MASTER'S THESIS

Analysis of EFL textbooks for lower secondary school: How effectively do new EFL textbooks in lower secondary schools facilitate intercultural competence and accommodate LK20 guidelines about intercultural competence?

Ingvild Måseidvåg Østrem

Master in Education with English Didactics

Department of Language, Literature, Mathematics and Interpreting
Supervisor: Martin Padget

Submission Date 18.05.2021.

I

Abstract

This Master's thesis in Education is written in the field of English didactics and presents an analysis of how effectively Norwegian 8th grade English as a foreign language (EFL) textbooks facilitate the development of intercultural competence (IC) and accommodate intercultural guidelines from the Knowledge Promotion Reform 2020 (*LK20*). In an increasingly complex world, educators need to address how to teach students to interact and cooperate with people from diverse cultures and how to handle cultural expressions presented through various platforms. In light of this it is useful to investigate how IC is present in EFL textbooks and in the Norwegian national curriculum for the subject of English.

Three textbooks from various publishing houses were chosen for this study. These were Gyldendal's *Enter 8* (Diskin, Kasbo & Winsvold, 2020), Cappelen Damm's *Engelsk 8* (Madsen & Mohammad-Roe, 2020) and Aschehoug's *Stages 8* (Pettersen & Røkaas, 2020). With a quantitative content analysis, the thesis has investigated the extent to which learning tasks in 8th grade EFL textbooks facilitate IC. In addition the study has also considered how learning tasks facilitate Micheal Byram's model of Intercultural Communicative Competence (ICC) (1997). With a qualitative content analysis of the *LK20* the study has investigated what guidelines the curriculum present about IC and then it has investigated how these were present in learning tasks in the chosen textbooks.

Findings from the study demonstrate that *Engelsk 8* (Madsen & Mohammad-Roe, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020) have high numbers of learning tasks linked to IC, whereas *Stages 8* (Pettersen & Røkaas, 2020) stands out with fewer learning task connected to the development of IC. The study found that the distribution of learning tasks linked to factors of Byram's model of ICC is not equally prioritised. There is an extensive emphasis on tasks that develop *knowledge* and few tasks that can develop students' *critical cultural awareness*. The overall result of how textbooks accommodate curricular guidelines about IC is that textbooks facilitate most guidelines, but not all. The textbooks include learning tasks that can develop an intercultural understanding of different ways of living, ways of thinking and communication patterns, but few tasks that challenge students' worldviews.

Abstract in Norwegian.

Denne masteravhandlinga i undervisningsvitenskap er skriven innanfor fagfeltet engelsk fagdidaktikk og presenterer ein analyse av kor effektivt engelskbøker for 8.klasse legger til rette for utviklinga av interkulturell kompetanse (IK) og imøtekomer interkulturelle retningslinjer frå Kunnskapsløftet 2020 (*LK20*). I ei verd som blir stadig meir kompleks må lærarar ta tak i korleis ein skal lære elevane å vere og samhandle med menneske frå ulike kulturar og lære korleis elevane skal handtere kulturelle uttrykk presentert gjennom ulike plattformer. I lys av dette er det verdifult å undersøke korleis IK er til stades i lærebøker og i den norske læreplanen for engelskfaget.

Tre lærebøker frå ulike forlag vart valde ut for denne studien. Desse var Gyldendals *Enter 8* (Diskin, Kasbo & Winsvold 2020), Cappelen Damms *Engelsk 8* (Madsen & Mohammad-Roe, 2020) og Aschehougs *Stages 8* (Pettersen & Røkaas, 2020). Med ein kvantitativ innhaldsanalyse har studien undersøkt i kva grad lærebokoppgåver for 8. trinn tilrettelegger IK. I tillegg har studien vurdert korleis lærebokoppgåver inkluderer Micheal Byrams model for interkulturell kommunikativ kompetanse (IKK) (1997). Med ein kvalitativ innhaldsanalyse av *LK20* har studien undersøkt kva retningslinjer læreplanen presenterer om IK og korleis desse er til stades i lærebokoppgåver i dei utvalde lærebøkene.

Funn frå studien viser at *Engelsk 8* (Madsen & Mohammad-Roe, 2020) og *Enter 8* (Diskin, Kasbo & Winsvold, 2020) har høge tal med lærebokoppgåver knytt til IK, medan *Stages 8* (Pettersen & Røkaas, 2020) skil seg ut med færre lærebokoppgåver knytt til utviklinga av IK. Studien fann at fordelinga av lærebokoppgåver knytt til faktorar av Byram sin modell av IKK er ikkje likeverdig prioritert. Det er lagt meir vekt på lærebokoppgåver som utvikler *kunnskap* enn på oppgåver som utvikler studentane si evne til *kritisk kulturell bevissthet*. I sum tilrettelegg lærebøkene for dei fleste retningslinjene frå læreplanen om IK, men ikkje alle. Lærebøkene inkluderer oppgåver som kan utvikle ein interkulturell forståing av ulike levesett, tankesett og kommunikasjonsstiler, men få oppgåver som utfordrer studentane sitt verdssyn.

Acknowledgements

For as long as I can remember English as a foreign language has always been my favorite subject. When I started my teacher education I quickly knew I aspired to write a Master's thesis in English didactics. The choice of topic for my thesis was fairly conscious. During my teacher education at The Western University of Applied Sciences I have been introduced to many important topics, but intercultural competence caught my attention early on. This topic felt especially personal for me. Since I as a child moved from a small town at the North-West coast of Norway to London in Great Britain, the ability to cooperate with diverse groups of people and cultures have always been of particular interest. This experience has, for better and for worse, taught me the importance of being open and curious towards other cultures, ways of thinking and ways of living. As a future English as a foreign language teacher I will strive towards creating classrooms that are inclusive and welcoming to everyone in order to demonstrates how rich life can be with diversity.

During this project, the help and support of my supervisor has been particularly important. I would like to direct my profound gratitude to my supervisor, Martin Padget, this project would not have been the same without you. Thank you for sharing your reflections and thoughts on this topic, your feedback has been invaluable. I would also like to thank you for all the hours of conversation we have spent on digital platforms like Zoom. To write a Master's thesis during the covid-19 pandemic has often been a solitary process, but our sessions have been a highlight through it all.

Ingvild Måseidvåg Østrem,

May 2021, Bergen.

Table of content

List of figures

List of tables

List of Abbreviations

CESCR: The United Nations Committee on Economic, Social and Rights

CoE: Council of Europe

EFL: English as a foreign language

EU: European Union

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

L97: Læreplanverket 1997

LK06: Kunnskapsløftet 2006 (the Knowledge Promotion Reform 2006)

LK20: Kunnskapsløftet 2020 (the Knowledge Promotion Reform 2020

Introduction

The aims of education are many, but the overall goal is to prepare students for their future work life and participation in society. This requires certain competencies and skills. Students need to learn basic skills like to read, write and calculate, but they also need competencies and skills to face the complexities of future work life and society. Due to globalisation, international migration, better access to information, increased international communication and new technologies, politicians and media have for the past two decades requested a larger focus on intercultural understanding and communication in education (Hoff, 2018). The world as we know it is ever evolving and becomes increasingly complex for each year that passes. People cross borders to pursue better work options and we are presented with a larger cultural diversity in our everyday life. We are bombarded with news and impressions every day since access to information and entertainment from other countries is made more available with the Internet. Cross-cultural contact is reaching an all-time high as new technologies and social media platforms makes communication easier. These are issues educators need to address. Students need competencies and skills to interact with people from different cultures and to handle cultural expressions presented through a variety of platforms.

