this study are not used for any precise statistic, but merely to give a general idea of how the different types of tasks are distributed, I do not see this as a

threat to the reliability of the study. Following is a presentation of the six categories. The results of the research will be presented in the next chapter.

Text comprehension

These tasks are usually about plot, setting, or characters in the literary texts, or fact based questions in the factual texts. Most of the time, the tasks will demand a fairly specific answer that can be found in the text that the students is reading or have just read. These tasks will usually not lead to reflection or discussion. The intention of the tasks is to raise the students' understanding of the text by going into detail about certain parts of the text.

Reflecting on, discussing, or sharing opinions about a non-intercultural communicative topic

These tasks are more in-depth than the tasks in the previous category. There are usually no right or wrong answers to these tasks. Instead the tasks will demand reflection or discussion about a specific topic, or that the students share their opinions about the topic at hand. The topic could either be an overarching theme that is brought up in the text, or it could be more specific, like an action made by one of the characters in the text. These tasks are not related to intercultural communication.

Sharing or reflecting on own experiences

The tasks are similar to the ones in the previous category, but in this category all tasks are about the students own experiences. The students are usually asked to think about their own experiences with facing cultural differences, and then share them with the other students or reflect on the experiences on their own. The underlying topic that they should share or reflect on often has to do with the text that they have read, for example their own experiences with intercultural relationships, traveling, or intercultural communication.

Others' experiences

In these tasks, the students are supposed to imagine being someone else or try to see a situation from someone else's perspective. Sometimes the task could be to write a text, for example a letter or a speech, where the student pretends to be someone else. Other times it could be to perform a role-play for the rest of the class.

Reflecting on how culture affects communication

This category is very much linked to the competence aim “reflect on how cultural differences and dissimilar value systems can affect communication”. The tasks are often linked to the communication model that is presented in three of the books. In many of the tasks, the students are supposed to look at examples or incidents in the text and explain what has gone wrong in that communicative situation, and whether the problem lies with the sender, the message or the receiver.

Reflecting on own culture and/or comparing cultures

There are several aspects to this category. The primary aspect is that the students should reflect on their own culture, usually by pointing out specific traits about Norwegian culture. Often, this aspect is combined with comparing their culture to another culture. This could be a culture they know well or the culture that they have read about in the book. It could also be to relate a cultural situation from the book to a similar situation in Norwegian culture. In a few cases, the task is to compare two other cultures, for example British and American, to each other.

3.6 Written examinations

As of February 2014, there have been given 12 written examinations in the course International English. However, I have only looked at the examinations that were given up until the spring of 2012, as these are the ones that might have influenced the second editions of the books, which came out in August 2012. In total, this study has investigated 9 written examinations. In 8 of these The Norwegian Directorate for Education and Training has tested the competence aim that this study focuses on. In total, there are 11 tasks about intercultural communication. In most of the exams, there is a page at the beginning of the exam pamphlet, called “Eksamensinformasjon” (Utdanningsdirektoratet, 2008-12), where it is explained which competence aims that are tested in each task. Usually, the wording is similar to the wording in the competence aims in the subject curriculum so this page was used to pick out the relevant tasks. However, in the examination from the fall of 2011, the “Eksamensinformasjon” page did not specify what was being tested in each task. In this instance, I judged whether or not the tasks in the examination were relevant for this study. In all the examinations, the tasks were coded in the same way as the tasks in the textbooks.

After reading through all relevant tasks several times, common topics emerged. The tasks can be put into the following five categories, which are discussed further in later chapters:

1. Working or volunteering abroad
2. Education abroad
3. Adapting to a new society
4. Text or film from the course
5. Norwegian culture

3.7 Washback from the examinations

To find out to what extent there has been a washback effect from the examinations in the second editions of the textbooks, I took the findings from the categorization of the examinations and looked for similar themes in the textbooks. If a topic that was included in the examinations was present in the new editions of the textbooks, but not in the first editions, I have taken that as evidence of washback.

3.8 Summary of chapter

This chapter presents the methodological approach that has been used in this study. The present thesis is a qualitative study of four textbooks and nine written examinations from the course International English. The aim of the study is to investigate the textbook publishers' understanding of intercultural communication, through the competence aim "reflect on how cultural differences and dissimilar value systems can affect communication" (Utdanningsdirektoratet, 2006). The study uses content analysis as the primary method. Each text, task, and examination task has been coded and categorized according to content. Through the categories, it is possible to say something about how the textbook publishers understand and conceptualize intercultural communication. Since high-stakes tests, such as official examinations, are known to have an impact on classroom activities and teaching and learning material, it is likely that the examinations given in the course have influenced and changed the textbook publishers' understanding of the competence aim. Consequently, it is natural that this study also investigates evidence of washback in the second editions of the textbooks. This has been done through comparing the first and second editions of the books with the findings that will be presented in section 4.4, to see if the changes that have been made are because of the examinations.

4 Primary sources

This chapter presents the primary sources that have been used in this study. Section 4.1 is a presentation of the four textbooks. Then follows a presentation of the factual texts that introduce the chapters about intercultural communication in the books. These texts are important elements when exploring the publishers' understanding of intercultural communication, because they are supposed to explain what intercultural communication is. Section 4.2.2 presents the six categories that the literary and factual non-introduction texts have been put into. Each section contains a general explanation of the category, as well as brief reviews of some of the key texts in the specific category. Section 4.3 presents the results of the task categorization, while section 4.4 elaborates on the topics from the written examinations. Analysis and discussion of the findings and their implication for students' development of intercultural competence will be found in chapters 5 and 6.

4.1 Presentation of textbooks

4.1.1 *Access 2007*

The first edition of *Access to International English* was published by J. W. Cappelen forlag in 2007. The book has 384 pages and it is divided into six chapters. Each chapter has a topic taken from the subject area "Culture, society and literature" in the competence aims in the national curriculum. The topics are English as a world language, multiculturalism, the media, global challenges, education, and working life. At the end of the book there is a "Toolbox" which is supposed to help students become better at reading and writing and help enhance their vocabulary. Chapter 2, which is called "A Meeting of Worlds", is the most relevant chapter for this thesis. In the preface of the book, it says that this chapter "deals with cultural variety and communication" (*Access 2007* p. 3). This chapter has 12 literary and factual texts. The book also has a webpage, which can be accessed at <http://access-international.cappelendamm.no/>. The textbooks' webpages are outside the scope of this thesis, and will not be dealt with in this study.

4.1.2 *Access 2012*

The second edition of *Access to International English*, published by Cappelen Damm in 2012, has 352 pages and is divided into five chapters with almost the same topics as in the first edition. The "Toolbox" from the previous edition has been removed and instead there is

a chapter devoted to literature and literary analysis at the end of the book. As in the first edition, “A Meeting of Worlds” specifically deals with intercultural communication. On the first page of the chapter there is a list of which competence aims the chapter focuses on. From the main subject area “Culture, society and literature” in the national curriculum they have chosen “elaborate on and discuss various aspects of multicultural societies in the English-speaking world” (Utdanningsdirektoratet, 2006) as well as “reflect on how cultural differences and dissimilar value systems can affect communication” (Utdanningsdirektoratet, 2006). The chapter is comprised of nine literary and factual texts in addition to a “Writing Course” and a “Language Course” at the end. This book has a different webpage than the first edition. This webpage can be accessed at <http://access-internationalvg2.cappelendamm.no/>.

4.1.3 *Worldwide 2007*

Worldwide was first published by H. Aschehoug & Co. in 2007. The book has 304 pages and consists of six chapters. As in *Access 2012*, every chapter deals with different competence aims, which are stated on the first page of each chapter. The topics are, like in *Access*, English as a world language, multiculturalism, intercultural communication, global challenges, the media, and opportunities for international work and education. The final chapter of the book is designed to help students with the in-depth project they have to work with in the course. Where *Access 2007* and *Access 2012* deal with the competence aims “elaborate on and discuss various aspects of multicultural societies in the English-speaking world” and “reflect on how cultural differences and dissimilar value systems can affect communication” in one chapter, *Worldwide 2007* has dealt with these aims in two different chapters, called “Multicultural Societies” and “Across Cultures” respectively. “Across Cultures”, which is the most relevant chapter for this study, has ten literary and factual texts and an assessment section at the end. H. Aschehoug & Co. has a digital platform called Lokus, where they have gathered all digital resources for their textbooks. Schools have to pay for access to this platform, and it cannot be accessed without a username and a password.

4.1.4 *Worldwide 2012*

The second edition of *Worldwide* was published in 2012 by H. Aschehoug & Co. It consists of 344 pages and has, as its predecessor, six chapters with the same topics as in the first edition. There is also a reference section at the end of the book. As in the previous edition, the most relevant chapter is “Across Cultures”, which focuses on intercultural

communication. The digital version of this book is also located on Lokus, and has to be paid for.

4.2 Texts

4.2.1 Factual introduction texts

At the beginning of the chapters about intercultural communication, the four books all have factual texts about communication across cultures. In the following sections I will compare these texts. The topics brought up in these texts say a lot about what the authors and publishers think are important elements of intercultural communication. First I will present the text in *Access 2007* and *2012*, followed by the text in *Worldwide 2012*. The factual text in *Worldwide 2007* is quite different from the others and will therefore be presented last.

Access 2007 and 2012

The factual text in *Access* is the same in both the first and the second editions, except for small differences in the introduction to the text. “The Challenge of Cultural Variety” is made up of five pages with text and illustrations. The first edition provides a textbox at the top of the first page with two definitions of culture. This textbox has been removed in the second edition. The first edition also has a textbox about the accident at Heysel football stadium in 1985, which has been moved to the task pages in the second edition. Except for these minor changes, the text is identical in the two books.

The text can be divided into three different topics. The first part of the text both explains and justifies why the topic of intercultural communication has been given such extensive space in the subject of International English. It starts off by explaining that communication is more than language. Assumptions, values, expectations, feelings, ideas and experiences provide a common platform for us to understand each other. However, it may also lead to misunderstandings. The first paragraph explains how global English has played an important role in the development of our globalized world. As a consequence, a linguistic competence in the English language is no longer enough for accurate communication across cultural borders. Intercultural communication is increasingly important in the English speaking community and speakers need to be aware of both their own culture and the culture of the person they speak with.

The second part introduces a model for communication, which includes a sender, a message and a receiver. According to the text, communication problems may occur at any

point in this chain. Following this description are three examples of communication problems, one for each step of the model. These examples include a Norwegian hinting at an Englishman to take his shoes off inside, a Western advertising company that forgot that Arabs read from right to left so their advertisement had the opposite meaning than what was intended, and finally an American boss who fired his Pakistani employee because of a cultural misunderstanding.

The final part introduces ethnocentrism and cultural relativism. Ethnocentrism is described as “viewing the world as if your own culture (or ethnicity) is the center of the universe from which everything and everyone may be judged” (p. 100 in *Access 2012*). The text also states that ethnocentrism might lead to prejudice, fear and violence. Cultural relativism is described as the opposite of ethnocentrism. According to the text, cultural relativism means that one does not dismiss or condemn other cultures simply because they are different from one’s own. However, the text emphasizes that cultural relativism does not mean to accept others’ values as your own. In addition, the text says that to be able to understand and respect another culture, an understanding of one’s own culture is vital.

Worldwide 2012

“Cross-cultural Communication”, the factual introduction text in *Worldwide 2012* is in many respects quite similar to “The Challenge of Cultural Variety” in *Access*, although this text is longer and more thorough. The text is composed of eight pages of text and photographs. Like in *Access 2007*, this text also has a textbox at the beginning that provides a definition of culture.

The text can be divided into six parts with different topics. At the beginning there is a paragraph explaining how and why culture impacts communication. According to the text, culture is “the collection of instructions that control what we do” (*Worldwide 2012*, p. 121). Although there are visible differences in how we dress and how we eat, it is the “invisible” differences that might cause problems. The text suggests that examining attitudes toward others and improving verbal and non-verbal communication skills will result in more successful intercultural encounters.

Unlike *Access*, this text also introduces the reader to the concept of subcultures. It provides examples of many different subcultures a person can be part of, for example another ethnic group in Norway, school culture, youth culture, and family culture. Usually everyone moves effortlessly between these different subcultures, but, according to the text, problems might arise when these cultures collide. However, most people manage to find a middle

ground. This paragraph might make students more aware of which subcultures they are a part of.

Worldwide 2012 also presents ethnocentrism and cultural relativism. Its definitions of the two concepts are fairly similar to the ones found in *Access*. Ethnocentrism is “the belief that your own culture is superior and better than the cultures of other groups, and every other culture is measured accordingly” (p. 123). Cultural relativism “involves the belief that no culture is superior to another” (p.124). The text also provides examples of both concepts. One of the examples shows how ethnocentrism can cause a complete breakdown in communication. The other example shows how cultural relativism can lead to mutual respect. By acting according to the rules of the local culture, one can easily avoid conflict. However, the text also points out that cultural relativism may come in conflict with basic human rights, and points to the tradition in some cultures of female genital mutilation.

The fourth topic in this text is the communication model that was also found in *Access*. The paragraph introduces the term “noise”, which is the different factors that might create problems in communication. The text especially focuses on the receiver in a communicative situation, which leads us to the fifth part, where different parameters that are important to be aware of in intercultural communication are listed. The parameters are time, space, task-oriented vs. people-oriented cultures, verbal and non-verbal communication and formal or informal cultures. Each parameter is illustrated with an example.

The final part gives some advice on how to handle intercultural communication, and to avoid conflict because of cultural background. It encourages the reader to use a simple and clear language, to be aware of body language and non-verbal signs, to be an active listener, to try to see things from the other person’s perspective, and to avoid controversial topics. The text ends on a positive note by claiming that by following the advice presented in the text, intercultural communication may prove to be hugely rewarding.

Worldwide 2007

The factual text “Cross-Cultural Communication” in *Worldwide 2007* seems, at least at first glance, quite different from the other factual texts. The text, which is ten pages long, consists of 19 short paragraphs. Every paragraph includes a question or a task that the students are supposed to discuss in small groups. Although this text consists of 19 points, it is still possible to find six main themes.