With this Master's thesis in English didactics, my aim is to investigate intercultural competence (IC) in the field of English as a foreign language (EFL) education in Norway. This is a broad field, but as EFL education is fairly influenced by EFL textbooks I will investigate how IC is present in a variety of EFL textbooks for lower secondary school. The national curriculum is another factor that has strong influence for what is taught in EFL. For everyone involved in Norwegian mandatory education and EFL education the guidelines presented by the national curriculum are obligatory. Since textbooks are promoted as being made to fit the curriculum it is crucial to investigate if this is true. Publishing houses that produce textbooks for education often claim that they cover the competence aims from the curriculum, and therefore I will investigate how curricular guidelines about IC are present in EFL textbooks.

Intercultural competence

IC is the "the ability to relate constructively to people who have mindsets and/or communication styles that are different from one's own" (Dypedahl, 2019, p. 101). In other words, IC is knowledge about how someone's mindset and communication style affects how they think, understand and talk to others (Dypedahl & Bøhn, 2017, p. 14). Different worldviews, beliefs, norms and values can affect how people think and influence how we communicate. A competence like IC enables people to understand how different mindsets and communication affects others, but also oneself. In its simplest form, IC is the ability to change perspective when meeting others and building insights into one's own thoughts (Dypedahl & Bøhn, 2017, p. 22).

EFL education holds a particular role when it comes to the development of IC because the very nature of learning a foreign language is to learn about foreign cultures as well as learning a new vocabulary (Fenner, 2012). By learning EFL, students are presented with a variety of English-speaking cultures and they are given the opportunity to learn about and engage with foreign cultures. Within education, it can be useful to apply the term intercultural learning instead of competence to describe the development of IC, but for this thesis I will apply the well-known term intercultural competence (IC) (Dypedahl, 2018, p. 193).

Within an EFL context, the works of Micheal Byram are an important influence for IC. In 1997 Byram (p. 34) presented his model of Intercultural Communicative Competence (ICC) which consists of five factors required to master intercultural encounters. The five *savoirs* in the model are *knowledge/savoir, skills of interpreting and relating/savoir comprendre, skills of discovery and interaction/savoir apprendre/faire, attitudes/savoir être* and *critical cultural awareness/political education/savoir s'engager* (Byram, 1997, p. 34). This model has been, and still is, an important influence for curriculum development and textbooks in foreign language education (Hoff, 2014, p. 508; Hoff, 2018, p. 73). I will further elaborate this model in Chapter 2 since Byram's model of ICC (1997, p. 34) plays a key role in my master's thesis. As Byram's model has affected the development of curricula and textbooks and how they

deal with topics related to IC, I will look into how IC is present in the Norwegian curriculum and how ICC is present in various Norwgeian EFL textbooks for lower secondary school based on Byram's model of ICC (1997, p. 34).

Curricula

In Norway curricula are national documents which everyone involved in mandatory education is obliged to follow. They are created by the government and are " a regulation (''forskrift") that has legal status in education"(Speitz, 2020, p. 40). A curriculum in Norway will function as both a directive for schools and a management tool for the government as it presents general remarks about how and what should be taught and specific competence aims students should have achieved at different stages of education (Imsen, 2020, p. 278 and 297). Curricula may differ in form and content, but they usually include aims, content, working methods and evaluation (Imsen, 2020, p. 303).

During the 2020/2021 school year Norwegian schools have implemented a new curriculum. Periodically, the Norwegian government will launch education reforms or curricula reforms as a sign of change or development in politics, society, technology, education, pedagogy or a combination of these (Speitz, 2020, p. 42). In 2019 the Minister of Education presented a new curriculum, Kunnskapsløftet 2020 (the Knowledge Promotion Reform 2020, hereafter shortened to *LK20*), and stated this would be implemented at the start of the 2020/2021 school year (Ministry of Education, 2019). This curriculum is a revised edition of Kunnskapsløftet 2006 (the Knowledge Promotion Reform 2006, hereafter shortened to *LK06*) (Haug, 2020, p. 26). As we are presented with a currently new curriculum and curricula function as regulations with legal status it is useful to investigate how IC is dealt with in *LK20*.

Textbooks

In an educational context, a textbook is a book which is "a source of texts and tasks which may be useful for learning" (Fenner & Ørevik, 2018, p. 354). For teachers there is a wide

range of teaching materials they can use to plan and carry out lessons, but amongst the different teaching materials available, the textbook has an outstanding position (Gilje, 2017, p. 29). The use of textbooks as a teaching material in the Norwegian school is fairly prominent (Gilje et al. 2016, p. 4-5; Juuhl, Hontvedt & Skjelbred, 2010, p. 18; Hodgson, Rønning, Skogsvold & Tomlinson, 2012, p. 69). Teachers rely on textbooks for carrying out lessons and planning lessons. A typical lesson in a Norwegian classroom might involve individual students work with texts and learning tasks from textbooks (Juuhl et al., 2010, p. 10). Based on textbooks teachers make half-year plans, monthly plans and weekly plans, and consequently the textbooks function as a tool for planning lessons (Juuhl et al., 2010, p. 18; Hodgson, Rønning, Skogsvold, & Tomlinson, 2010, p. 87).

When textbooks are as highly emphasised as they are in Norwegian schools, the textbooks become quite guiding for what topics are dealt with and how they are presented. With the implementation of *LK20* during the 2020/2021 school year, schools have been offered new or revised textbooks which are designed to fit the guidelines from the curriculum. Based on this, it is useful to investigate how EFL textbooks deal with IC and whether they include curricular guidelines about IC from *LK20*.

Previous research and research gap

IC is a broad field, but within the context of EFL education in Norway there are several scholars who have previously investigated IC or culture in textbooks and in curricular documents.

In 2007 Ragnhild Lund published her doctoral study which dealt with questions of culture in the Læreplanverket 1997 curriculum (hereafter shortened to *L97*) and EFL textbooks that matched the curriculum. When *L97* was published, there was a shift in how topics of culture were dealt with in foreign language education (Lund, 2007, p. 14). Lund (2007, p. 14), explained that in order to master EFL it was no longer enough to only learn and teach grammar and vocabulary, culture and context were equally as important. Consequently,

Lund (2007, p. 18) set out to investigate how context and culture were dealt with in *L97* and textbooks as well as what challenges and opportunities for teaching English in the future. In terms of IC, the findings from the Ph.D. showed that while the textbooks present different people from a variety of countries and provide information about foreign cultures, little emphasis is put on interculturality (Lund, 2007, p. 272). Findings from the study demonstrated that the *L97* curriculum points out a need for intercultural learning, but textbooks make few attempts to develop this skill (Lund, 2007, p. 290). In the study, Lund (2007, p. 272) stated that there were very few examples of texts and tasks which can enable students to see themselves from a different perspective. Lund (2007, p. 291) concludes her study by arguing that future textbooks need to improve and include more intercultural content.

More recent research by Agnes B. Nygaard (2014) investigates EFL textbooks for International English aimed at upper secondary level. The focus of the investigation was to analyse if tasks related to multicultural texts could expand students' intercultural perspectives and ICC (Nygaard, 2014, p. 15). Nygaard (2014, p. 98), found that the investigated textbooks were, to a certain degree, suitable for developing ICC. However, there were few tasks that facilitated all aspects of ICC and which developed the students own "self" (Nygaard, 2014, p. 100). Nygaard (2014, p. 100) argued that while tasks do not need to include all aspects of ICC as it is a competence developed over time, there should be more intercultural content in the different textbooks.

Another study that investigates EFL textbooks at upper secondary level, is Benedicte Moldestad Knudsen's Master's thesis from 2016. Whereas Nygaard (2014) studied textbooks in an elective English subject, Knudsen (2016) investigated textbooks in mandatory English. Knudsen (2016, p. 8) researched how different textbook tasks could promote the development of ICC. The Master's thesis also investigated whether any of the *savoirs* from Micheal Byram's model of ICC are present in textbook tasks and if textbook tasks which promote ICC are linked to prose fiction texts (Knudsen, 2016, p. 8). In the research she found that the potential tasks had to develop ICC depended on them being either efferent or

esthetic, in addition to open or closed (Knudsen, 2016, p. 105). An efferent task seeks "information at a very superficial level, whereas esthetic tasks require more personal involvement" (Knudsen, 2016, p. 35). Knudsen (2016, p. 105) discovered that role-playing tasks promoted development of ICC because they were open and esthetic, whereas linguistic tasks that were closed and efferent had less potential to develop ICC. Of the five different factors from Byram's model of ICC, *savoir* was the factor most present in textbooks and tasks related to *savoir s'engager* were least present (Knusden, 2016, p. 105).

Previous research show that different textbooks, whether aimed at upper or lower secondary school, have a greater potential to develop IC (Lund, 2007; Nygaard, 2014; Knudsen, 2016). However, a Master's thesis published in 2019 by Kari Nyorg Mosand presents different results. Mosand (2019, p. 70) found that nearly half of the analysed tasks from three different textbooks for 10th grade promoted ICC. These results differ from other similar studies, by demonstrating a larger number of tasks which facilitated the development of ICC. Mosand explained this by pointing out the limitations in her research (2019, p. 70). The study looked into tasks which related to two specific topics, namely the US and South Africa (Mosand, 2019, p. 70). Mosand (2019, p. 70) debated whether topics about English speaking countries might include more cultural topics than other topics in textbooks, but she did not make any conclusions. The distribution of the different *savoirs* from Byram's model of ICC in Mosand's study were similar to other studies. Similar to Knudsen's study (2016) there were higher numbers of learning tasks which promoted the factor *savoir* from Byram's model of ICC and few learning tasks which prompted *savoir s'engager* (Mosand, 2019, p. 71). In the thesis, Mosand concluded that there is a high number of learning tasks connected to topics of the US and South Africa that can promote the development of ICC, but the distribution of the different *savoirs* from Byram's model of ICC in learning tasks is unequal (2019, p. 72). Therefore, Mosand (2019, p. 72) questioned if textbooks alone can facilitate the development of ICC.

IC and culture in EFL textbooks are well researched, but there is still a need to investigate this matter further (Lund 2007; Nygaard, 2014; Knudsen, 2016; Mosand, 2019). During the

2020/2021 school year, schools have implemented the *LK20* curriculum (The Norwegian Directorate for Education and Training, 2020) and consequently schools have been offered new or revised textbooks made to fit the current curriculum. With a new curriculum and new teaching materials like textbooks, there is a need for research on these as little or no research has been conducted yet. For some time scholars have pointed out the need for research that investigates the new curriculum and new textbooks and how they deal with IC (Knudsen, 2016: Mosand, 2019; Hoff, 2019). According to Hild Elisabeth Hoff "There is consequently a need for further, critical investigations of how the overarching aims for the School of the Future are operationalised through specific curricular learning aims pertaining to interculturality and literary reading, as well as in new textbooks and other teaching materials emerging in response to curricular reforms''(2019, p. 112). Other scholars have pointed out the same matter (Knudsen, 2016; Mosand, 2019). With this background, one can claim that there is a desire and wish for more research which investigates the curriculum and textbooks' inclusion of IC.

Research questions and aims of the study

In light of the introduction, the research questions for the present study are:

1. To what extent do textbooks for 8th grade EFL facilitate the development of intercultural competence?

> 1.1. How many learning tasks facilitate the factors of Byram's model of ICC in the different textbooks?

2. How are LK20 guidelines about intercultural competence present in learning tasks in textbooks for 8th grade EFL?

As the listed questions above demonstrate there are two main research questions and one sub-question. The first main research question and accompanying sub-question aim at investigating the extent to which textbooks can promote IC and the ratio of learning tasks that facilitate the different factors from Byram's model of ICC (1997, p. 34). The study has

operationalised Byram's model of ICC (1997, p. 34) into codes so that the research has measured the ratio of learning tasks that can support ICC. After it was assessed whether or not learning tasks facilitated any of the codes, I counted the number of instances they occurred and in the analysis I measured frequency.

With the second main research question my aim is to investigate what curricular guidelines about IC the *Curriculum in English* from the Knowledge Promotion Reform 2020, hereafter referred to as *LK20* (The Norwegian Directorate for Education and Training, 2020) present, and investigate how textbooks include these guidelines in learning tasks. With a qualitative content analysis I have investigated what guidelines *LK20* present about IC, then I have investigated whether any of the learning tasks identified in the analysis from research question 1 and 1.1. facilitated guidelines from the *LK20* curriculum concerning IC.

Structure of the thesis

This thesis contains six chapters. The first chapter has introduced the topic of my thesis and the research questions I intend to answer. The second chapter presents relevant theories for my thesis. It includes relevant theories about IC, textbooks and curricular documents. I will make a particular reference to Michael Byram's model of ICC (1997) as it is of singular importance for my thesis. In the third chapter I will, with detailed descriptions, explain the methods applied in this thesis. The results and findings retrieved from the analysis will be described in Chapter 4, and in Chapter 5 I will discuss these in light of previous research and relevant theories. The last chapter will conclude this thesis. I will present a summary of the key findings from the thesis, possible limitations and suggestions for further research.

Theory

In this chapter, relevant theories for the thesis' topic will be accounted for. The chapter begins with an introduction to IC and then it presents theory about IC in EFL education. Particular reference will be made to Michael Byram's model of Intercultural Communicative Competence (ICC) (Byram, 1997, p. 34) and criticism of this model. After this, theory about

textbooks will be presented. This includes a presentation of the content in them and the usage of textbooks in Norwegian classrooms. Finally, relevant theories about curricula will be presented. The role and content of Norwegian curricula will be explained as well as background information.

Introduction to IC

IC is "the ability to relate constructively to people who have mindsets and/or communication styles that are different from one's own" (Dypedahl, 2019, p. 101). According to Magne Dypedahl and Henrik Bøhn (2017, p. 14), IC is knowledge of how different mindsets and communication styles affect the way we think, understand and talk. People have different worldviews, beliefs, perceptions, norms and values which are all part of a person's mindset (Dypedahl & Bøhn, 2017, p. 14). This can affect our understanding of and attitudes towards the world, whereas communication styles affect the way we communicate our feelings and thoughts (Dypedahl & Bøhn, 2017, p. 14). IC does not only refer to interaction between people, it also refers to interpretation of oral, written and multimodal texts (Dypedahl, 2019, p. 101). Reading literature, listening to a speech or watching a video can be parts of IC as well (Dypedahl, 2019, p. 101).

IC as a concept is a part of general communicative competence (Dypedahl & Bøhn, 2017, p. 15). Michael Canale and Merrill Swain (1980) specify that to be able to communicate successfully the speaker needs three sub-competences: grammatical competence, sociolinguistic competence and strategic competence. Grammatical competence is "knowledge of lexical items and of rules related to morphology, syntax, semantics and phonology" (Skulstad, 2018, p. 46). Sociolinguistic competence is knowledge about when different utterances are suitable (Dypedahl, & Bøhn, 2017, p. 15). Strategic competence is verbal and non-verbal communication; this competence refers to the ability to find different ways to express oneself when the vocabulary or linguistic competence fall short (Dypedahl & Bøhn, 2017, p. 15). In addition to these sub-competences, a fourth sub-competence was added to the model in 1983 by Canale, formally known as discourse competence (Skulstad, 2018, p. 47). This competence is "the ability to combine grammatical forms and meanings to

achieve a unified spoken or written text in a specific genre" (Skulstad, 2018, p. 47). IC is a supplement to communicative competence as sociolinguistic competence is not adequate when communicating with people who have different mindsets and communication styles than themselves (Dypedahl & Bøhn, 2017, p. 15). With IC, students can develop strategies for dealing with the complexities of communication as well as developing communicative competence (Dypedahl, 2019, p. 101).