This text does not provide a definition of culture, like two of the other texts. However, the first paragraph asks the students to make a list of everything they associate with the word

“culture” and then look it up in a dictionary. The next three paragraphs introduce different kinds of subcultures. First, there are questions about different cultures within different families, where the students are asked to reflect upon their own experiences with cultural differences in other families that they have visited. Then the students are supposed to discuss cultural differences between different cities in Norway, different regions in Norway, between the Scandinavian countries, between Norway and other European countries, and finally between Norway and other countries outside Europe.

Paragraphs 6 through 10 deal with “invisible” cultural differences that might be a challenge in intercultural communication. The text asks the students to reflect upon whether culture is like a pair of sunglasses that color everything we look at and that we can take off in order to look at the world objectively, or whether it is like a filter we cannot remove. We are then provided with several examples where cultural differences have come in the way for successful communication. The examples include topics like different ways of viewing time, polite phrases like “please” and “thank you”, gift giving, and formal and informal language.

After defining both “values” and “norms”, the next paragraphs state that strong values within western society are for example equality and individual freedom. However, the relative value of these concepts might vary from country to country. According to the text, Scandinavians often value equality over individual freedom, for example through accepting high taxes that can to some extent even out social inequality. In America, on the other hand, it is usually individual freedom that has the highest value, and high taxation is tolerated to a lesser extent because it might interfere with individual rights.

Paragraph 14 deals with the shock that might come when someone moves to another part of the world with a very different culture. The text provides an example of a Norwegian salesman who moves to India and experiences a big culture shock. This example leads us to the last part of the text. In the final five paragraphs we are introduced to several aspects that one should be aware of in intercultural communicative situations. These aspects include ethnocentrism, body language and non-verbal signs, differences in language, values and norms, stereotypes and the role of women, minorities and religion in society.

As we can see, the two *Worldwide* books are more thorough and bring up more aspects of intercultural communication than *Access* in the factual introduction texts. Common topics found in all of the four books are how culture can impact communication, the communication model, ethnocentrism, and cultural relativism. All books also provide examples to illustrate their points. In addition, *Worldwide* deals with values and norms,

culture shock, subcultures and important things to be aware of in an intercultural communicative situation.

4.2.2 Literary texts and factual non-introductory texts³

I have picked out all the texts that are related to intercultural communication in some way. After having read and examined these texts closely, some common topics appeared. These topics have been made into categories, and the texts have been sorted into these. The categories are: “Working abroad”, “Intercultural relationships”, “Table manners”, “Indigenous peoples”, “Traveling abroad”, and “Multicultural societies”. A few of the texts fall under more than one category.

In *Access 2007* there are 14 relevant texts: 6 short stories, 3 poems, 2 excerpts from novels, 2 listening comprehension texts, and 1 factual text. In *Access 2012* there are 13 relevant texts: 5 short stories, 3 poems, 2 excerpts from novels, 2 listening comprehension texts, and 1 factual text. In *Worldwide 2007* there are 12 relevant texts: 7 short stories, 2 poems, 1 listening comprehension text, 1 film, and 1 excerpt from a travel book. In *Worldwide 2012* there are 12 relevant texts: 7 short stories, 1 poem, 2 films, 2 excerpts from novels, and 1 listening comprehension text. As we see, there are about the same number of relevant texts in all the books, although the two *Worldwide* books offer more variety of genres. The first and second editions of the books have some of the same texts, while others have been removed and replaced with new texts in the second edition. *Worldwide* and *Access* have none of the same texts. Table 4.1 show the number of texts in each genre.

³ A list of texts placed in the appropriate category is provided in Appendix 1.

	<i>Access 2007</i>	<i>Access 2012</i>	<i>Worldwide 2007</i>	<i>Worldwide 2012</i>
Short story	6	5	7	7
Poem	3	3	2	1
Novel excerpt	2	2		2
Listening compr. text	2	2	1	1
Factual text (not intro-texts)	1	1		
Excerpt from travel book			1	
Film			1	2

Table 4.1: Number of texts in each genre

Working abroad

Both *Access 2007*, *Access 2012*, and *Worldwide 2012* have texts about intercultural communication in business. In *Worldwide 2012* we find a listening comprehension text called “Blunders in Business”, which first explains and emphasizes why intercultural communicative skills are important in business. Afterwards, it gives several examples of unsuccessful intercultural communication between business partners, between politicians and in advertisements. Both editions of *Access* have a similar text called “Getting it Right in Business”. This text includes examples of intercultural business communication gone wrong and tips for Norwegians who plan a career abroad. In addition, we find one short story and one film about people who go abroad to work, and we are presented with the challenges and frustrations that they face.

Multicultural societies

The biggest category is “Multicultural societies”. In a multicultural society, there will always be a need for intercultural communication so these two concepts are closely linked. The texts in this category reflect how individuals adapt, or in some texts do not adapt, to the new multicultural society around them and how they communicate with people with another cultural background than themselves. Some of the texts are from the perspective of the immigrants, like “Wherever I Hang” or “Little Bee”, while others are written from the perspective of individuals from the majority population, like “Neighbours” or “Salaam Brick Lane”. Some of the texts deal with characters who struggle to find their place in society, like “White Teeth” or “Señor Payroll”, while others show examples of immigrants who are well

integrated, for example “A Successful Immigrant”. What they all have in common is that they reflect on the troubles most immigrants have with how much of their native culture they should take with them to their new country, and how much of the culture in their new homeland they should embrace. Grace Nichols’ poem “Wherever I Hang” is a good example of the internal struggles that immigrants experience when moving to a new country. The poem is about a Caribbean immigrant to England. In the first stanza, she contrasts life in the Caribbean with life in England. The bright colors from her Caribbean home country are replaced with the grey tones of the English winter. When she looks up she does not see the blue sky or the sun, but rather “Lord Nelson high – too high to lie” (*Access 2012*, p. 138), a symbol of British colonialism and repression. After some time, she changes her “calypso ways” (p. 138) to fit into English society. She gets accustomed to British life, but she still misses her home. Her identity is torn because it is so closely linked to her culture and nationality, and now she does not feel like she belongs anywhere. She is divided from her family and ancestors by geography, but they are also “divided to de bone” (p. 138). She feels distanced and disconnected, both from the Caribbean and the English life. At the end of the poem, she has no choice but to conclude that wherever she hangs her “knickers” is her home.

Indigenous peoples

There are also texts about indigenous peoples and their relationship with the majority population. “Butterflies”, for example, is a short story about a young Maori girl in New Zealand. When her teacher asks her to write a story about butterflies, she writes about killing them. Coming from a farmer-family, she sees butterflies as a nuisance because they eat and destroy the cabbage that her family grows. For the Maori girl, the story has a happy ending. Her teacher, on the other hand, is repulsed by the morbidity of the story. In her eyes, the butterflies are “beautiful creatures” (*Access 2012*, p. 106). This story is an excellent illustration of how native cultures might differ from the majority population’s culture. The differences between the little girl and her teacher create a barrier between them, which opens up for misunderstandings. The story shows how our values shape our perception and outlook on the world, and is a great example of how intercultural competence is important not only abroad, but also in our own community. The short story “One of my Best Friends” takes up another topic related to indigenous peoples. Set in a small town in Australia, this short story shows us the prejudice and racism that the native Aboriginal Australians suffer under, through the eyes of a young white boy and his Aboriginal friend Willy. Willy lives with the main character’s family for a while and they spend much time together. The main character

sees all of Willy's positive actions as results of him staying with the main character's family, while him being an Aboriginal Australian explains all his negative actions. This becomes a symbol of how society views the Aboriginals. At the end of the story, the main character experiences something that resembles an epiphany when he says that Willy didn't have a chance "in a world that is dedicated more to charity than equality" (*Worldwide 2012*, p. 98). However, this short epiphany is soon overthrown and he concludes that "Willy was a boong, and always will be" (p. 98).

Intercultural relationships

In intercultural relationships, intercultural competence is really put to the test. In the four books, there are eight texts about intercultural relationships. "The Carpet Engagement" is a short story about an engagement ceremony between British-Guyanese Linda and Nigerian-born Todd. This story illustrates well how different cultural symbols and traditions can collide. For example, there is a situation where the Nigerian elder sprinkles wine all over the new and very expensive Persian carpet Linda's mother has bought, to cheers from the Nigerian family, and despair from the Guyanese family. For the Nigerian family this act is probably an offering to a deity and, consequently, it is highly important and very meaningful. For the Guyanese family, on the other hand, this action has no meaning. All they see is that their new carpet is now stained. The story tries to explain, in a humorous way, how in an intercultural relationship, everyone has to be generous with each other and try to understand each other's differences, and let some issues lie, in order to avoid conflict.

"East is East" is also about intercultural relationships. It is really a movie, but it is presented in both of the *Worldwide* editions in a textual format, through a description of the plot and through parts of the script. It portrays the life of Pakistani George Kahn who is married to British Ella and lives in Salford, Manchester in the early 1970s. The movie depicts, among other things, the relationship between George and Ella and their mutual difficulties in understanding each other's culture and choices. Ella is frustrated about not being able to stop George from circumcising their teenage son. She is unsure of whether or not she should honor her husband's religion and culture or to follow her maternal instincts and prevent her son from hurt. George, on the other hand, doubts both his own migration to England and his decision to marry an English woman. Although Ella has always respected him, her background makes it impossible for her to truly understand him. This text illustrates the difficulties one might have in an intercultural relationship, for example the struggle between your own values and the values of your spouse.

Table manners

There are two texts about table manners and dining etiquette in the books. Since they are published in both the first and second editions of both books, this topic seems important enough to be a separate category. How we eat and how we behave around a dinner table varies much from culture to culture. *Worldwide* has a short story called “The All-American Slurp” in which the main character is a young Chinese immigrant. In the short story, she and her family, the Lins, are in three different dinner parties. The first is a dinner at the Gleasons’ house, an American family, which turns out to be a buffet. The Lins have never seen a standing buffet before and do not understand the concept of not sitting around the dinner table when eating, which results in an awkward moment when they run to the kitchen to get chairs. Some time later, the Lins are going to a fancy restaurant where they are served soup. In China, the proper way of eating soup is to slurp, so the family does exactly that. When the entire restaurant turn their heads towards them to find out where all these rude disturbances come from, the main character is so embarrassed that she escapes to a bathroom for the rest of the dinner. At the end of the story, however, the tables are turned. The Lins host a dinner for their American friends. This time it is the Gleasons who do not understand what is expected of them. They pile way too much food on their plates and they mix dishes that are supposed to be eaten separately. In the final paragraph, the main character and her American friend, Meg, go out for milkshake. When Meg is almost finished with her shake, she slurps loudly through the straw. The ironic twist at the end of the story, that Americans can slurp milkshake, but not soup, shows how arbitrary cultural norms are and how context decides what is appropriate and inappropriate behavior. This story also humorously illustrates how different manners and practices might be received and interpreted by people of different cultural backgrounds.

The story in *Access*, on the other hand, shows the more serious consequences of not being aware of cultural differences, even in informal situations like a family dinner party. *Access* presents “When Rich Came to Sunday Dinner”, which is a novel excerpt about a Chinese-American woman, Waverly Jong, who has invited her Caucasian American fiancée, Rich, to a dinner party in her parents’ home. Rich is unaware of the cultural differences between his family and Waverly’s family, and he keeps unintentionally offending Waverly’s parents during the dinner. He drinks too much wine, he refuses one of the dishes, he pronounces their names wrong, he unintentionally criticizes the food, and he takes one large portion instead of many small ones. These actions during the dinner confirm Mrs. Jong’s

stereotypes and prejudices about Americans, which in turn makes Waverly doubt their relationship.

Traveling abroad

Intercultural competence is obviously important when traveling abroad. There are several texts in the books about people traveling abroad and meeting people with different cultural backgrounds than themselves. “The Song of the Banana Man” is a poem by Evan Jones. The poem is written from the perspective of a Jamaican banana farmer. He has met a white tourist in the market place who has assumed that he is a beggar. The white tourist says “Boy, get some occupation / Be of value to your nation.” (*Access 2012* p. 328). This is clearly an offence to the farmer, who takes great pride in being a “banana man”. The rest of the poem is a response to the tourist, who has definitely misunderstood the banana farmer’s role in his society. The farmer has “ten acres of mountain side / An a dainty-foot donkey that I ride / Four Gros Michel, an four Lacatan / Some coconut trees, and some hills of yam” (p. 328). The poem is humorous, with serious undertones. The moral is that what is considered invaluable in one culture can be of high value in another and that we have to be careful not to judge people based on our own notions of what is valuable work.

“These People”, a short story by David Starkey, tells the story of a group of Americans who travel in India. We are told about their similar, yet distinct, experiences with cultural meetings, culture shock, and intercultural communication. The story shows that everyone reacts differently to the same situations, despite having the same cultural background. However, they all seem to view themselves as superior to the local inhabitants. Yet in this story, it is not only the tourists who are prejudiced and, to some extent, racist. This also goes for the Indian characters. Through the different characters’ thoughts, we see that they are all prejudiced in some way. The Indians, in the minds of the Americans, are “[s]impletons” (*Worldwide 2007*, p. 127), while the Indians think of the Americans as “stingy foreigners” (p. 131).

4.3 Tasks

I have looked at the tasks that are connected to all the relevant texts in the books. These tasks are found in several chapters in each book. I have looked at all mid-reading and post-reading tasks in the relevant texts in all four books, except for those stated in section 3.5.1. The writing assignments at the end of the chapter in *Worldwide 2012* have also been included,

even though they are not connected to a specific text, but are rather about topics from the chapter. All tasks are categorized and counted. Table 4.2 shows how many tasks there are in each category in each book. It also shows the average number of tasks per category based on the numbers in the other columns.