To master intercultural encounters, people need to build an understanding of why they think and behave as they do, as well as to build an understanding of why others think and behave as they do. This does not necessarily entail that people should learn facts about different mindsets or communication styles. It does however promote different strategies for how to adapt to new surroundings (Dypedahl, 2019, p. 101). In other words, IC is in its simplest form the ability to change perspective when meeting others and building insight into one's own thoughts, according to Dypedahl and Bøhn (2017, p. 22). In order to understand oneself and others better, insight into the concepts culture, identity and stereotypes can be useful.

Culture, identity and stereotypes

Culture is perhaps one of the most difficult concepts to define; there is hardly any other concept that has been more debated or more discussed (Dypedahl & Bøhn, 2017, p. 52). Yet *culture* is a word we frequently hear. People talk about music culture, popular culture, minority culture or national culture, to mention some examples. Nevertheless, these examples do not necessarily make culture any more comprehensible. Another contributing factor as to why culture is especially difficult to grasp, is that culture is ever changing and evolving. Still, a useful definition of culture is that it is " a system of common beliefs, values, customs, actions and artifacts, that members of a community use to relate to the world and each other. Culture is conveyed from generation to generation through learning."(my own translation, Bates & Plog, referred to in Dypedahl & Bøhn, 2017, p. 53). According to this definition, members of a group develop certain attitudes and behaviours as they are socialised into a specific group. A more informative definition is by The United Nations Committee on Economic, Social and Rights (CESCR). According to this committee, culture

encompasses, inter alia, ways of life, language, oral and written literature, music and song, non-verbal communication, religion or belief systems, rites and ceremonies, sport and games, methods of production or technology, natural and man-made environments, food, clothing and shelter and the arts, customs and traditions through which individuals, groups of individuals and communities express their humanity and the meaning they give to their existence, and build their world view representing their encounter with the external forces affecting their lives. (CESCR, 2009, p. 3).

This study will rely on this definition of culture because it gives precise examples of what culture can consist of. This will be useful when the thesis assesses how effectively learning tasks deal with topics of culture and promote the development of IC. To have an understanding of the concept of culture in terms of IC, will be beneficial because it can explain why different people have dissimilar mindsets and communication styles. A recognition of why and how people form groups where certain ways of being and values are more dominant than others is important in IC. Once students have gained inside knowledge of another culture or social context and learned to look upon oneself from a different point of view, it is easier to repeat the same procedure in another culture or social setting (Dypedahl & Bøhn, 2020, p. 92). Accepting that other people identify themselves with other cultures and thus other beliefs and practices, can lead to a more open attitude when meeting people with different mindsets and communication styles than themselves.

In language education, the word *culture* has sometimes been used synonymously with the word *nation* (Dypedahl & Bøhn, 2017, p. 63; Dypedahl & Bøhn, 2020, p. 87). A country represents its own national culture, but Dybedahl and Bøhn (2017, p. 54) stress that people participate in many different groups apart from their national culture. These can be called co-cultures, Dypedahl and Bøhn explains (2017, p. 63). Co-cultures can be school culture or family culture. Based on this, one cannot assume how an individual thinks or communicates based on their nationality (Dypedahl & Bøhn, 2017, p. 54). "Moreover, when studying

culture in a language learning perspective, it is helpful to realize that it is not cultures that communicate, but individuals." (Dypedahl & Bøhn, 2020, p. 87).

The way people identify themselves with a specific culture is closely related to the concept of identity (Dypedahl & Bøhn, 2017, p. 62). One cannot address culture without defining identity as well. A person's identity is often tied to specific groups of people and cultures (Dypedahl & Bøhn, 2017, p. 62). An example is how a Norwegian girl in 8th grade can consider herself as Norwegian, Scandinavian, a teenager and a student at the same time. Knowing what culture and identity is and how it influences people's behaviours and attitudes, the next issue is how people can differentiate between the different cultures and identities when meeting new people.

Whenever we meet people with different backgrounds, cultures and identities than ourselves, there are certain characteristics that are easier to detect than others. Language, customs and dress codes are easier to notice than how people think and feel. This can be demonstrated as an iceberg in water. Visible elements of a person's culture and identity will be above water, whereas mental elements are below the surface (Dypedahl & Bøhn, 2017, p. 55). A person's worldviews, beliefs, norms and values are often more difficult to detect than the way someone dresses or eats (Dypedahl & Bøhn, 2017, p. 55). Differences above and below the surface can be useful to be aware of when meeting people with different backgrounds, cultures and identities because one should not take for granted that visible elements represent the full complexity of someone's identity or culture.

Culture can be difficult to grasp and it can be challenging to understand and detect someone's cultural background. As a consequence, people make stereotypes. Stereotypes are general assumptions of people and cultures made to make the world easier to understand (Dypedahl & Bøhn, 2017, p. 40). Stereotypes are often conflicted; they can represent necessary strategies for understanding the world and be positive, but they can also be negative. In our everyday life stereotypes can be useful. They function as strategies

for understanding the world around us (Dypedahl & Bøhn, 2017, p. 40). Stereotypes can present different expectations of how certain people act and behave in particular situations; if we did not have such expectations people would constantly wonder about what would meet them in certain situations (Dypedahl & Bøhn, 2017, p. 40). Therefore stereotypes can function as a positive strategy, but it is important to be conscious of what stereotypes are based on. Dypedahl and Bøhn (2017, p. 40) differentiate between normative and personal stereotypes. Normative stereotypes are created without ever having direct contact with a specific group or culture, whereas personal stereotypes are general assumptions based on personal experience (Dypedahl & Bøhn, 2017, p. 41). One should also be aware of whether or not stereotypes are positive or negative.

Positive stereotypes are not necessarily damaging, but negative stereotypes on the other hand can present a problem (Dypedahl & Bøhn, 2017, p. 42). Positive stereotypes are basically positive. A downside of a positive stereotype is that if a positive expectation is not met, one can end up being disappointed, but this is not a critical consequence. Negative stereotypes are, on the other hand, only negative. Negative attitudes towards a group of people can damage interaction and affect potential relationships (Dypedahl & Bøhn, 2017, p. 42). Assumptions of how certain people or groups of people think and act can be potentially damaging if one starts to make decisions and assumptions based on such stereotypes (Brislin, 2000, p. 195). Making decisions based on normative negative stereotypes can be critical. To base judgements on an assumption of someone one has never met, can be damaging for future relationships when one actually does meet someone representative of the specific culture. Consequently, stereotypes are important to be aware of when dealing with topics of culture and interculturality.

Intercultural competence in EFL education

EFL holds a particular role when it comes to the development of IC because the very nature of learning a foreign language is to learn about foreign cultures as well as learning a new language (Fenner, 2012). Anne Brit Fenner (2017, p. 215) claims that "teaching and learning language as separate from its cultural roots and not as integral part of cultures of a specific

13

community seems an almost impossible task". Culture was previously seen as an additional dimension to be taught rather than an integrated part, however this view has been challenged (Fenner, 2017, p. 205). Fenner (2017, p. 210) argues that "The development from cultural to intercultural shows a development of the view of culture in foreign language learning away from a focus solely on the target culture towards regarding it as an interrelationship between two cultures: one's own and the other". As a consequence, IC is not automatically a specific subject that is taught in EFL, but an integrated part of foreign language learning because "When learning a foreign language, the learner brings his own culture into the communication process with the foreign culture, whether it is in reading a foreign text or speaking to a representative of that particular language community." (Fenner, 2017, p. 211). Thus, IC has a prominent role in all activities in foreign language education, consciously and unconsciously (Dypedahl, 2018, p. 193).

The role IC and culture have had in "FL education has been affected by changing views about the aims and methods of language teaching and learning, and these developments have also been reflected in English classrooms in Norway." (Hoff, 2018, p. 68). In the nineteenth century there was a focus on *Big C culture* where well-educated citizens learned general knowledge of literature and arts in order to become a part of a cultural elite (Kramsch, 2006, p. 13). During the first half of the twentieth century the view of culture changed. Literary texts were put aside for the benefit of factual knowledge about foreign cultures and *little c culture* emphasised knowledge about native speakers' ways of behaving, beliefs and values (Risager, 2012; Kramsch, 2006, p. 13). Another aspect that changed was that foreign language learning had earlier been the benefit of a few, but after World War 2 it was offered to a large number of learners (Fenner, 2017, p. 207). Further on I will explain how the view about culture in foreign language education further developed in the 1970s, 1980s and 1990s.

In the 1970s, foreign language was largely influenced by communicative competence which paid attention to target language in everyday situations (Hoff, 2018, p. 68). Culture was reduced to solely providing background context as foreign language education focused on

the reproduction of specific situations and dialogues like grocery shopping (Fenner, 2017, p. 208; Hoff, 2018, p. 68-69). As a result of this, culture became something implicit instead of an explicit concern (Hoff, 2018, p. 69). In the 1980s, foreign language learning became more learner-oriented (Hoff, 2018, p. 69). Language learning was connected to the students' personal interests and as a consequence textbooks included characters the students could easily relate to or find relevant if they travelled abroad (Fenner, 2017, p. 208; Lund, 2007, p. 81). Unfortunately, English-speaking cultures and countries tended to be presented in a superficial manner highlighting stereotypes (Fenner, 2017, p. 208). The view of culture in foreign language learning developed to simply be a tool to provide context for target language situations and whenever culture was highlighted it was stereotypical. Then, at the end of the 1980s and in the 1990s the view of culture in foreign language learning took another turn.

Culture in foreign language became a " feature of language itself" (Kramsch, 1993, p. 8). Culture was no longer seen as an additional concept to be taught, but an integrated part of all foreign language learning. This is known as communicative competence, which is a sociocultural competence that includes the interrelationship between language and culture (Hoff, 2018, p 69). Communicative competence and the notion of culture and language as a combined unit was further strengthened in the 1990s. The Council of Europe (CoE) promoted a view of culture where it was a natural part of language learning and teaching (Hoff, 2018, p. 69). Now there was "a new recognition of how language learners drew upon their own cultural background as a point of reference for their understanding of foreign cultures" (Hoff, 2018, p. 69). As a consequence, the intercultural speaker was created. With culture being an integrated part of foreign language learning, one needed knowledge about what skills, attitudes and knowledge the intercultural speaker needed in order to master intercultural encounters successfully. This need was met by Michael Byram and his model of ICC from 1997 (p. 34). This will be presented in the next sub chapter.

IC is a broad and complex concept, but in the field of interculturality in foreign language education, the works of Byram are of crucial importance. Byram's model of ICC holds an outstanding position (Hoff, 2018, p. 72). The model became an important influence for curriculum development and scholars in multiple countries and changed the way intercultural education was approached (Hoff, 2014, p. 508; Hoff, 2018, p. 73). There are at least over 30 other models that demonstrate IC, but Byram's model of ICC is especially aimed at foreign language education, which makes it suitable for my master´s thesis (Dypedahl, 2018, p. 196). The model presents different skills, attitudes and knowledge the intercultural speaker needs to act in a successful intercultural fashion (Byram, 2008, p. 69). The skills, attitudes and knowledge required to develop ICC are presented as five different *savoir*s in Byram's model of ICC (Byram, 1997, p. 34):

	Skills interpret and relate (Savoir comprendre)	
Knowledge of self and other; of interaction; individual and societal (Savoir)	Education political education, critical cultural awareness (Savoir s'engager)	Attitudes relativizing self, valuing other (Savoir être)
	Skills Discover and/or interact (Savoir apprendre/faire)	

FIGURE 1 BYRAM'S MODEL OF INTERCULTURAL COMMUNICATIVE COMPETENCE (BYRAM, 1997, P. 34)

The first factor of the model is *knowledge/savoir*. *Savoir* is a French verb that translates into *to know*. This factor of the model is knowledge "of social groups and their products and practices in one's own and in one's interlocutors' country, and of the general processes of societal and individual interaction." (Byram, 2008, p. 231). For each of the five factors in the

model, there are several objectives that complement the factors. Objectives related to *savoir* is knowledge of/about:

- "the types of cause and process of misunderstanding between interlocutors of different cultural origins;
- the national memory of one's interlocutors country and the perspective on it from one's own;
- the national definitions of geographical space in one's interlocutors country and the perspective on them from one's own;
- the processes and institutions of socialization in one's own and one's interlocutors county;
- social distinctions and their principal markers, on one's own country and one's interlocutors;
- the processes of social interaction in one's interlocutor's country." (Byram, 2008, p. 231).

As the objectives demonstrate, they refer to knowledge about socialising, identity, culture, and communication (Dypedahl, 2018, p. 197). The intercultural learner needs knowledge about culture and social groups and their products and practices in one's own country as well as the interlocutor's country (Byram, 2008, p. 69). Knowledge about general processes of individual and societal interaction, is also useful for the intercultural learner (Byram, 2008, p. 69).

The next component of the model is *skills of interpreting and relating/savoir comprendre.* This type of skill in intercultural communication refers to the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own."(Byram, 2008, p. 232). Objectives related to this skill is the ability to:

- "identify ethnocentric perspectives in a document or event and explain their origins;

- identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present;

- mediate between conflicting interpretations of phenomena." (Byram, 2008, p. 232).

These objectives demonstrate that the intercultural speaker should be able to identify underlying reasons for conflict and misunderstanding, and be able to resolve them peacefully (Byram, 2008, p. 232). Furthermore, this skill is useful because it enables people to connect experiences to one's own background and analyse a situation from a different perspective (Dypedahl, 2018, p. 197).

The third component of the model is *attitudes/savoir être.* This factor of the model represents attitudes of "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own" (Byram, 2008, p. 230). To exemplify what these types of attitudes include, there are several objectives within this factor. These are:

- "willingness to seek out or take up opportunities to engage with otherness in a relationship of equality; this should be distinguished from attitudes of seeking the exotic or of seeking to profit from others;

- interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices; "(Byram, 2008, p. 230).

As the objectives show, the intercultural speaker needs to be tolerant, open and have the ability to change perspective when needed (Dypedahl, 2018, p. 197). This skill is closely related to decentring, which is to see yourself and the world from a different point of view (Dypedahl, 2018, p. 197). The objectives demonstrate that one should be open and curious towards others, but Byram (2008, p. 231) highlights that these objectives differ from a

18

tourist approach, where people look for the exotic, and a commercial approach that looks for profit. That said, both the tourist approach and the commercial approach are a part of international relations, but they may not promote the development of IC (Byram, 2008, p. 231).

The fourth component is *skills of discovery and interaction/savoir apprendre/faire.* This skill is the "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under constraints of real-time communication and interaction."(Byram, 2008, p. 232). The objectives of this component are the abilities to:

- "identify significant references within and across cultures and elicit their significance and connotations;

- identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances;" (Byram, 2008, p. 233).

These objectives and skills allow people to establish an understanding of new cultures and an ability to interact with people and cultures that are unfamiliar to them (Byram, 2008, p. 233). By observing and interacting one may place oneself within a foreign culture and be considerate of differences amongst oneself and others in communication. Intercultural speakers who master these skills are able to use pre-existing knowledge to enter different environments and establish contact with other cultures (Byram, 2008, p. 233).