	<i>Access 2007</i>	<i>Access 2012</i>	<i>Worldwide 2007</i>	<i>Worldwide 2012</i>	Average number of tasks per book
Reflecting on how culture affects communication	22	18	23	29	23
Reflecting on own culture and/or comparing cultures	12	17	6	9	11
Reflecting on, discussing or sharing opinions about a non-IC topic	37	36	51	63	46.75
Sharing or reflecting on own experiences	2	2	9	5	4.5
Others' experiences.	16	14	17	8	13.75
Text comprehension	102	106	103	136	111.75

Table 4.2: Number of tasks in each category

This diagram shows that the number of tasks in each category is quite similar in all the four books, aside from a few exceptions. This probably means that the publishers have the same view of what types of tasks are important and relevant. The category with the highest number of tasks in all four books is “Text comprehension”, with an average of 111.75 tasks per book, which is over twice as many as in the second largest category. As mentioned before, these questions are usually about plot, characters, and setting in the text in question. In *Worldwide 2007* and *2012*, these questions are post-reading tasks under the heading “Reading”. In *Access 2007*, they are also post-reading tasks, called “Understanding the text”, while in *Access 2012*, these questions are mostly mid-reading tasks called “Spot Check”.

The second largest category is “Reflecting on, discussing or sharing opinions about a non-intercultural communication topic”. This category has an average of 46.75 tasks per book. This is over twice as many tasks as in the third largest category, which is “Reflecting on how culture affects communication”.

The tasks that have to do with culture and experiences are fairly few in numbers. “Reflecting on how culture affects communication” has an average of 23 tasks per book. We see that there is a small, but noticeable difference between *Access 2012* and the other books,

since *Access 2012* is the only book that has less than 20 tasks in this category. Since a large amount of these tasks are printed in the chapters about intercultural communication, it would seem likely that there were many such tasks in these chapters. A possible explanation for the relatively low amount of this type of tasks could be that they are considered quite difficult and demanding for the students, and therefore there are less of them than the simpler tasks in “Text comprehension”. “Reflecting on own culture and/or comparing cultures” has an average of 11 tasks per book, which is the second lowest amount in this study. *Access 2012* stands out as the book with the largest amount of tasks in this category, compensating for the low amount in the previous category.

“Others’ experiences” has an average of 13.75 tasks per book, and we see a small decrease in the amount of tasks in the two second editions, which could indicate that the publishers no longer see this type of task as important.

The category with the lowest average number of tasks per book is “Sharing or reflecting on own experiences” with only 4.5 tasks per book.

As we see from these numbers, the categories with the highest amount of tasks are those categories that do not necessarily have to do with intercultural communication. These findings will be discussed further in Chapter 6.

4.4 Written examinations

I have chosen to look at the exams that were given between May 2008 and May 2012, since these are the exams that might have influenced the textbooks that were published in the fall of 2012. In this period, there have been nine written examinations and in eight of these, the competence aim “reflect on how cultural differences and dissimilar value systems can affect communication” (Utdanningsdirektoratet, 2006) has been tested. In total, there are 11 tasks about cultural differences, dissimilar value systems and intercultural communication. The tasks often combine this competence aim with other aims from the curriculum, which suggests that intercultural communication is one of the most central aims in this course. The exams are usually divided into two parts. The first part usually consists of one or two short-answer tasks that the students are required to answer. Of the 11 relevant tasks for this study, three of them are non-elective tasks. The second part of the exam usually consists of four long-answer tasks. The student picks out one of the tasks to answer. There are eight of these elective long-answer tasks that are relevant for the present thesis. Most of the tasks are

connected to a literary or factual text that the student should use as a starting point when answering the task.

4.4.1 Working or volunteering abroad

Three of the tasks are about various aspects of working or volunteering abroad. One of the tasks, from the examination from May 2010, is about working as a volunteer abroad. The students are supposed to discuss what challenges they might face and the benefits they would gain from working as a volunteer abroad. In a task from November 2010, the examination asks the students to write a short story about the importance of cross-cultural awareness. Afterwards they are supposed to write a paragraph explaining how the story illustrates this. Provided in the task, are two examples of intercultural communication failures from American business life. The final task, found in the examination from May 2012, is about a female American journalist who talks about being attacked and sexually assaulted while covering a demonstration in Cairo. The students are supposed to discuss how cultural differences can interfere with the global media's attempt to report news freely.

4.4.2 Education abroad

Of the 11 tasks, there are two tasks about education abroad. In the first examination that was given, in May 2008, there is a non-elective short-answer task about 17-year-old Marion from Great Britain who is an exchange student in Mexico. First, the text exemplifies culture shock by describing Marion's negative experiences in Mexico, and how the clash of cultures eventually made her want to go back home. The students are supposed to draw on Marion's experiences and write a short text for an information folder for exchange students. The text is supposed to include challenges that students may face abroad, and helpful advice on how to handle them. In the other task, from November 2009, the students are asked to imagine that they are planning to study abroad for a year. The task provides a list of questions that the students are supposed to consider, including what kind of intercultural challenges that they expect to encounter.

4.4.3 Adapting to a new society

There are four tasks about adapting to a new society. The first task, from June 2009, the students are asked to identify cultural differences that are mentioned in the short story that is provided in the examination pamphlet. The short story is about a young immigrant to

America, who is spiteful and suspicious of his new society. Then the students are supposed to reflect on how different cultural values affect relations and communication between people anywhere in the world. The task in the examination from May 2011 is also about a young immigrant to the US. The task asks the students to discuss how the main character's experiences with her new society reflect the immigrant experience in general. In a task from November 2010, there is an excerpt from a novel. The excerpt focuses on cultural differences between China and England demonstrated through grammatical differences in the Chinese and the English language. The students are asked to write one paragraph explaining the cultural difference that the text excerpt illustrates. The final task in this category is from the examination from May 2011. The task is about two people who travel in India and their very different perceptions of this country and the cultural differences they experience. The students are supposed to look at underlined phrases from the text and comment on what they reveal about one of the travelers' attitudes to the country he is visiting.

4.4.4 Text or film from the course

In a task from May 2010, the students are supposed to write about a text they have read or a movie that they have seen in their International English class throughout the year. They should choose two or three of the literary works or films and discuss what they have taught them about cultural differences and different value systems, and how helpful the texts and films were in broadening their own perspectives on the issue.

4.4.5 Norwegian culture

There is also one task, from May 2011, about Norwegian culture. Here, the students are supposed to read through a short text about Norway from a book on intercultural competence that provides information about attitudes, beliefs and behavior in different countries. The students are supposed to discuss whether the information provided will make it easier for a foreign visitor to communicate with Norwegians. The text explains that Norwegians value punctuality, have a tendency to speak little and consequently be difficult to get to know, and finally that Norwegians do not like emotional outbursts and confrontations, but rather prefer consensus and non-confrontation.

4.5 Summary of chapter

In this chapter, I have presented the primary sources for this study. I have found that there are a few topics that recur in all the factual introductory texts in all four books. These topics are culture's impact on communication, the communication model, ethnocentrism and cultural relativism. In addition, *Worldwide* brings up topics like values and norms, culture shock, subcultures, and important things to be aware of in an intercultural communicative situation.

The non-introductory factual texts and the literary texts have been put into categories according to the topics that they bring up. These topics are "Working abroad", "Intercultural relationships", "Table manners", "Indigenous peoples", "Traveling abroad", and "Multicultural societies". The largest of these categories is "Multicultural societies".

All tasks in the chapters about intercultural communication have been coded and put into categories according to content. The largest category is "Text comprehension", while the categories dealing with culture are relatively small.

The tasks in the nine written examinations that have been given in International English have all been coded, and the tasks can be put into the categories "Working or volunteering abroad", "Education abroad", "Adapting to a new society", "Texts or films from the course", and "Norwegian culture".

5 Analysis of primary sources

The present chapter is an analysis of the primary sources presented in Chapter 4. Section 5.1 analyzes how the examinations have influenced the textbook publishers' understanding of intercultural communication. Section 5.2 provides theoretical analyses of selected texts and tasks. The analyses are meant to provide an understanding of how the textbooks can be used to develop intercultural competence.

5.1 How have the examinations influenced the publishers' understanding of intercultural communication?

This section presents evidence of washback that is found in the second editions of the textbooks. The present study investigates washback to find out how the examinations have influenced the textbook publishers' understanding of intercultural communication.

This thesis, as mentioned before, only looks at the washback effect of the examination tasks that test the competence aim "reflect on how cultural differences and dissimilar value systems can affect communication" (Utdanningsdirektoratet, 2006).

5.1.1 Business

In the examination from November 2010, there is a task that says:

3d)

In today's global community you will have to be even more aware of how you behave when you meet people from other cultures. This is called cross-cultural awareness. The two examples below illustrate what happens when people are not aware of cultural differences.

Example 1:

An American oil rig supervisor in Indonesia wanted an employee to take a boat to shore. The employee was slow and did not understand the American too well. The American supervisor became irritated and started to shout at the employee. But in Indonesia it is not culturally acceptable to berate people in public and a mob of outraged workers chased the supervisor with axes.

Example 2:

An American businessman refused an offer of a cup of coffee from a Saudi businessman. Such a rejection is considered very rude and the business negotiations therefore stalled.

Write a short story in which the main character, a Norwegian called Trond or Trine, learns about the importance of cross-cultural awareness when communicating with people from other cultures. Then, write a separate paragraph in which you explain how your story illustrates the importance of cross-cultural awareness for Norwegians (Utdanningsdirektoratet, 2008-12).

In *Worldwide 2012*, we find the listening comprehension text called “Blunders in Business”, which deals with intercultural business situations where communication has gone wrong because the participants have broken cultural norms and practices. The text provides real examples of communication breakdown in business, politics, and PR. These situations have caused a breakdown in communication because one of the participants has not understood the cultural norms, values or beliefs of the other culture, or because non-verbal signs or body language have different meanings in the different cultures. These examples are very similar to the examples provided in task 3d) from the examination in November 2010. This indicates that the publishers have used this task as inspiration for a new text in the new edition of the book. However, the tasks connected to “Blunders in Business” are not at all similar to the exam task. In the examination, the students are supposed to write a short story where they illustrate that intercultural awareness is important. In *Worldwide 2012*, the students are supposed to listen for specific information and select the correct answer from a multiple-choice test. The other task is to discuss which culture should be the norm for communication in settings where there are members of several different cultures present.

The exam task from November 2010 can also have influenced the new edition of *Access*. In both editions of *Access* we find a text called “Getting it Right in Business”. In the exam task the students are supposed to write a short story about a Norwegian who learns the value of intercultural awareness. In the new edition of *Access*, the task section related to this text has a larger focus on Norway, Norwegians, and aspects of Norwegian culture than the edition from 2007. In connection to “Getting it Right in Business” there are two tasks that look very much the same as the exam task from November 2010. The tasks say:

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- a) Write a formal text on the importance of intercultural competence for Norwegian business people.
- b) Write a text about the incorrect behaviour of a Norwegian abroad. Choose your genre. For example, it could be a newspaper article, letter to the editor or short story (*Access 2012*, p. 244).

Task 7a is similar to the last part of the exam task, which says that the students have to write a factual paragraph explaining how their story about Norwegian Trond or Trine illustrates the

importance of intercultural awareness. In the task in *Access 2012*, Trond and Trine have been replaced with Norwegian businessmen. Task 7b is very similar to the task in the examination. In the exam task the students were supposed to write a short story about a Norwegian who learns the value of intercultural awareness. In this task, they are supposed to write about the incorrect behavior of a Norwegian abroad. The publishers have decided that the students can choose the genre of their text themselves, but short story is listed as a suggestion. Although it is not exactly the same task, they are so similar that it is natural to assume that the publishers have been inspired by the exam task when making task 7 in the new edition of *Access*.

5.1.2 Volunteer abroad

In the examination from May 2010, there is a task that tests three of the competence aims in the curriculum. On the information page at the beginning of the examination pamphlet it says that a good answer to this task tests that the student can discuss international employment options, reflect on how cultural differences and dissimilar value systems can affect communication, and that they can discuss a topic related to international and global challenges. The task says:

Answer the question below using [the following text] to help you get started.

Volunteer Abroad

Ever get the feeling that you have a higher calling? You know... That you have a special purpose on this earth? You're not interested in the corporate world, SUV's or IPO's. In fact, if you had the chance, you would surely save the world... Well maybe not the world, but some small part of it. Volunteering abroad is one way to make a difference. Volunteering abroad is not for everyone, so before you sign up for the Peace Corps or another similar program there are a few things you should consider.

Write a text in which you discuss what challenges you might face and benefits you might gain from working as a volunteer abroad (Utdanningsdirektoratet, 2008-12).

In the first edition of *Access* there is no mention of volunteer work, neither in the chapter about intercultural communication nor in the chapter about working abroad. However, in *Access 2012* the publishers have added a new short story called "The Volunteer". This is printed in the chapter called "A World of Opportunities", which is about studying and working abroad. Since this text was not part of the first edition of the book, there is reason to assume that this text is a result of washback from the examination given in May 2010. The short story is about Carrie, a young Western woman who works as a volunteer at a shelter for rescued children in India. She experiences both culture shock and language problems, but

also a feeling of being needed, which makes up for the difficulties she is facing. This short story illustrates the same things as the task in the exam does. The main character wanted to make a difference, just like the text in the task suggests. However, she becomes frustrated because of all the challenges she is facing, and it is obvious that she has not thought this through before she signed up for the work. The exam task asks the students for challenges and benefits of working abroad as a volunteer and this story illustrates that well. Through Carrie's work at the shelter, the reader is presented with both difficult aspects of working in a country where you are not familiar with the language and the culture, but it also shows that you can form close relationships and make a difference in another person's life despite the challenges.

5.1.3 Education and employment abroad

Many of the relevant tasks in the examinations have to do with either studying or working abroad. These tasks combine the two competence aims “reflect on how cultural differences and dissimilar value systems can affect communication” (Utdanningsdirektoratet, 2006) and “locate, elaborate on and discuss international educational options and employment options” (Utdanningsdirektoratet, 2006). In the two chapters about education abroad and working abroad in *Access 2007*, there is hardly any mention of how important it is to be intercultural competent. The only exception is the text “Getting it Right in Business”. However, in the second edition, where these two chapters have become one chapter, intercultural competence and cultural awareness is a recurring topic throughout the whole chapter. In the factual introduction text “Focus: Education and Work – International Perspectives” aspects of intercultural competence are emphasized and it highlights why this is important. For example, the text says that “[learning] about a different culture from the inside, and looking at your culture from the outside, can make you more tolerant and aware of the differences between people” (*Access 2012*, p. 213). The text also emphasizes that the “more cultural awareness you have, (...) the more capable you will be in the international workplace, and this will increase your chances in a competitive job market” (*Access 2012*, pp. 213-14). This larger focus on intercultural communication in international education and employment in the textbooks is most likely a result of the large focus on these things in the examinations.