The last, and perhaps most important, component of Byram's model of ICC is *critical cultural awareness/political education/savoir s'engager.* This factor of the model refers to "an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries." (Byram, 2008, p. 233). The four previous factors of the model are in many ways a precondition of the last component, which is the

ability to evaluate one's own culture and other cultures critically (Dypedahl, 2018, p. 197). Objectives connected to this component of the model are the ability to:

- "identify and interpret explicit and implicit values in documents and events in one's own and other cultures;

- make an evaluative analysis of the documents and events that refers to an explicit perspective and criteria;" (Byram, 2008, p. 233).

The five different factors of ICC form a symbiotic relationship where the different skills, attitudes and knowledge enables an ability to "recognise how different cultural contexts affect the way in which utterances, texts and situations are interpreted." (Hoff, 2018, p. 73). Byram's work on ICC was pioneering in its time and still possesses lasting impact, however in recent years his method has been criticized by several scholars.

Critique

Byram's model of ICC (1997, p. 34) represents a useful tool in order to understand, examine and assess what is required to be an intercultural speaker. The model of ICC "is arguably the most influential model of intercultural competence within the field of foreign language" (Hoff, 2014, p. 508). Still, the model was presented in the 1990s and three decades later it possesses some limitations which it is necessary to address.

The model has been criticized for demonstrating a naïve and simplified view of intercultural communication and for not reflecting the complexities in the 21st century (Hoff, 2018, p. 73). Hoff (2020, p. 57) sums up what different scholars have problematized in Byram's model of ICC in an article, and this sub-chapter will present the critique Hoff and other scholars have made of the model. Different scholars have highlighted that Byram's model of ICC needs to "problematize the concepts of culture and identity", "recognize conflictual dimensions of intercultural communication", "take into account more varied communication contexts",

"de-centre discourses on interculturality" and "reconsider whether ICC can and should be assessed"(Hoff, 2020, p. 57-67).

The first point of criticism is related to the aspect of *knowledge*, or *savoir,* in Byram's model of ICC. During the first two decades of the 21st century, culture and identity have become increasingly more complex (Kramsch, 2011, p. 355). In light of this development, Byram's model presents a static and somewhat simplified view of national culture and identity and does not take into account the diversity within a country and the complexities of identity (Hoff, 2020, p. 58).

The reason behind this criticism is that the model presents culture and identity as tied to a specific country (Hoff, 2020, p. 58). Hoff (2018, p. 73) regards this as an essentialist understanding of culture which is "the idea that cultural identity is tied to a country or a language, and that a person from a given culture is essentially different from someone with another cultural background". This view understands "culture as a static concept defined by collectively shared traits" (Hoff, 2018, p. 73). The opposite view is a non-essentialist perspective that looks at culture as complex and dynamic (Hoff, 2020, p. 58). In this view, culture can change and mingle with other cultures and cross national borders (Holliday, 2011, p. 5). A non-essentialist view of culture takes into account "the subjective aspects of culture, viewing all individuals as unique and able to move in and out of a range of different roles, depending on the context." (Hoff, 2018, p. 73). It is important to recognise the complexity of identity and not tie identity down to nationality (Hoff, 2020, p. 58). Identity markers like nationality are not the only factor to be mindful of when meeting people from different cultures, one should also be mindful of how gender, sexuality, religion, ethnicity, social class and education can affect culture (Risager, 2018, p. 8).

Even though Byram's model of ICC is criticised for presenting a simplistic view of culture and identity, the model does include some references to diversity within countries in the factor *attitudes/savoir être* (Hoff, 2020, p. 58). This factor takes into account the experiences of

minority groups within a nation (Hoff, 2020, p. 58). However, the model does not take into account how globalisation is affecting culture and identity. Culture can be dynamic and cross national borders, which sometimes makes it difficult to tie identity and culture down to a specific country (Hoff, 2020, p. 59). Hoff points out that in later works, Byram has addressed how identity and culture have been presented rather simplistically in his model of ICC, but scholars do not yet agree how to navigate the increasingly complex understanding of identity and culture (2020, p. 59).

The second point of criticism is the need to recognise conflict as a dimension of intercultural communication. Hoff (2014, p.514) claims that the model has an ultimate goal of creating harmonious relationships as many of the components in the model emphasise the intercultural speaker's mediating role. And while Byram's model of ICC to some extent includes conflict as a part of intercultural meetings in *savoir s'engager*, which says that the intercultural speaker should be critical of one's own and one's interlocutors perspectives, the model does not take into account how tension is a part of intercultural encounters (Hoff, 2020,p. 60).

It is debatable whether harmony and agreement is a realistic goal in intercultural communication (Hoff, 2020, p. 60). It can be useful to include conflict and disagreement in intercultural communication because they can facilitate more meaningful discussion that can promote a higher level of honesty (Hoff, 2014, p. 514). From a pedagogical and educational perspective, establishing communities of disagreement in the classroom can be potentially beneficial for intercultural learning as opposed to creating barriers for communication (Hoff, 2014, p. 514). This does not mean that the classroom is a free zone where all viewpoints are uncritically accepted, but sensitive intercultural issues can be dealt with in a more nuanced manner through discussions of disagreement and by being brought out in the open (Hoff, 2020, p. 61).

Thirdly, ICC should take into account other communication contexts. Byram's model of ICC focuses primarily on real-time, face-to-face and physical encounters, and scholars have pointed out that there is a need to address the wide range of communication contexts that intercultural encounters can have (Hoff, 2020, p. 62). Intercultural encounters can also be contexts beyond the physical worlds such as texts, literacy and different technological media (Hoff, 2020, p. 63-64).

"The concept of *literacy* has provided a foundation for new conceptualisations of ICC which focuses on communication contexts beyond the physical world" (Hoff, 2020, p. 63). Byram's model does to some extent include text as an arena for encounters. One of the factors in the model, *savoir comprendre*, says that the intercultural speaker should be able to interpret documents from different cultures (Byram, 1997, p. 52). Still, Byram's model does not demonstrate that reading foreign language texts can be intercultural communicative (Hoff, 2020, p. 63). Texts can invite the reader into a more reflective communication style and provide unique opportunities for complex scrutiny (Hoff, 2016, p. 67). In addition to literature, new technologies and media have created new platforms for intercultural meetings. ICC was developed in the 1990s and Byram could not foresee the technological developments the 21st century would experience. New technologies such as the Internet and social media have had a notable effect on the way people communicate with each other and where communication can take place (Hoff, 2020, p. 64).

Fourthly, scholars point out that there is a need to de-centre the types of discourse on interculturality. "An important aim for the intercultural speaker is to be able to identify ethnocentric perspectives and to recognise the effects thereof ..." (Hoff, 2020, p. 65). Byram's model "has been criticised for reflecting a Western theoretical and cultural bias." (Hoff, 2020, p. 65). This is to some extent a paradox. The model identifies the ability to identify ethnocentric perspectives in *savoir comprendre*, and *savoir s'engager* highlights the ability to identify and reflect about ideological perspectives (Byram, 1997, p. 63-64). Byram (2008, p. 236) has highlighted *savoir s'engager* as one of the most significant *savoirs'* in his model as it "opens up the questions of educational philosophy and traditions that differ

from one country to the next". Therefore, criticism about Western bias must be linked to the geographical origin of the model, the historical context of the model and the spread of the model (Hoff, 2020, p. 65). There are, however, some practical considerations that can be useful to be aware of. In classrooms it can be useful to problematize concepts like human rights and democracy and to consider how these concepts can be understood differently around the world (Li & Dervin, 2018, p. 13).