5.1.4 *A Concise Chinese-English Dictionary for Lovers*

This is probably the clearest evidence of washback in the textbooks. In the examination from November 2010, there is a task with an excerpt from the novel *A Concise Chinese-English Dictionary for Lovers*. In the examination, the students are supposed to explain what cultural difference Ms. Zhuang, the main character, is wondering about in the excerpt. This task is put under the category “Adapting to a new society” in the present study, and the task focuses on cultural differences between China and England demonstrated through grammatical differences in the Chinese and the English language. In *Worldwide 2012*, we find an excerpt from the same novel. This text was not printed in the first edition of the book and can therefore indicate that the publishers have been influenced by the examination. In *Worldwide 2012*, the students are asked to reflect upon whether the language barrier or the cultural divide is the hardest for a Chinese immigrant to Britain. In addition, several of the tasks focus on how language is affected by culture, through formality and word choice, which is the same as the focus in the examination task.

5.2 Theoretical analysis of texts and tasks

This section analyzes selected texts and tasks in light of the theory presented in Chapter 2. In the following sections, I will take four different texts and analyze them according to Humphrey’s (2002) approaches to intercultural communication in order to show how they can be used to develop students’ intercultural competence. I will also look at selected tasks that are printed in relation to these texts and find out what kinds of approaches these tasks promote. This is important to understand better how the publishers want the students to work in order to develop greater intercultural competence. At the end, I will comment briefly on a few other tasks as well, because they promote interesting ways of working with intercultural communication.

5.2.1 When Rich Came to Sunday Dinner – A cultural criticality approach

The novel excerpt “When Rich Came to Sunday Dinner”, published in both *Access* books, is supposed to illustrate ethnocentrism and cultural norms. The plot, as we saw in section 4.2.2, revolves around a dinner party. The characters are a Chinese American family and their future son-in-law, Rich, who is a Caucasian American. The main conflict in the story is between Rich and his mother-in-law, Mrs. Jong.

With this story, the publishers have thought along the lines of Humphrey's (2002) cultural criticality approach to teaching intercultural communication. The cultural criticality approach focuses on critical and vital differences that can be sources of communication breakdown. Suitable methods are for example exemplification and illustration of culture-specific differences. This story illustrates many such differences, for example different levels of formality and different views on alcohol. These differences become a barrier that the characters need to break in order for the communication to be effective.

Mrs. Jong does not seem to have any of the aspects that Deardorff (2011) includes in her pyramid model of intercultural competence. At the bottom of the pyramid, we find attitudes like respect, openness and curiosity. Mrs. Jong shows no respect for her son-in-law and his American culture, she is not open to his culture, she clearly judges him, and she does not show any sign of tolerance for his lack of knowledge of her culture. Since attitudes form the foundation on which further development of skills and knowledge is built, successful intercultural communication is hindered already here. Rich, on the other hand, seems to have the necessary attitudes that are needed as a basis for successful communication. He is open, curious and seems to respect the Chinese culture. However, he has not got the knowledge and skills that are needed to reach the higher levels of the pyramid. He does not seem to be culturally aware and he shows no understanding of how culture shapes human beings. He also does not show any apparent skills in observing others or interpreting the situation that he is in. Because the characters are at such a low level of the pyramid, they cannot expect to communicate successfully.

Through the examples provided in this story, students might understand what happens when you are not being mindful in intercultural encounters. The plot of "When Rich Came to Sunday Dinner" shows how prejudice and ethnocentric behavior have a negative impact on communication. In our multicultural society, it is not unreasonable to think that the students could be in a similar situation in the future and it is important for them to be aware of this. The story can also make students sensitive to differences created by culture. The differences that are presented in this text are all caused by their cultural backgrounds, and hopefully the students understand that they, in contrast to the characters, need to be mindful of these differences in order to communicate effectively and successfully.

Task

The text excerpt is an example of the cultural criticality approach to intercultural communication. Task 2b, however, says:

(...) 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 that he did wrong as he talks. Feel free to ask Rich questions; for example "You didn't call her parents by their first name, did you?" (Access 2012, p. 130)

Role-playing is a good example of the experiential learning approach (Humphrey, 2002). If we put this task into the experiential learning cycle, the novel excerpt is the concrete experience. Even though the students do not actually experience the situation themselves, they experience it through the characters in the story. In this particular story, they are provided with an intercultural communicative encounter that goes wrong. If they were to experience a similar situation themselves, they would probably not want it to end in the same way as it does in the story. The reflective observation stage of the cycle is, in this task, writing the script for the play. When writing the script, the students are forced to reflect upon the different situations and what went wrong in each of them. They will have to think about how the characters behaved, and how they should have behaved in order to avoid conflict. This can form generalizations that the students can use in future situations. In this case, the future situation is the performance of the role-play. The goal of the task is that they will also, consciously or subconsciously, be able to use these generalizations in future, real-life intercultural communicative encounters. Witte (2011) questions whether skills in intercultural communication are possible to learn in the classroom. However, this task is an example of intercultural learning within the framework of a traditional classroom-setting. Nevertheless, the Council of Europe (2013) points out the importance of a debriefing in the class after role-playing situations. Discussing their experiences with the role-play afterwards will help them reflect on the experience. The elements that should be discussed are what was difficult, easy, strange, or life-like, whether or not they were able to imagine the norms of their assigned new culture, and whether or not the characters were genuine or stereotypical. This type of discussion can help develop attitudes of openness and respect as well as a willingness to empathize. This aspect is not part of the task in the textbook, and consequently an important part is missing.

5.2.2 The Song of the Banana Man – An “emic” and “etic” approach

The poem “The Song of the Banana Man” is published in both *Access* books. The poem originally has seven stanzas, but the publishers have decided to only print the first two stanzas in *Access*. As we saw in chapter 4.2.2, the poem is about a Jamaican banana farmer who encounters a Western tourist. The tourist automatically assumes that the banana man is a beggar and that he is not a benefit to his country. This poem is an example of an emic/etic approach to developing intercultural competence.

In the first stanza, we learn about the white man’s culture. Through his condescending comments about the banana man, the reader is actually told quite a lot about both his culture and his personality. He clearly does not see farming as a worthwhile occupation. This implies that he values industrialized or information-based occupations over agricultural, which are also more common in the Western world. It is also clear that he is not mindful about cultural differences, since he assumes that his own values apply everywhere. In the second stanza, we see the banana man’s culture through his eyes. In his culture, on the other hand, farming is a proud profession that is absolutely of value to his country. By viewing these two cultures from the inside, we are provided with an emic way of studying culture. The aim of an emic study is to understand the culture in the same way as the members of the culture understand it (Humphrey, 2002). In this poem, we especially get a good insight into the banana man’s culture, and we discover through him, what is considered valuable in his culture.

The poem can also be used to analyze the cultures in an etic way. Although the poem does not specifically compare the two cultures, the students can use the poem to learn about differences in values. One of the purposes of an etic approach to studying culture is to see how a cultural dimension varies from culture to culture. The dimension that is “studied” in this poem is occupation. The white man clearly does not approve of farming and agriculture as an occupation, while the banana man is very proud of his job, his property and his possessions.

Humphrey (2002) and Gudykunst and Matsumoto (1996) claim that in order to develop a good understanding of culture, a combination of emic and etic perspectives is important. This poem provides a way of doing this, since we are provided with insights from two different cultures that we can set up against each other.

Tasks

“The Song of the Banana Man” is not published in the chapter about intercultural communication, so the tasks are naturally not focused so much upon that. However, a few of the tasks focus on the same things as those that were discussed in the previous paragraphs, namely differences in value.

- 1a What is the attitude of the tourist to the banana man in the first stanza?
- 1c What does the banana man feel about his own situation?
- 2a What do you think Evan Jones is saying in this poem? (*Access 2007*, p. 58)

In the first two tasks, the students have to reflect upon the differences between the banana man and the tourist, and they might come to understand that what is not considered valuable in one culture can be very valuable in another. Differences in values can, as we have seen in earlier chapters, lead to a breakdown in communication if we are not mindful. In this poem, however, instead of breaking up the conversation the banana man explains to the tourist that his occupation, contrary to the tourist’s belief, is in fact very valuable. It seems like the banana man is much more aware of the differences between them than the tourist is. This provides the students with an example of intercultural competence. The tourist, on the other hand, is an example of how intercultural communication should not be performed.

The final task can of course have many different answers, depending on how the poem is presented to the students by the teacher and on what other themes they have worked with lately. Related to the topic of this thesis, this task can teach the students that they should not judge people based on their own cultural values, because they might not apply in the other person’s culture.

5.2.3 Human Family – A dynamic, process approach

The poem “Human Family” by Maya Angelou is printed in both *Worldwide* books and it consists of 11 stanzas. This poem is an example of a dynamic view of culture, like we see in the dynamic, process approach.

Maya Angelou says that no two people are exactly the same. We might have different skin colors, live life in different ways, or have different personalities. She says that even identical twins are different, and that couples that sleep in the same bed have different thoughts as they lie side by side. Angelou has “sailed upon the seven seas / and stopped in every land” (*Worldwide 2012*, p. 119). Still, she has not found any two people who are

exactly the same. Through this poem, the reader can infer that although people within the same culture might seem similar from the outside, they are not the same. This is what the dynamic, process approach urges us to remember. “Human Family” talks about people and humanity in general, but we can still use the poem to teach and learn something about cultures. The poem says that humanity is made up of billions of people who are all unique. No one is exactly the same as someone else. This is what the dynamic, process approach seeks to teach about culture because every culture consists of a group of individuals, and every individual brings something unique to the table. Just as we cannot see humanity as one large homogeneous entity, we cannot see culture as a monolithic substance. Culture cannot be reduced to a small set of characteristics because within a culture there is so much diversity.

The poem can also teach students a valuable lesson that they should remember in intercultural communicative situations. Despite the differences between us and between our cultures, all the individuals in the “human family” are more alike than they are unlike. We all “love”, “lose”, “weep”, “laugh” and “moan” (p. 119). We are all born and we will all die. Angelou says that “In minor ways we differ / in major we’re the same” (p. 119). This is a lesson that the students should remember in intercultural situations. Although the other person has a very different culture than themselves, he or she is still a human being with feelings and emotions just like themselves. If they remember this, in addition to being mindful of how their own culture affects them, intercultural communication might not seem that different from any other form of communication.

Tasks

Most of the tasks that the publishers have decided to print with this poem are comprehension tasks that fit into the category “Text comprehension”. However, there are two tasks that I would like to comment on. Tasks 1e and 1g ask:

- e) When discussing differences and similarities, it is natural to think in terms of “them” and “us”. What is Maya Angelou’s response to this way of thinking?
- g) This poem introduces a chapter about cultural differences and communication. Does this give the message of this poem an added meaning? (*Worldwide 2012*, p.120).

Task 1e challenges several of Humphrey’s approaches to teaching intercultural communication because innate in these approaches lies the thought that we can divide people into different groups and compare them to each other. As the task points out, Angelou does not seem to think that this is a good way of viewing people. Instead she urges us to view

humanity as one big family consisting of billions of separate individuals, because that might make communication easier. However, as teachers and learners, we cannot dismiss the fact that culture is a valid thing and that it affects us in almost everything we do. Still, this task provides the students with a different perspective than the other texts in the book and it is reasonable to think that the publishers have included this text in the chapter so that the students can keep in the back of their minds that deep down, people are very similar even though we belong to different cultures. This is probably also why the poem is printed as the introduction to the chapter about intercultural communication, as we see in task 1g.

5.2.4 The All-American Slurp – An experiential learning approach

The short story “The All-American Slurp” is published in both *Worldwide* books. The story is about a young Chinese girl who has immigrated to America with her family. In the story, they experience three different dinner parties where different cultural norms make it difficult for the characters to understand what is appropriate and inappropriate behavior. This text is an excellent example of the experiential learning approach to intercultural communication.

The narrator and main character in the story is a young girl, probably about the same age as the students for which the textbook is written. The fact that the character is about their own age might make the students relate more easily to her than to many other characters in the books. Throughout the story, the narrator experiences embarrassing and painful situations. The clothes that her mother has bought for her are very different than what most American teenagers wear, which makes her stand out among the others. Most teenagers want to fit in at school and the students who read the story could easily imagine what it must feel like to be in that situation. In experiential learning, it is important to actually experience intercultural communicative situations. This might not be so easy to do in a classroom situation, but the students can experience these kinds of situations by empathizing with the characters in the stories that they read. Although Humphrey (2002) says that it is not sufficient to read about cultures to understand them, reading about specific intercultural situations through a character and experiencing their thoughts, emotions and feelings is different. As we saw in Chapter 2, experiences that lead to more intercultural competence can be both real and imagined (Council of Europe, 2013). Through the plots in the texts, the students are confronted with new and unknown situations and they can feel the insecurity and fear that the characters experience, from the safety of the classroom.

In experiential learning it is also important to learn from and with people with another cultural background (Humphrey, 2002). Most of the students who read this text in *Worldwide* probably have a cultural background that is similar to Meg's, the narrator's American friend. Through the relationship between the narrator and Meg, the students can see in what ways these two cultures are similar and different. In most of the situations, it is the narrator and her family who stand out, but near the end of the story it is the American family who do not understand how to behave appropriately. For the narrator, it is a relief that she is not the only one who feels insecure in these situations. This can teach the reader that it is not always our own culture that is the reference point. Sometimes it is something completely different than our own norms that is appropriate, and we need to be mindful and use our skills in listening, observing, and interpreting to make sure that we do not offend the other person (Deardorff, 2011). Hopefully, understanding that they can make cultural mistakes too, they might be more open to others' failure to understand cultural norms in future intercultural situations.

Both the narrator and her family, and Meg and her family seem to understand that their differences are based on cultural background. They show cultural awareness in that they understand that the other characters' actions are not done to offend, but because they do not know the cultural norms. The American family shows that they understand this when they casually explain that at standing buffet dinners you do not need chairs around the table. The Lins, the Chinese family, show that they have knowledge of how culture affects us when the American family breaks the codes of the Chinese cultural norms at their dinner party. The narrator thinks that "the Gleasons [are] not used to Chinese ways, and they [are] just coping the best they [can]" (*Worldwide 2007*, p. 113). This shows that the narrator knows that cultural norms vary to a great extent. All the characters in "The All-American Slurp" show that they are willing to go beyond their own comfort zones to get to know each other. This is a sign of respect, openness and curiosity, which are important attitudes in intercultural competence. They also show that they have some knowledge about how culture affects us, but maybe not so much culture-specific knowledge. However, they have the skills necessary to adapt to the culture they are trying to fit into in the different situations. When they make cultural mistakes, they quickly become aware of it, and they try to change their ways so that they do not offend the others. Since they have the right attitudes, skills and knowledge they reach the desired internal outcome that Deardorff (2011) points out as necessary to be interculturally competent. However, they have not yet reached the desired external outcome because they do not quite manage to behave effectively and appropriately in all situations.

Task

Many of the tasks connected to “The All-American Slurp” are text comprehension tasks. Although these tasks in themselves do not open up for too much reflection, they are important in making the students understand the text properly. When they have understood the text, they can start reflecting on the deeper questions.

There are quite a few experiential learning tasks connected to this text as well. Task 4b asks the following:

Have you experienced culture shock yourself? Or perhaps you have heard about someone who went through it? Imagine that you are abroad and that you have just realized that what has happened, actually was culture shock. Write an e-mail to a friend and explain what happened. Finish off by reflecting on what this has taught you (*Worldwide 2007*, p.114).

The experiential learning approach can clearly apply to this task. Here, the students have to reflect upon an incident that they have experienced. Then they have to reflect upon what went wrong in the experience through sharing it with a friend. According to the Council of Europe (2013) it is important to have a debriefing discussion after an experience in order to reflect upon the experience and share difficulties and challenges with others. In this task, writing the e-mail could function as the debriefing because the students have to reflect on and share the experience when writing. They would have to ask themselves questions like “what went wrong in this situation? Could I have done something differently to get another result? What kind of cultural differences caused the culture shock?” Hopefully, these reflections will lead to the formation of a theory in the minds of the students, which can function as guidelines in similar situations in the future when they experience culture shock. It might also make them more prepared for cultural differences, which could make culture shocks seem less frightening.

5.2.5 Miscellaneous tasks

Task 3e, p. 103 in *Access 2012*

Task 3e on p. 103 in *Access 2012* is about challenging stereotypes and preconceptions. The task says:

The old joke below plays on typical country stereotypes. Imagine that you are planning to study in the United States, Australia or the United Kingdom. What preconceptions do you have of the people and the country you are going to? Make a list and then share it with the whole class. Is it fair to think in such stereotypes?

Heaven is where the cooks are French, the police are British, the mechanics are German, the lovers are Italian and everything is organized by the Swiss.
Hell is where the cooks are British, the police are German, the mechanics are French, the lovers are Swiss, and everything is organized by the Italians. (*Access 2012*, p. 103)

The task challenges the students to reflect on the stereotypes they have of different nationalities. Then they have to reflect on whether or not it is fair to have such stereotypes. This task fits right in to Humphrey's (2002) dynamic, process approach. In this approach to intercultural communication, we cannot think of culture as a static, monolithic entity. The approach seeks to avoid simplistic explanations of culture based on nationality or ethnicity, and tries to recognize diversity within cultures. In this approach, stereotyping is a negative way of approaching cultures. Through stereotypes, we attribute characteristics to groups of people that might only apply to a small part of the group or that are widely exaggerated. In intercultural communicative situations, our stereotypes might come in the way of getting to know individuals. In a sense, it is almost like we dehumanize the other individual, because we have preconceptions about how that person is based on the characteristics of the group that he or she belongs to. Since we do not know other cultures as well as we know our own, we easily think that all members of a culture are similar and that a culture can be described with only a small set of characteristics. Through this task, the publishers want the students to learn that there is more to a nationality than simplistic stereotypes. Although it is difficult to remove all forms of stereotypes, being aware of how our stereotypes affect us can help us expand our interpretation of individuals and help us see the complexity of a culture (Humphrey, 2002).

Task 5 p. 121 in *Worldwide 2007*

This task is printed in connection to the short story "The Carpet Engagement". The task asks, "Do you know any cross-cultural couples? What questions would you like to ask them? Conduct an interview and write an article about cross-cultural families" (*Worldwide 2007*, p. 121).

According to Humphrey (2002), the ethnographic interview is an emic approach to learning about culture and intercultural communication. The ethnographic interview provides the interviewer with a method of understanding cultures from the inside. Humphrey suggests that after having asked an initial question, the interviewer should base the subsequent questions on the interviewees' responses so as not to lead the interview in a specific direction or ask questions to get the responses that the interviewer wishes for. The interviewees

themselves should instead lead the interview. This method requires very good listening skills of the interviewer, or in this case the student, since the questions should be more like a regular conversation than an interview. The interviewer should not have an agenda, but only see where the conversation leads.

The task in *Worldwide* provides the student with many learning possibilities. In addition to practicing their skills in listening, speaking and writing, the tasks might also teach them a lot about cultures and communication across cultures. Since they are supposed to interview real people, they actually get valuable insights into how other people live their lives. The task is supposed to be done after having read the short story “The Carpet Engagement”. The story is about the engagement ceremony of a young cross-cultural couple. The story provides the students with an example of how cultural traditions, such as ceremonies, can differ from culture to culture. This task, on the other hand, might give insight into more everyday challenges in cross-cultural relationships. Depending on the questions that the students pose, they might gain insights into how values, norms, and beliefs affect everyday life in cross-cultural relationships and families. Elements that they take for granted in their own everyday life, such as how things are done, what has priority, gender-roles, money managing, parenting, boundaries, and religion, might be a challenge in relationships where the individuals have different cultural backgrounds that affect them and the decisions that they make. First and foremost, this task can give students greater insight into the specific cultures that their interviewees belong to. The task can also provide them with new perspectives on familiar aspects. The combination of more awareness of their own culture and new culture-specific information about another culture is likely to develop their intercultural competence.

Task 3c, p. 103 in *Access 2012*

On the tasks pages after the factual introduction text in *Access 2012*, there is a task where the students are asked to compare the Norwegian and the American culture. The task says:

Write a list of interests, values and customs that you think are typically Norwegian. Then make a similar list of things you think of as typically American. Compare your lists with another group's. Then discuss what elements in the two lists might lead to cultural misunderstandings between Norwegians and Americans. (*Access 2012*, p. 103)

This task is put in the category “Reflect on own culture and/or compare cultures” in this study. The aim of the task is to make students more aware of cultural differences and how

these can affect communication. Comparing one culture with another is clearly an etic approach to understanding cultures. As we saw in section 2.6.2, the etic approach to intercultural communication is based on comparing two or more cultures from an outside perspective. The aim of this approach is to find similarities and differences between cultures, which can help predict behavior. However, I have two concerns about this task. A task like this demands knowledge and understanding of the cultural aspects that affect communication. In this task, the publishers have probably intended for the students to use the information provided in the factual introduction text. However, this text only provides a narrow understanding of all the aspects of culture that might affect intercultural communication. For the task to be useful for predicting behavior, the students need to know more about which aspects actually affect communication than the information provided in the text. My other concern with this task is that conducting a cross-cultural comparison requires in-depth knowledge of the cultures under study. Students in International English probably do not have sufficient knowledge of American interests, values, and customs to be able to conduct a proper analysis. Therefore I worry that they might rely on stereotypes of American culture. A task like this might actually enhance these stereotypes rather than providing the students with useful information to help them in an intercultural encounter. At best, the task can lead to a very shallow understanding of the cultural differences between Americans and Norwegians.

5.3 Final remarks

Although we see examples of different approaches to intercultural communication in the texts that have been analyzed in the present chapter, most of the texts in the four books have characteristics from the cultural criticality approach. Many texts present cultural differences between members of different cultures, where the differences create conflicts or misunderstandings between the characters. The conflicts make barriers that they have to see past in order to successfully communicate with each other. Conflicts or misunderstandings between cultures are efficient methods of illustrating intercultural communication. In the texts that the publishers have chosen for their books, the conflict or misunderstanding is usually easy to isolate and the students can reflect upon or discuss the cause of the conflict. By doing this, they reflect on how cultural differences and dissimilar value systems can affect communication, like the competence aim asks. These texts also help develop the students' intercultural competence in that they learn how they should not behave in intercultural settings. However, Humphrey (2002) says that to best facilitate learning, the approaches

should be used together. This is what provides the students with the most perspectives of culture. Since the texts in the textbooks mostly contain characteristics from the cultural criticality approach, a wish for future textbooks could be to include more texts that can more easily be used in other approaches.

Fortunately, there is a larger diversity in approaches in the culture related tasks. I have not found any specific approach that is more used than the others in the task sections. The culture related tasks have various approaches to studying intercultural communication. As we have seen, the tasks do not necessarily promote the same approach as the text that they are connected to. Often, the tasks have the same general topic as the text, but they do not promote the same approach. Since we should aim for diversity in approaches, it is positive that the publishers have many types of tasks.

5.4 Summary of chapter

This chapter has analyzed the primary sources. First, we see several examples of washback from the examinations on the second editions of the textbooks. There is a larger focus on working, volunteering, and studying abroad. These issues are also focused upon in the official written examinations, as we saw in section 4.4. There is less focus on traveling abroad for leisure in the second editions, which could be a result of a very little emphasis on this in the examinations.

This chapter also analyzes selected texts and tasks in light of relevant theory on intercultural communication and intercultural competence. We have seen examples of how the literary texts can be used in Humphrey's (2002) approaches to intercultural communication. We have also seen how the tasks encourage quite specific approaches to understanding how cultural differences can affect communication.

6 Discussion

The present chapter starts with a review of the research question. One of the goals of the International English course is to graduate global-ready students who, in addition to being fluent in English, are also able to navigate in the jungle of cultural differences. In order to do this, teachers need to intentionally address and develop intercultural competence. From a theoretical perspective, the goal should be that the students climb as high up on Deardorff's (2011) pyramid of intercultural competence as possible.

This chapter discusses the questions presented in the research statement in Chapter 1, and how and to what extent the publishers' understanding of intercultural competence can facilitate development of students' intercultural competence. This chapter also compares the findings of this study to Lund's (2006) findings, to see if there are differences and similarities in the textbooks' focus on intercultural issues.

6.1 Research statement

As stated in Chapter 1, the research question for this thesis is "How do textbook publishers understand intercultural communication?" The focus has been on the competence aim "reflect on how cultural differences and dissimilar value systems can affect communication" (Utdanningsdirektoratet, 2006). To be able to answer the research question, I made four subquestions. These are:

1. When dealing with the competence aim in question, what kinds of topics are brought up in the literary and factual texts?
2. How do the publishers intend for the students to work with these texts?
3. How have the written examinations given in the course affected the publishers' understanding of the competence aim in question?
4. Given what the theorists suggest about developing intercultural competence, to what extent can the textbooks facilitate such development, and how can the textbooks best be used?

As we have seen in chapters 4 and 5, the texts present a variety of situations where intercultural communication is important. These situations include intercultural relationships, multicultural societies, table manners, indigenous peoples, traveling abroad, and working abroad.

The tasks provide many different ways of working with the texts. In Chapter 4, we saw that a large amount of the tasks are text comprehension tasks, but there are also tasks that deal with culture, intercultural communication, and experiences. In Chapter 5, we saw examples of how these tasks promote different approaches to intercultural communication and development of intercultural competence.

Through analyzing written examinations and the new editions of the textbooks, we have seen that the publishers' understanding of the competence aim has changed in some respects since the publication of the first editions of the books, and there is now a larger focus on education and employment abroad, and less focus on traveling for leisure.

The present chapter will focus mostly on the research question and on the final subquestion. It will discuss what the text and tasks convey about the publishers' understanding of intercultural communication, and it will discuss how these findings can affect and facilitate students' development of intercultural competence.

6.2 What do the texts convey about the publishers' understanding of intercultural communication?

6.2.1 Factual introduction texts

As explained in section 4.2.1, the factual introduction texts that introduce the chapters about intercultural communication in the textbooks are good starting points when investigating the publishers' understanding of intercultural communication. All the texts start by explaining that culture affects the way people communicate with each other, which is a basic explanation of what intercultural communication is. All the texts also explain ethnocentrism, and warn the reader that being ethnocentric is unprofitable in intercultural encounters. In addition, the texts explain cultural relativism and the positive outcome of having an open mind towards other cultures. The texts in the two *Worldwide* editions are more thorough than the texts in *Access*. The text in *Worldwide 2012* includes cultural parameters that we should be aware of because they are likely to cause misunderstandings in intercultural communication. These parameters include time, space, formality, verbal and non-verbal signs. At the end of the text, there is

some advice on how to handle intercultural encounters. By reading the introduction texts, it seems like the publishers have the same basic understanding of what intercultural communication is and what it entails. However, since the text in *Access* is so much shorter than the two texts in *Worldwide* it is difficult to conduct a more in-depth comparison to find out if there are differences between the two publishers.

The introduction texts are designed to give the students a theoretical understanding of intercultural communication and in what ways culture affects communication. The examples provided with each topic will probably make the theory easier to understand. Since these texts introduce the chapters about cultural differences, it is natural to assume that the topics presented in these texts will be recurring throughout the chapter, especially in the task sections. Yet, the elements taken up in the texts rarely occur later. I believe that these texts are included in the chapters to provide the students with a basic, theoretical understanding of intercultural communication. All of the texts explain that cultural differences affect the way humans communicate with each other, and they provide examples to illustrate their points. If the goal of the texts is to give a brief introduction to the topic, which I think it is, they serve their purpose well. However, I do not believe that these texts develop the students' intercultural competence much on their own because they do not open up for reflection or discussion. Instead, they are more like written lectures. They function well as a framework for understanding theoretical aspects of intercultural communication, and in this sense they might contribute to the knowledge that is necessary for being interculturally competent, but they do not provide material that develops the right attitudes, skills, or culture-specific knowledge. The only exception is the text in *Worldwide 2007*. As stated in section 4.2.1, this text is a mix between text and questions and because of that it opens up for reflection and discussion to a much larger degree than the others.