In the 1990s there was an intercultural shift (Hoff, 2018, p. 69). The CoE wanted to create increased dialogue and cooperation between members of different national cultures within the European Union (EU) by introducing an intercultural shift in education (Kramsch, 2006, p. 14). It was believed that foreign language education could foster the development of democratic individuals who were capable of communicating across cultural borders (Hoff, 2018, p. 69). This was rooted in the idea of *Bildung*, a concept that derives from Western philosophical and educational thought and is associated with the development of personal identity, values, critical thinking and democratic citizenship (Hoff, 2014, p. 509). Byram's model of ICC reflects the intercultural shift (Hoff, 2020, p. 65). The intercultural speaker functions as a mediator between different cultures and worldviews and tries to establish a mutual understanding and respect (Byram, 1997, p. 32). As the model has gained popularity beyond Europe, it is now used in educational contexts that do not fit the ideological perspectives the model was created in and promotes (Hoff, 2020, p. 65). In an educational context it might be useful to consider how democracy is understood in different ways and to consider cultural context and underlying ideologies in different historical items and news reports (Hoff, 2020, p. 66).

A final point of criticism is whether or not it is possible or desirable to assess ICC. There are several reasons why scholars have debated this issue. First of all, we have seen an increased focus on testing and standardisation in schools and with policy educators and education governments (Hoff, 2020, p. 66). Secondly, when Byram's model was presented in 1997, it was accompanied with several objectives that enabled teachers to assess the foreign

language learner's ICC (Hoff, 2020, p. 66). The question is whether or not teachers can assess the learner's ICC and if it is desirable to assess it.

There are aspects of intercultural communication that can be assessed, such as intercultural knowledge and skills, but attitudes are a more delicate issue (Hoff, 2020, p. 67). Is it ethical for teachers to assess a learner's individual qualities (Borghetti, 2017)? Assessing learners' IC in certain situations, might not be beneficial. Shyness and low self-esteem can negatively affect the assessment of students' IC, because it prevents teachers from getting an in-depth understanding of students' IC if students are afraid of speaking in class (Hoff, 2020, p. 67). It might be more useful for educators to look at the overall development of behaviours and attitudes over time (Hoff, 2020, p. 67). In terms of IC, it might be useful to focus on becoming rather than being and focus on the quality of the journey and not an end result (Eisner, 2004, p. 10).

Textbooks

Throughout centuries, knowledge has been transferred via the text (Ong & Hartley, 2012). In an educational context, there have typically been two sources of knowledge, the teacher and the teaching materials (Gilje, 2017, p. 28-29). According to the regulations of the Education Act (forskrift til opplæringslova), teaching materials are "every printed, non-printed and digital element developed for use in education. They can be individual or a part of a unit, and cover individually or collectively competence aims from The Curriculum of Knowledge Promotion in Primary and Secondary Education and Training."(my own translation, 2006, §17.1). Even though teaching materials come in different forms, textbooks have usually been synonymous with teaching materials (Gilje, 2017, p. 29). "A textbook is a source of texts and tasks which may be useful for learning…" (Fenner & Ørevik, 2018, p. 354). The following sub-chapter will further explain learning tasks in textbooks and demonstrate how textbooks are used in classrooms.

EFL textbooks typically include learning tasks for students. A learning task is a linguistic directive aimed towards a recipient, like a student, with an encouragement to do a certain action (Bakken & Andersson-Bakken, 2016, p. 12). Learning tasks can improve different student skills like reading skills, writing skills and other general cognitive skills (Bakken & Andersson-Bakken, 2016, p. 6). Learning tasks are usually easy to find in textbooks.

Learning tasks can be found in a textbook's paratext (Skjelbred, 2010a, p. 169). Paratexts are text elements that surround the text, and these can be further divided into peritexts and epitexts. A peritext is a text element within the text and an epitext is a text element outside of the text (Genettes, referred to in Bakken & Andersson-Bakken, 2016, p. 11). A peritext in a textbook can be learning tasks, summaries and key words whereas online resources and workbooks are epitexts (Bakken & Andersson-Bakken, 2016, p. 11). Since learning tasks are a part of the text elements within a textbook they are often separated from the other text material with numbers, letters or other visual signals (Bakken & Andersson-Bakken, 2016, p. 15). It is therefore clear to the reader what a learning task is on a textbook page as it stands out with a signalment. *Figure 2* shows an example of a learning task from *Enter 8* (Diskin, Kasbo & Winsvold, 2020, p. 71) that could be characterized as a part of the text's peritext. The task is separated from other text material with a number and additional letters to divide the learning tasks into smaller questions.

FIGURE 2 PERITEXT FROM ENTER 8 (DISKIN, KASBO & WINSVOLD, 2020, P. 71)

Learning tasks have an important role in textbooks and in everyday school life. A common practice in everyday school life is that teachers give learning tasks for students to engage in (Skjelbred, 2009, p. 271). Learning tasks in textbooks can develop certain skills and they improve students' knowledge within a subject. Moreover, learning tasks in textbooks are an important source when students try to develop a sense of what is important in the subject (Skjelbred, 2009, p. 280). This means that the learning tasks signalise important knowledge. Those who make learning tasks have a substantial amount of power as they decide what is important for students to learn and they determine what students should perceive as important knowledge (Skjelbred, 2009, p. 280).

Classroom practices

The use of textbooks as a teaching material in the Norwegian school is prominent (Gilje et al. 2016, p. 4-5; Juuhl et al., 2010, p. 18; Hodgson et al., 2012, p. 69). Both before and after the implementation of the previous curriculum, *LK06*, research regarding teachers' use of teaching material was conducted. Investigation into teachers' use of teaching material before *LK06* found that the paper based textbook had a prominent role and the situation is

much the same after the implementation of *LK06* (Gilje et al., 2016, p. 4-5; Juuhl et al., 2010, p. 18).

A common classroom practice is individual student work with texts and learning tasks from the textbook (Juuhl et al., 2010, p. 10). In the *ARK&APP* report (Gilje et al., 2016, p. 52), findings demonstrate how most teachers used the textbook during their last lesson. The report stated that 70% of 5-10th grade teachers primarily used paper based textbooks in the subject English (Gilje et al., 2016, p. 52). With such findings the report strengthens the notion of how dominant textbooks are in primary and lower secondary school.

The textbook also functions as a tool for planning teaching, which indicates the dominant role textbooks have in education (Juuhl et al., 2010, p. 18). Based on the textbooks, teachers make half-year plans, monthly plans and weekly plans (Hodgson et al., 2010, p. 87). As a result of this, textbooks become an important tool for operationalising the curriculum. Since textbooks are used as a dominant tool for planning teaching they function as a type of curriculum (Hogdson et al., 2010, p. 87). This is considered to be a fairly safe practice by teachers. Teachers look at the textbook as an insurance for covering curricular competence aims (Gilje et al., 2016, p. 27). Findings from interviews in the *ARK&APP* report (Gilje et al., 2016, p. 27) showed that teachers felt reassured that by using the textbook in their teaching their teaching accommodated the guidelines and competence aims from the curriculum as textbooks are created in line with the curriculum. Overall, textbooks in primary and lower secondary school appear to be a prominent teaching material in the classroom and a dominant tool for planning lessons.

Curricula

Defining a curriculum can be difficult as it depends on the didactic traditions within a country (Imsen, 2020, p. 277). In Norway, curricula are created by the government and according to Gunn Imsen (2020, p. 278 and 297) they function as a directive for schools and teachers as well as a management tool for the government. Norewgeian curricula function

as " a regulation (''forskrift") that has legal status in education"(Speitz, 2020, p. 40). Imsen (2020, p. 278) explains that a curriculum guides teachers and school about what should be taught in different subjects at different stages and how many hours of teaching each subject is given. Curricula can differ in form and content, but usually they include aims, content, working methods and evaluation (Imsen, 2020, p. 3030). To sum up, curricula present guidelines about academic content and working methods (Imsen, 2020, p. 279).