6.2.2 Literary and factual non-introductory texts

As we saw in Chapter 1, the Norwegian Directorate for Education and Training suggests that reading is a good way of gaining insight into other cultures. The findings from Chapter 4 show that there is diversity in the topics presented in the texts and the texts illustrate the multitude of situations where communication is affected by culture. I think that this is how the publishers understand intercultural communication. They do not see intercultural communication as one thing, but rather as a plurality of different situations that have one thing in common: they include communication between two or more individuals with

different cultural backgrounds who communicate with each other, and their cultural backgrounds influence the situation. In Chapter 4 we saw that the texts in the textbooks can be divided into the six categories “Working abroad”, “Multicultural societies”, “Intercultural relationships”, “Indigenous peoples”, “Table manners”, and “Traveling abroad”. Some of these categories reflect important aspects of modern society and they show situations where intercultural communication often occurs and where intercultural competence is especially important. The other categories show that intercultural communication is not only a challenge for the modern world in general, but it can also be important in close relations, such as with family and friends. By reading about young couples with different cultural backgrounds, multicultural families, and friendships across cultures, the students might understand that intercultural communication happens everywhere. Through the texts, we meet regular people in situations where their cultural background affects the way they communicate with others. The selection of texts illustrates the diverse nature of intercultural communication. Hopefully, the students understand that awareness of cultural differences is important for all kinds of people in so many situations.

According to Deardorff (2011), one of the most important elements of becoming interculturally competent is to be able to see things from multiple perspectives. Only viewing the world from one’s own perspective limits the respect, understanding, and openness that is necessary for climbing higher on the pyramid of intercultural competence. In the textbooks, the publishers present intercultural communication from several different perspectives. Many of the texts have main characters with very dissimilar cultural backgrounds than most of the students in a Norwegian classroom. In these texts, it is often the Western culture that is looked upon as “the other”, while the characters’ own culture is the one that is used as the point of reference for the character. By viewing the Western culture, which the students probably relate most to, from the outside, they see how elements from their own culture are perceived by people who do not share their cultural background. This can make them more aware of how they are perceived by others. It can also make them more aware of which parts of their behavior are culture-specific and which are universal traits of all people. Understanding this more clearly can give them more cultural self-awareness and a deeper understanding and more knowledge of culture.

The texts also have examples of intercultural encounters seen from a Western standpoint. In texts like “These People” and “Air Mail”, the point of reference is the Western culture, and the Eastern culture is “the other”. In several of these texts, we are presented with characters that are both prejudiced and judgmental of “the others”. The Western characters

usually judge the others by their preconceived notions of how the other characters are based on their ethnic or national background, without trying to get to know them. By very clearly illustrating the negative effects of prejudice, the texts might help the students become more aware of the stereotypes they hold for other people, and see how stereotypes can have a negative effect on intercultural communication. Since negative stereotypes only increase the distance between the groups (Ting-Toomey, 1999), stereotyping and prejudice will make it more difficult to reach a mutual understanding between the participants, which is the aim of intercultural communication (Ting-Toomey, 1999).

The largest of the categories is “Multicultural Societies”. Most of the texts in this category show intercultural encounters from immigrants’ point of view. In addition to there being a competence aim in the curriculum about multicultural societies, I think the publishers have chosen immigration and multicultural societies to be a good way of illustrating intercultural communication because it is something that many Norwegian students experience in their everyday life. In most places in Norway there are immigrants with a different cultural background than the majority of the population. I think the publishers’ intention behind these texts is that by showing several different aspects of multiculturalism, the students might better understand this very diverse group of people. The Council of Europe (2013) claims that intercultural competence can lead to a more peaceful coexistence in culturally diverse societies. The students learn more about immigrants and their situation and through that become more interculturally aware, which again can lead to more understanding and respect between the majority and the minority population. Using multicultural societies as a topic for intercultural learning also opens up for using their surroundings. The class can discuss immigrants’ situation in the area where they live, or they can arrange a field trip to a nearby neighborhood that is influenced by other cultures. This is an excellent way of using the experiential learning approach to provide students with real-life experiences that are filled with learning potential.

When analyzing the selection of literary and factual texts in the four textbooks, it seems like the publishers’ understanding of intercultural communication is that it mostly refers to communication between people with different national, geographic, or ethnic backgrounds. In almost all texts, the characters have different national backgrounds and their nationality is very often emphasized. It is often the “reason” for the cultural differences. I do not think that it is wrong to perceive of cultures as a matter of nationality. On the contrary, as we have seen in Chapter 2, most theorists of intercultural communication seem to think of this as a valid way of limiting the issue. However, as I have pointed out before, this limitation

of intercultural communication does not take into account the differences there might be between subcultures within the majority national culture. In the factual introduction text in *Worldwide 2012*, there is a paragraph about subcultures. This must mean that the publishers understand subcultures as a part of intercultural communication. However, the rest of the texts do not reflect this to a large degree. The texts about different indigenous peoples can be said to illustrate subcultures because indigenous peoples share the same nationality and language as the majority of the population, but they are affected by cultural values and norms that are different than the others'. The poem "For Heidi With Blue Hair" can also be said to deal with cultural differences between teenagers and adults. The poem focuses on teenagers' need to rebel against the rules set by the older generation, as well as fashion sense and personal style. Except for these texts, all the texts in the books illustrate intercultural communication between different national cultures. Ting-Toomey (1999) says that understanding the underlying values in a culture is essential to understand the communicative patterns of a culture. This goes for subcultures as well as national or ethnic cultures. The students who take International English are probably part of several subcultures, and there are many other subcultures surrounding them at all times. Understanding that deeper aspects than appearance, interests, or age cause the differences between these subcultures, might lead to less ethnocentrism and stereotypes, and more mutual respect between groups within the same national culture.

The competence aim from the curriculum requires the students to reflect on how cultural differences can affect communication. In the textbooks, this is almost only illustrated by examples of how cultural differences can affect communication in a negative way. In most of the texts, the differences between the participants result in misunderstandings and frustrations. There are almost no texts that illustrate successful intercultural communication. The students are provided with many examples of how they should not interact with others, but very few examples of how they should go about in an intercultural communicative situation in order to successfully engage with the other participants. There are very few examples of intercultural encounters where the participants are mindful about the differences and actively communicate in a way where no one is offended. In Chapter 2, we saw that a general goal of intercultural communication is to negotiate a shared meaning (Ting-Toomey, 1999). To achieve this goal, students have to be mindful in their communication. Mindful communicators have knowledge about how value systems affect us, they are able to see and understand behavior from others' perspectives, and they are aware that there might be several ways of interpreting a basic phenomenon. If students manage to combine these elements in an

intercultural encounter, the situation is more likely to have a successful outcome. However, since the textbooks do not have any texts that illustrate this, the students have no concrete examples of how they should behave in order to be successful in intercultural situations. The textbooks seem to focus on what happens if students are mindless, but not how they can become mindful. If the textbooks provided more examples of successful and mindful intercultural communication, students could use this to form a hypothesis on how to behave, like we see in the experiential learning approach (Humphrey, 2002).

6.3 How do the publishers intend for the students to work with the texts?

I understand the tasks to be the publishers' suggested approach to working with the texts and the topics that the texts bring up. Whereas the texts can be seen as examples and illustrations of intercultural communication that can be the starting point for reflection and discussion, the tasks suggest how this can be done. As we have seen in Chapter 2, all of Humphrey's (2002) approaches use specific cultures or situations as a starting point, and then compare, reflect, analyze, or work in another way with the situation afterwards. Therefore, it is likely that a combination of reading texts and working with tasks, like the publishers suggest, is a good approach.

As we saw in Chapter 4, the tasks are not evenly distributed between the categories. The largest category, by far, is "Text comprehension". This category makes up about half of the tasks that have been coded in this study. As suggested earlier, text comprehension tasks are needed so that the students, maybe especially the less proficient ones, understand the texts well enough to proceed to the more demanding reflection tasks. Even though we shall see in the next section that these types of tasks can be used to challenge students' assumptions of cultures and in this way promote the right attitudes that are required for intercultural competence (Deardorff, 2011), it is regrettable that such a large amount of the tasks are text comprehension tasks, because it comes at the expense of culture related tasks. When reading through the different task sections in some of the books, it feels like the main focus is on understanding the text rather than developing skills in intercultural communication, and I believe that is a wrong focus considering that the aim of the chapters is to promote and develop intercultural competence. In the worst case, a large focus on text comprehension could impede the students' development of intercultural competence. As mentioned before, this study does not investigate classroom practice, so it is not possible to say anything about

how teachers and students work with intercultural communication in schools, except for what is presented in textbooks. However, the large focus on text comprehension tasks requires that the teacher makes sure the culture related tasks are done too, or that the students work with similar approaches in another way. Since text comprehension tasks are printed before the other tasks, they are likely to be done first. In *Access 2012*, most text comprehension tasks are mid-reading tasks. Since these tasks are meant to be done while reading, it gives room for more focus on culture-related tasks as soon as the reading session is over, which I believe is positive.

The four categories about culture and experiences combined make up about a quarter of the tasks. As we saw in section 2.1, understanding the underlying aspects of a culture is essential to understand the communicative patterns of the culture (Ting-Toomey, 1999). If the students do not work more actively with culture, it might lead to less intercultural competence because misunderstandings that occur in intercultural communication primarily happen because of cultural factors, such as beliefs, values, norms, and interaction scripts (Ting-Toomey, 1999). When the textbook publishers do not promote culture related tasks more, it might be difficult for the teacher to facilitate development of intercultural competence. As mentioned in the introduction, the textbooks have a prominent position in the classroom and the textbook publishers' approaches will most likely be adopted in the classroom. Therefore it is problematic that there are not more culture-related tasks in these chapters, since the primary aim here is to make students more aware of how culture affects communication.

Since culture is like a pair of sunglasses that blocks us from seeing the world clearly, tasks where the students try to see things from other peoples' perspective are important for developing the necessary attitudes needed for intercultural competence. Tasks like these can also make the students relate more to others, which is a necessary skill in intercultural communication. Both Kolb (1984) and the Council of Europe (2013) agree that role-playing is a fruitful way of experiencing situations through someone else's eyes. The textbooks have several tasks in each book where the students are supposed to act out intercultural encounters or write texts from others' perspectives. However, the Council of Europe (2013) also highlights the importance of discussing the situations afterwards in order to prevent reinforcing stereotypes, and to raise awareness of the situation. The role-playing tasks in the textbooks do usually not include this aspect, and in future editions it would be preferable to include this in order to prevent stereotypes from setting.

As mentioned in the previous section, the factual introduction texts in the textbooks provide a good theoretical framework for understanding intercultural communication. Especially the texts in the two *Worldwide* books are in-depth and present many aspects that characterizes communication across cultures. I believe that these topics should have been used more in the tasks in the rest of the chapter. All the four books explain the importance of not being ethnocentric, and the positive results that can come from having a cultural relativistic view on cultures. Many of the literary texts in the books deal with characters that are ethnocentric. The terms, however, are rarely used. The text in *Worldwide 2012* gives advice on how to handle intercultural communicative situations and tips about cultural parameters that often differ from culture to culture. This advice could have been used much more in later tasks. The students could for example have been asked to explain or reflect upon what the characters in the text could have done better by using the advice from the introduction. By using the theory more actively in the later parts of the chapters, the students might have been better able to connect theory and practice. The introduction text in *Worldwide 2007* explains that cultural values and norms have an important influence on intercultural communication. As we saw in Chapter 2 of the present thesis, cultural norms and values dictate what is considered proper and improper behavior in society and in specific situations, and therefore they affect communication very actively. If these aspects were used more later in the chapters, I believe that students would gain more insight into the deeper cultural aspects that influence us, and find example of it in the texts.

When this is said, there are of course several tasks that do promote intercultural competence and mindful intercultural communication in a variety of ways. In the following section I will discuss how and to what extent the textbooks can facilitate greater intercultural competence.

6.4 To what extent can the textbooks facilitate development of students' intercultural competence?

As we saw in chapter 2, Deardorff (2011) presents a pyramid model for development of intercultural competence. The pyramid is made up of four levels. At the bottom, which forms the basis of the model, we find attitudes. The second level consists of necessary knowledge and skills. The two top levels are the desired internal and external outcomes. This section takes a closer look at how and to what extent the students can develop greater intercultural competence through the use of the textbooks in this study.

Deardorff (2011) suggests that a good way of moving students towards the requisite attitudes is by challenging their assumptions. A fruitful way of challenging assumptions is by first observing the situation, then stating objectively what is happening. Next, the students should explore different explanations for what is happening, and finally evaluate which explanation is the most likely one (Deardorff, 2000, in Deardorff, 2011). This method challenges students' initial assumptions because when they follow these four steps, they are more able to view the situation objectively instead of jumping to a conclusion before they have evaluated the likely explanations. In the case of textbooks, the situations that the students should observe must be the texts. By reading the texts, the students "observe" the situation. To find out how and to what extent the textbooks can help the students to state objectively what is happening, we have to look at the task sections. As shown in Chapter 4, there are many tasks in the "Text comprehension" category. Although I believe that there are too many of these tasks, some of them can be useful when stating objectively what happens in the texts. Questions like "What were the last words of the taxi driver to the author?" (*Access 2012*, p. 135) and "What is Trudy's initial reaction to Indian people?" (*Worldwide 2007*, p. 133) are examples of tasks where the students can state what is happening without analyzing the situation. Text comprehension tasks can also be used for step three, which is to explore different explanations. Tasks that start with "why" or "reflect upon" open up for finding several possible explanations for the situations that the characters in the stories are in. The same tasks can also let the students decide which explanation they believe is the most likely.

The next level of the pyramid contains knowledge and comprehension, and skills. From what I have found in the research for this study, this is probably the step where the textbooks can help students the most. The textbooks provide much knowledge about culture through both texts and tasks. The factual introduction texts provide culture-general information, while the literary texts often have more culture-specific information. In the task sections we find tasks where the students are supposed to link the texts to their own culture or compare another culture to their own, and in this way develop their own cultural self-awareness. The skills that are needed are the ones that enable acquisition and processing of knowledge, as well as those that make it easier to interact with others (Deardorff, 2011). These skills are observation, listening, evaluating, analyzing, interpreting, and relating. Through the texts they can develop their skills in observing situations, while the listening comprehension texts develop their skills in listening. In addition, the students will be trained in these skills through other classroom activities, such as discussions, presentations, and role-

plays. As we have seen in Chapter 5, the task sections provide many ways in which the students can, and will, develop their skills in analyzing, interpreting, and relating. Especially the tasks in the categories that have to do with others' experiences are likely to develop the students' skills in relating.

The two highest levels of the pyramid have to do with the desired outcome of the communicative situation. The desired internal outcome, which is the second highest level, is that the students show adaptability and flexibility to new communication styles and new cultural environments. This requires a filter shift in which the students no longer use their own cultural background as the only frame of reference, but that they are conscious about other views as well. They need to be able to use the attitudes, knowledge, and skills that they have acquired in the lower levels in order to select the appropriate communication style and behavior. The top level of the pyramid is the desired external outcome. This is where the students are able to draw on all the lower levels, and behave and communicate appropriately and effectively to achieve their goals. These levels are more difficult to develop because they require more than knowledge and reflection. As we saw in section 2.4, motivation is important in order to be successful in intercultural communication (Ting-Toomey, 1999). This requires a certain effort from the students. The textbooks cannot force the students to become interculturally competent unless they are willing to make an effort themselves. The textbooks can facilitate material and methods for developing the lower part of the pyramid, but the students have to be motivated enough to develop the top levels on their own by using the attitudes, skills, and knowledge that the textbooks have provided them with. Some approaches to classroom activities, like the experiential learning approach (Humphrey, 2002), can provide the students with experiences that are similar to what they will experience in real intercultural communicative encounters, for example role-plays, but the students have to remember what they learned in these tasks in future situations. If the students are not willing to adapt to other cultures or have a desire to behave and communicate appropriately, they will never reach the higher levels of the pyramid, regardless of how much the textbooks prepare them.

6.5 Implications of washback

In Chapter 5 we saw that there have been done some significant changes to the textbooks in the second editions. I would say that most of these changes are evidence of positive washback. The topics that have been given more space in the textbooks are mostly related to

international employment and educational opportunities. These topics have been focused upon in the exams and it is likely that the publishers have added these topics to their new books based on the examinations. The examinations have in this way contributed to the publishers' understanding of the competence aim.

There is now a larger focus on intercultural awareness in the chapters about education and employment abroad that there was in the first editions. In *Access 2007*, the only text about intercultural issues in this chapter was "Blunders in Business", a text about intercultural mistakes in the business world. However, in the new edition, intercultural awareness is a recurring topic throughout the chapter. The chapter now presents many situations that Norwegian students are likely to face if they decide to study or work abroad in the future. These situations are both realistic and easy to relate to. Preparing students for situations that they might face is an important aspect of the school's responsibility when it comes to developing intercultural competence. If they are prepared for difficult situations, they are more likely to handle them appropriately and predict the other person's behavior, which after all is the ultimate goal of intercultural learning (Deardorff, 2011).

The first example of washback presented and discussed in Chapter 5 is business relations where communication has gone wrong because the participants were not mindful of the cultural differences between them. Mindful communication can only occur when the participants have knowledge about how values affect us, and when the participants are prepared to see and understand behavior from the other's perspective (Ting-Toomey, 1999). The business texts first and foremost present humorous examples of what can happen if students are not interculturally aware. In intercultural communication, the goal is to reach towards the highest possible level of a shared understanding (Ting-Toomey, 1999). These texts are examples of the opposite, and they encourage reflection on what might happen if students are not demonstrating mindfulness. Since it most likely will be many years until the students who take International English will find themselves in business situations where they negotiate deals with Saudi-Arabian businessmen or give orders to Indonesian oil rig workers, it is unlikely that the students relate to the situations that these texts present. Still, the texts might be useful illustrations of what can go wrong in intercultural communication because the reasons for the communication breakdown are so clear. If the teachers and students apply the experiential learning approach to these texts, they can use the situations to create guidelines for how the students should behave in other types of intercultural encounters.

A larger focus on volunteer work is also a result of washback from the examinations. Many organizations and travel agencies offer programs that Norwegians can participate in, and work as volunteers with animals or children in undeveloped countries. These programs are popular for teenagers who take gap years after upper secondary school, and thinking about and reflecting on challenges and frustrations that they might face is good for preparing students for situations they might meet. Since volunteering abroad is a common thing to do for many young people, students in International English might also relate to the situation that they are presented with in the textbook. Being presented with situations that are likely for them to meet, or something they might be dreaming about doing, could be motivational for many. Motivation is a crucial aspect of intercultural communication (Ting-Toomey, 1999). If the texts and tasks are relevant and exciting, the students might be more motivated to work with them. This results in better skills, attitudes, and knowledge, and they become more likely to succeed in intercultural encounters. If they are able to combine this motivation with the intercultural proficiency that they hopefully develop in school, they have a better chance at being successful in intercultural encounters, such as international volunteer work, later.

However, traveling seems to have become less important in the textbooks, despite the fact that traveling has become very accessible to most people. Traveling is not focused upon in the examinations so the publishers have removed the texts about this topic in their second editions. In *Worldwide 2012* the two texts about being a tourist abroad have been removed, and one of the texts in *Access* as well. Instead *Worldwide 2012* have a new text about the movie “Outsourced”, which revolves around a Western man who moves to India for work. This suggests that the publishers, after having reviewed the examinations, have decided to focus more on traveling abroad for work rather than for leisure. Less focus on traveling might be a negative aspect of washback because it can cause the students to think that intercultural communication and intercultural competence is not important when going abroad on vacation. Since intercultural awareness is important when traveling for leisure as well as for work or education, it is necessary for the students to be made aware of it.

6.6 Comparison to the findings in Lund (2006)

In Chapter 1, I briefly presented a doctoral dissertation by Lund (2006), and in this section I will discuss her findings compared with mine. One of the main findings in Lund’s (2006) study is that the textbooks that she has investigated do not draw the students’ attention to the challenges of intercultural encounters. The textbooks from the L97 curriculum give the

impression that speakers of English hardly experience any difficulties in understanding each other. I would say that this is quite opposite to what I have found. On the contrary, the four books that have been investigated in this study show, from diverse perspectives, cultural backgrounds' impact on communication.

Lund (2006) also claims that in the books she has studied, there are few examples of texts and exercises that can help the students to see themselves from an outsider's perspective. Again, my findings indicate something else. The texts illustrate intercultural encounters from multiple perspectives, and many of these include seeing Western cultures from the outside. In several of these texts, like "Little Bee", "A Horse and Two Goats", and "The Song of the Banana Man", the story is told from the perspective of a non-Westerner, and the texts provide insights into how Western cultural practices are viewed from the outside. This perspective is important in developing intercultural competence because the students can become more aware of how they are perceived by people with a different cultural background. Being aware of how others perceive them might make it easier to avoid potential cultural barriers in future intercultural situations.

However, some of her findings are more similar to mine. Lund (2006) finds that the textbooks do not encourage the students to compare cultures or to consider how their own culture differs from other cultures. The task category "Reflecting on own culture and/or comparing cultures" is the second smallest category in this study, which shows similar findings as Lund (2006). I agree that students need to reflect on their own culture in order to better understand how their culture differs from other cultures. The literary texts in the present study to a large extent open up for comparisons to other cultures or to seeing how the cultures depicted in the story are different from the students' own culture. We have also seen a few examples of tasks that ask the students to compare two cultures. Since being aware of own cultural practices often is essential in intercultural learning and in intercultural encounters, the textbooks might consider including more tasks like this. However, as I argued in section 5.2.5, I am concerned that tasks that ask for comparisons might enhance stereotypes because the students do not have sufficient knowledge about other cultures to be able to conduct a productive comparison. Therefore, I believe that the textbooks need to include more tasks that encourage reflection on the students' own culture to better understand what aspects are culture-specific and which are culture-general, but I am hesitant about the tasks that ask for comparisons of other cultures, even though Humphrey (2002) encourage using comparisons in an emic/etic approach to studying cultures. If comparisons are to be

conducted in a classroom, the teacher needs to make the students aware of the dangers of stereotypes.

Very few of the texts in the investigated books in the present study show intercultural encounters where Norwegians are involved. Only one of all the literary or factual non-introduction texts involves Norwegians, and this text has been removed in the second edition. A lack of focus on Norwegians is also pointed out by Lund (2006). Although several texts include people or characters with Western backgrounds, which the students might identify with, it would be preferable to include some texts that describe intercultural encounters that potentially involve the students themselves. As Lund (2006) points out, this lack of examples of Norwegians in intercultural encounters might make the students believe that this does not concern them. This is of course dangerous for their development of intercultural competence. If they believe that it does not concern them, they might not be interested in acquiring the necessary attitudes, skills, and knowledge. Therefore the teacher have to use the students' surroundings as points for discussion and reflection, so that they become aware of the potential for needing intercultural competence at home as well as abroad.

Since some of the findings in my study are so different from the findings in Lund's study from 2006, it might imply that there has been a shift in focus since then. My study shows that the textbooks present intercultural communication to be full of misunderstandings and difficulties, while the texts in Lund's study show the opposite. This could imply that the publishers, as a result of the new curriculum, now understand intercultural communication to be a more obvious and natural part of English teaching than they did under the L97 curriculum. I believe that this is a positive sign since I understand intercultural competence to be a goal for the general education that the school system should provide, as well as a subject-specific goal of English teaching.

6.7 Summary of chapter

This chapter has discussed the findings from chapter 4 and 5 in light of theory from Chapter 2, and tried to answer the research statement outlined in the introductory chapter. The main focus of this chapter has been how the publishers' understanding of intercultural communication and the competence aim in question, will contribute to students' development of intercultural competence.

The chapter has argued that the textbooks have many elements that can facilitate the development of greater intercultural competence, and increase students' intercultural

awareness if the right methods and approaches are applied even though the books still have room for improvement. The content analysis conducted in this study shows that the publishers' understanding of intercultural communication is varied, in the way that there is a multitude of different situations where intercultural awareness is important. In preparing students for intercultural encounters, having been presented with many kinds of situations is positive because it hopefully makes them more able to adapt to different circumstances. However, it seems like the publishers understand intercultural communication to be between people of different national or ethnic backgrounds, and this leaves out communication between subcultures.

This thesis also argues that there is a limitation to how much the textbooks alone can facilitate development of intercultural competence. The students themselves also need to actively participate and be motivated to act appropriately and effectively in intercultural meetings. If they are not willing to make an effort themselves, the textbooks will most likely not be of much help.

Finally, I argue that the findings in Lund's (2006) dissertation compared with the findings in the present study can imply a shift in focus from the publishers. There is a larger focus on intercultural issues in the textbooks made for the new curriculum, which indicates that policy makers and publishers consider it more important now than before.

7 Conclusion

7.1 Implications of findings

In this thesis, I have investigated textbook publishers' understanding of intercultural communication by studying four textbooks in International English. I have also presented four approaches to intercultural learning and seen how these approaches are used in the textbooks. Another aim of the study is to find out how and to what extent the textbooks facilitate development of greater intercultural competence. In order to say something about this, I have used Deardorff's (2011) pyramid model of intercultural competence. It is not possible to answer in this study how exactly the textbooks develop intercultural competence, because I have not studied this in classrooms. Still, it is possible to say something about how the textbooks facilitate learning and development of intercultural competence.

It seems like the textbook publishers have very similar understandings of intercultural communication. In Chapter 6, I argue that the publishers' understanding of intercultural communication is that it can be a multitude of different situations in which the participants have different cultural backgrounds that affect the communication. This understanding probably influences the students in a positive way because they become aware of, and prepared for, many different situations where intercultural competence is necessary. The main focus seems to be on communicative situations where the participants have different national or ethnic backgrounds. This is also the opinion of most researchers in the field, which we saw in Chapter 2. The written examinations that have been given in the course have increased the focus on intercultural communication in international education and employment opportunities in the textbooks. This is a positive washback effect because these are situations in which the students are likely to find themselves in the future, and they need to be aware that culture, both their own and others', influence communication in such situations.

The texts are where the publishers can explore the great diversity of intercultural communication. Through the texts, they show many situations where intercultural competence is important. They show that intercultural competence is important for the global world, for example through texts about multicultural societies and in work situations abroad, but also in close relationships, such as between friends, couples, or families. The texts mainly function as illustrations of intercultural communication and as starting points for discussion and reflection. Most of the texts can be used in a cultural, criticality approach to intercultural

communication, but some of them can also be used in other approaches, like we saw in section 5.2. The tasks, however, are where the publishers can suggest approaches to working with the topics and issues that are brought up in the texts. The culture related tasks are varied and suggest many approaches to intercultural learning and development of intercultural competence. However, the large amount of text comprehension tasks might take away some of the focus from the culture related tasks, which amount to a much smaller number. My concern is that students lose opportunities for development of intercultural competence if they focus too much on the text comprehension tasks. Consequently it becomes the teacher's responsibility to make sure that the culture tasks are also covered in the classroom activities.

When it comes to the textbooks' ability to develop students' intercultural competence and skills in intercultural communication, I think there is a large potential, which I have explained in chapters 5 and 6. However, I still believe that there is a limit to how much the textbooks matter if the students are not motivated for learning and developing intercultural competence. They need to be motivated in school to acquire the necessary knowledge, skills, and attitudes, but they also have to be motivated to using these abilities in actual intercultural encounters for the communicative situation to have a successful outcome. We can therefore not lay all the responsibility for development of intercultural competence on the textbooks, even though they are an important element.

7.2 Suggestions for further research

Since this study investigates the textbook publishers' understanding of intercultural communication, and more specifically the competence aim "reflect on how cultural differences and dissimilar value systems can affect communication" (Utdanningsdirektoratet, 2006), it could be interesting to find out how teachers interpret and understand this competence aim. This could for example have been done through interviews with teachers who have taught International English for many years. Since I argue that textbooks influence teachers' and students' understanding of intercultural communication, a study like this could compare results with the findings of the present thesis.

This study has not researched how the competence aim is actually taught in Norwegian upper secondary schools. It is likely to think that the textbooks and the textbook publishers' understanding of it impacts the teaching of the topic, but it would have been very interesting to study classroom practices revolving this competence aim. A study like this

could for example find out what other kinds of material teachers and students use in developing intercultural competence, or observe how textbooks are used in classrooms.

It would also be interesting to find out to what extent teacher educators prepare future teachers on teaching this topic. In my experience from teacher education, the focus has been on more traditional topics, such as American and British literature and civilization, phonetics, and grammar, and very little on how English works in our global world. A future study could investigate to what extent teachers feel prepared to guide their students in becoming interculturally competent.

7.3 Final remarks

Although this study is limited to textbooks in International English at VG2, it is my hope that it can have implications for other levels of the school system as well. As we saw in Chapter 1, the Purpose section of the curriculum for the compulsory English course in primary and secondary school says that “when using the language for communication we must also be able to take cultural norms and conventions into consideration” (Utdanningsdirektoratet, 2013). To consider cultural norms and conventions while communicating with someone in a foreign language does not only require good linguistic skills, but it also requires high intercultural competence. Since the goal of the Ministry of Education and Research is that students should be interculturally competent, it is natural to assume that intercultural communication has been given considerable attention in the subject curriculum in the compulsory English course. Yet, there are hardly any competence aims that specify that students need to be aware of cultural differences and how those might influence communication patterns in different parts of the world. This is problematic in several ways.

First of all, development of intercultural competence should start much earlier than at the age of 17 or 18. This is a long process and it cannot be done in just one year. As we saw in Chapter 2, several researchers claim that it is a life long process, and consequently we cannot assume that students are competent in intercultural communication after finishing International English if they have not been introduced to the concept earlier. I believe that the development of necessary attitudes toward other cultures should be a stated goal in the English subject curriculum as early as primary school, in order to make sure children become respectful and tolerant in interaction with people with different cultural backgrounds. By starting this process early, we might be able to reduce discrimination and prejudice both at school and in society in general.

Secondly, International English is an elective course, which means that only a small part of the students in upper secondary school participate in this course. Therefore, only a small part of Norwegian teenagers will be required to develop intercultural competence. Since communicative language skills and cultural insight not only “promote greater interaction, understanding and respect between persons with different cultural backgrounds” (Utdanningsdirektoratet, 2006), but also “strengthen democratic involvement and co-citizenship” (Utdanningsdirektoratet, 2006), I believe that intercultural competence should be given much more focus in English teaching in Norway. According to the Council of Europe (2013), there is urgency for education that helps citizens to live together in culturally diverse societies, and the ability to understand and communicate across cultures is a fundamental prerequisite to make societies like this work. If intercultural competence is a necessary requisite to make our society work, why is there not more focus on it in our education system?

The competence aim “reflect on how cultural differences and dissimilar value systems can affect communication” (Utdanningsdirektoratet, 2006) is very demanding and it requires knowledge, language proficiency, and skills. Therefore, I believe that it is right that it is a goal at upper secondary school. However, to insure that more Norwegian students develop intercultural awareness and intercultural competence, I propose that this competence aim should be moved to the compulsory English course at VG1. At this level the students have developed the cognitive abilities required for such a demanding aim, and this action would ensure that more young Norwegians are made aware of differences created by culture and how these affect us consciously and subconsciously at all times.

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Appendices

Appendix 1 - List of literary texts and factual non-introductory texts in appropriate categories

Text	Book	Author
Working abroad		
Blunders in Business	Worldwide 2007	-
Getting it Right in Business	Access 2007 and 2012	-
Outsourced	Worldwide 2012	-
The Volunteer	Access 2012	Lucinda Nelson Dhavan
Intercultural relationships		
When Rich Came to Sunday Dinner	Access 2007 and 2012	Amy Tan
With My Head and My Heart	Worldwide 2007	-
The Carpet Engagement	Worldwide 2007 and 2012	Karen King-Aribisala
East is East	Worldwide 2007 and 2012	
Dead Man's Shoes	Worldwide 2007 and 2012	David Evans
Everyone Talked Loudly in Chinatown	Worldwide 2007 and 2012	Anne Jew
Robert and the Dog	Access 2012	Ken Saro-Wiwa
For Heidi With Blue Hair	Worldwide 2007	Fleur Adcock
Table manners		
When Rich Came to Sunday Dinner	Access 2007 and 2012	Amy Tan
The All-American Slurp	Worldwide 2007 and 2012	Lensey Namioka
Indigenous peoples		
Butterflies	Access 2007 and 2012	Patricia Grace
One of My Best Friends	Worldwide 2007 and 2012	Peter Goldsworthy
The Loons	Access 2007	Margaret Laurence
Traveling abroad		
A Horse and Two Goats	Access 2007	R. K. Narayan
Travels in Europe	Worldwide 2007	Bill Bryson
These People	Worldwide 2007	David Starkey
The Song of the Banana Man	Access 2007 and 2012	Evan Jones
Air Mail	Access 2012	Ravi Mangla
Multicultural societies		
Neighbours	Access 2007 and 2012	Tim Winton
Wherever I Hang	Access 2007 and 2012	Grace Nichols
White Teeth	Access 2007	Zadie Smith
No Speak English	Access 2007	Sandra Cisneros
The Migrant	Access 2007 and 2012	A. L. Hendriks
A Successful Immigrant	Access 2007 and 2012	-

Salaam Brick Lane	Access 2012	Tarquin Hall
East is East	Worldwide 2007 and 2012	-
Little Bee	Worldwide 2012	Chris Cleave
Senor Payroll	Worldwide 2012	William E. Barrett
Snow	Worldwide 2007 and 2012	Julia Alvarez
A Mile Off	Access 2007	Ernest Hemingway
The Notting Hill Carnival	Access 2007 and 2012	-
Human Family	Worldwide 2007 and 2012	Maya Angelou
A Concise Chinese-English Dictionary for Lovers	Worldwide 2012	Xiaolu Gou

Appendix 2 – Tasks in *Access 2007*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Text comprehension	Reflecting on, discussing or sharing opinions	Others' experiences
77-78	2b, 4		2a, 2d	1a, 1b, 1c, 1d, 1e	2c	5
86-88	2b, 4a	2f	2a	1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h, 1i, 1j, 1k, 1l, 2e	2c, 2d	4a, 4b
93	2c			1a, 1b, 1c, 1d, 1e, 1f, 1g	2a, 2b, 2d	3a, 3b
100-102		2b		1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h	2a, 2c, 4b, 5a	4a
105			2a, 2b	1b, 1c, 1d, 1e	2c	
110-112				1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h, 1i, 1j	2a, 2b, 2d, 6a	5
113				1a, 1b, 1c, 1d, 1e		
119-120			2d	1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h	2a, 2c	
125-127	4a, 4b			1	2a, 2b, 2c	4a, 4b, 4c, 4d
130-131				1a, 1b, 1c, 1d, 1e, 1f, 2a	2b, 2c, 2d, 4	
134				1a, 1b, 1c, 1d, 1f	1e, 1g	2

Table A.1: Tasks in "A Meeting of Worlds" in *Access 2007*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Text comprehension	Reflecting, discussing or sharing opinions	Others' experiences
58				1a, b, c, d, 4	2a-c	
205-206	1a, 2d			1b, 2b	2a, c, 4a, b	
235-236			2g	1a, b, 2a-e	2f, 4	
328-330	1a-j, 2a (11)		2b, 3, 6a,b	1a-j		3
336-338	2d, 2e		1c	1a, d, e, 2a, c	1b, 2b	3a, b, 5

Table A.2: Tasks in other chapters in *Access 2007*

Appendix 3 – Tasks in *Access 2012*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Text comprehension	Reflecting on, discussing or sharing opinions	Others' experiences
98-104	1, 3a, 3c	1,	3b, 3c, 4d, 6b,	SCa ⁴ , SCb, SCc, SCd, SCe, 2, 4a, 4b,	3d, 3e, 4c, 6c	6a, 7
107	2d, 2e, 2f, 2g, 4b,		2h	1a, 1b, 2a, 2b, 2c,	3a, 3b,	4a, 4b,
108-124			1, 2a, 2b, 4, 6b,	SC112a, b, c, d, e, SC115a, b, c, d, e, SC122a, b, c, d, e,	2c, 2d, 4, 6a, 6c,	
113				a,	b,	
116			c, d,	b,	a,	
118					a, b, c	
120					a, b	
125-131	2a, 3e, 4, 5b		3b,	SC127a, b, c, d, SC129a, b, c, d, 3d, 8a,	1, 3a, 3c, 8b,	2b, 2c, 5a, 8c,
132-137		6a,	1, 6b,	SCa, b, c, d, e, 2a, 2b, 2c, 2d, 3d, 3e, 8a, 8b, 8c, 8d, 8e, 8f	3a, 3b, 8g, 8h,	
139				1a, 1b, 1d,	1c,	
140-145	2c,		2e,	SC142a, b, c, d, e, SC143a, b, c, d, e, 2a, 6a,	1, 2b, 2d, 6b,	3a, 3b,

Table A.3: Tasks in “A Meeting of Worlds” in *Access 2012*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Questions directly related to the text	Reflecting on, discussing or sharing opinions	Walking in someone else's shoes
236-244	1, 6c, 7a, 7b, 8		3b	SpC a-f, 2, 6b,	3a,	4
245-252				SpCa-f, 1a, b, c, d, f, 2b	1e, 2a	4a, 4b, 4c
270-277				SpCa-f, 1a,		
307-314				SpCa-e, 2a-e		
328-						
336-337				1a, 4a, 4b, 5a	1b, 3	

Table A.4: Tasks in other chapters in *Access 2012*

⁴ SC = *Spot Check tasks*

Appendix 4 – Tasks in *Worldwide 2007*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Questions directly related to the text	Text comprehension	Others' experiences
94				1a, 1d, 1e, 1f, 1h	1g, 1i	
95-104	7, 8, 9, 10, 11, 16, 17, 18, 19	2, 3, 13, W1 ⁵	2, 4, 12,		1, 5, 6, 14, 15, W2	
114-115	6,		2c, 7	1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h, 1i, 1j, 1k, 1l, 1m, 2a, 2b, 2d, 2f		2e, 4a, 4b
117	5, 7			1, 2		3, 7
121				1a, 1b, 1c, 1d, 1f, 1g, 1h, 1i, 1j	1e, 2b, 3, 4	2a, 5
125-126	4	6a		1a, 2e	1b, 1c, 1e 1f, 1g	1d, 5
133-134	2g, 3e	3d, 5		1a, 1b, 1c, 1d, 2a, 2b, 2c, 2d, 2e, 2f, 2h, 2k, 2l, 3b	2i, 3a, 3c, 8	6, 7
140-141	8			1, 2a, 2b, 2e, 2f, 2g, 2h	3, 4, 5a, 5b, 5c, 5d, 7	6
146-147	6	7		1c	1d, 1e, 2a, 2b, 2d, 2e, 2f, 4, 5	8
152				1b, 1c, 1d, 1e, 3	1a, 1g, 2, 3	

Table A.5: Tasks in “Across Cultures” in *Worldwide 2007*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Text comprehension	Reflecting, discussing or sharing opinions	Others' experiences
38-39	1, 4b-f	6		2a-n, 3, 4a (16)	5a-g	
69			2a	1a-h, 3 (9)	2b	4
90				1a-k, 2a, 2b, 2c, 2d, 2e, 2f (16)	3, 4	

Table A.6: Tasks in other chapters in *Worldwide 2007*

⁵ W1 and W2 = Writing tasks on p. 104.

Appendix 5 – Tasks in *Worldwide 2012*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Text comprehension	Reflecting on, discussing or sharing opinions	Others' experiences
120				1b, 1c, 1d, 1e	1a, 1g	
129		3b, 3c,	2c, 3d,	1, 2a, 2b, 2d, 2e, 2f, 2g, 2h, 2l, 2j,	4, 4a, 4b, 4c	
134				1, 2a, 2b, 2c, 2d, 2e, 3a,	3b, 3c, 3d, 3e,	
144-145	5		2c, 6	1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h, 1i, 1j, 1k, 1l, 1m, 2d, 2f	2a, 2b,	2e, 5
150-151	4c			1, 2a, 2b, 2c, 2d, 2e, 2f, 2g, 2h, 2i, 3a, 3b, 3c, 3d, 3e, 3f,	3h, 4a, 4b,	7
154-155	8		3c	1a, 1b, 1c, 1d, 1e, 1f, 1g, 1h, 1i, 1j, 1k, 2c, 2d, 3e	2a, 2b, 3d, 3f, 3g, 3h, 3i, 3j, 3k, 3l	
157	2a, 2b, 2c, 2d, 2e, 3a, 3b, 3c, 3d			1,		
160				1a, 1b, 1c, 1d, 1f, 1g, 1h, 1i, 1j	1e, 2b	2a,
161-162	1, 2, 6, 7, 13, 18	2, 10, 20	8, 19, 21	3, 9, 17	5, 9, 11, 12, 14, 16, 18, 20	4, 6, 7, 15

Table A.7: Tasks in “Across Cultures” in *Worldwide 2012*

Page	Reflecting on how culture affects communication	Reflecting on own experiences	Reflecting on own culture and comparing cultures	Text comprehension	Reflecting, discussing or sharing opinions	Others' experiences
34-35	1, 4a-e,			2a, 2c-k, 3a-e	2b, 3f, 5a-g	
49-50	1g-h, 3b-d			1a-f, 1i,	3a, 3d	
82-83					1c, d, e, 2a, b, c, d, e, f	
93			2a	1a-h,	2b	
99				1, 2a-i,	3, 4, 5a-d	
114				1a-k, 2a-f	3	

Table A.8: Tasks in other chapters in *Worldwide 2012*