However, this understanding is not universal. Imsen (2020, p. 279) stresses that the English term *curriculum* contains more than just guidelines about what should happen in schools, it also says something about what actually happens in school as well. In other words, the English term *curriculum* says something about intention and reality whereas the Norwegian term *curriculum* only says something about intention (Imsen, 2020, p. 279). In this thesis, a Norwegian context and understanding of the term *curriculum* will be used.

The five stages of a curriculum

To gain a deeper understanding of a curriculum Britt Ulstrup Engelsen (2012, p. 27) says one can look into the five different stages of a curriculum, which is inspired by John I. Goodlad. The five stages are the ideological curriculum, the formal curriculum, the perceived curriculum, the operationalised curriculum and the experienced curriculum (my own translation, Engelsen, 2012, p. 27). The ideological curriculum is the many ideas and beliefs that shape a curriculum. These can be rooted in philosophical or ideological ideas, or it can be interest promoted by business and labor markets (Engelsen, 2012, p. 28). The formal curriculum is the approved curriculum document itself (Engelsen, 2012, p. 28). The perceived curriculum is the interpretation of the document by teachers and schools (Engelsen, 2012, p. 28). The way teachers, schools and others understand the curriculum form a basis for how they plan and conduct teaching (Engelsen, 2012, p. 28). The operationalised curriculum is the way the curriculum is acted out by teachers in classrooms (Engelsen, 2012, p. 28). The final stage, the experienced curriculum, is the curriculum after it has been experienced by students (Engelsen, 2012, p. 28).

These five stages demonstrate the distance between the ideas that lie behind the curriculum and how it is acted out and experienced in different classrooms (Engelsen, 2012, p. 28). For this thesis, the ideological, the formal and the perceived curriculum are of particular interest. *LK20* is a revised curriculum that builds on the previous curriculum *LK06* (Haug, 2020, p. 26). Since *LK20* has recently been implemented, it is useful to include information about the ideological curriculum. Information about central ideas and beliefs can contribute to a deeper understanding of the new curriculum, *LK20*. The perceived curriculum will be accounted for in the analysis. In the same manner as teachers and schools interpret the curriculum, textbook writers and publishers have their own interpretation and understanding of the curriculum. It is important "to remember that any textbook represents the author's subjective interpretation of the curriculum, especially in Norway where the curriculum does not contain detailed lists of content of working methods." (Fenner & Ørevik, 2018, p. 335). The perceived curriculum will therefore be the focus in the analysis regarding the curriculum. The ideological and formal curriculum will be accounted for in the next sub-chapter as a theoretical framework.

LK20

As previously mentioned, *LK20* is a revised curriculum based on the previous curriculum, *LK06* (Haug, 2020, p. 26). This sub-chapter will address *LK20* as a formal and ideological curriculum inspired by Goodlad (Engelsen, 2012, p. 27). The formal curriculum consists of a general part, different subject curricula, the Quality Framework and an overview of the number of teaching hours for each subject (Speitz, 2020, p. 41). Whenever education reforms or curricula reforms are launched, they are usually signs of changes in the world (Speitz, 2020, p. 42). According to Heike Speitz (2020, p. 42) changes can be related to politics or development in society, technology, education, pedagogy or a combination of these. This sub-chapter will also explain the formal process of creating *LK20* and some of the ideological ideas and influences behind it.

The process leading up to *LK20* has been prolonged and involved many different people and institutions (Haug, 2020, p. 27). In an article by Peder Haug (2020) the process from *LK06* to *LK20* is described thoroughly. The first step towards a new curriculum was the evaluation of *LK06* (Haug, 2020, p. 27). After the evaluation of *LK06*, the government appointed *Ludvigsenutvalget* in June 2013 (Haug, 2020, p. 27). Haug (2020, p. 27) reports that *Ludvigsenutvalget* was appointed to evaluate the different subjects in school up against the demands and needs of a future labor market and the evaluation considered what changes *LK06* should undertake to meet the needs of the future (Haug, 2020, p. 27). The work of this evaluation led to two reports: *NOU 2014:7* in 2014 and *NOU 2015:8* in 2015.

NOU 2014:7 looked into what demands the future society and work life will impose on Norwegian education (p. 7). The report explains that there are several features of change and development in society that will affect education and the content within education (NOU 2014:7, 2014, p. 12). Development in technology, globalisation, cultural diversity and democracy, climate and environmental changes are highlighted as influential for what schools should teach and learn students in the future (NOU 2014:7, 2014, p. 12). In terms of globalisation and cultural diversity, the report describes cultural competence as an important competence in the 21st century which I connect to the concept of IC and ICC (NOU 2014:7, 2014, p. 127). Cultural competence includes "knowledge of one's own culture and understanding how others might have different cultural preferences and backgrounds" (my own translation, NOU 2014:7, 2014, p. 127). The report explains that one should meet other people and cultures with an open mind and this is an important part of cultural competence (NOU 2014:7, 2014, p. 127). Cultural competence is considered to be important for participation in education, work life and in general society, the ability to communicate and cooperate with diverse groups and different cultures is essential (NOU 2014:7, 2014, p. 127). In NOU 2015:8 "the multicultural society" is highlighted as one of three important interdisciplinary topics the new curriculum should include (p. 49). "Ethnic, cultural and religious diversity is not only a global issue, but a part of the day to day life for many Norwegian students in the Norwegian school." (my own translation, NOU 2015:8, 2015, p 50). The report further states that the new curriculum should strengthen cultural competence in subjects where it would be relevant to address (NOU 2015:8, 2015, p. 50).

Haug describes the next step after the two reports as the publication of St. Meld. 28 (2020, p. 27). This proposition was published in 2016 (Ministry of Education, 2016). The proposition was promoted by the government and described the revisions the content of Norwegian schools should undertake in order to to develop important values, attitudes and knowledge that are necessary in the future (Haug, 2020, p. 27). Haug (2020, p. 27) states that after the proposition was accepted, the actual work of developing the new curriculum started. In November 2019 the work of creating a new, revised curriculum was finished. The Minister of Education presented *LK20* and it was stated that the new curriculum would be implemented at the start of the 2020/2021 school year (Ministry of Education, 2019).

Methods

This chapter provides a description of the methods applied in this thesis. The chapter starts with a presentation of the current material in this thesis. Afterwards, a general explanation of methods will be presented. A short description of quantitative methods, qualitative methods and mixed methods will be provided for here. At the end of the chapter, a detailed demonstration of the methods applied in this thesis will be accounted for. This includes an explanation of how the investigation was carried out as well as an assessment of the validity and reliability in the methods.

Data and materials

In light of the research questions, the data and material for this thesis are EFL textbooks for lower secondary school and the *LK20* curriculum (The Norwegian Directorate for Education and Training, 2020). This sub-chapter will give a detailed presentation about the material and account for the criteria for selection.

Various textbooks from different publishers within education in Norway have been chosen. These are Gyldendal's *Enter* (Diskin, Winswold, Kasbo, 2020), Cappelen Damm's *Engelsk*

(Madsen & Mohammad-Roe, 2020) and Aschehoug's *Stages* (Pettersen & Røkaas, 2020). *Enter* by Gyldendal is a new set of textbooks for Norwegian EFL for lower secondary school. *Enter* consists of *Learner's Book* 8, 9 and 10, the grammar book *Basic Skills 8-10, Read and Write* and a *Teachers Book*. *Engelsk* by Cappelen Damm is another a new set of textbooks for Norwegian EFL for lower secondary school. The publisher has made three main textbooks *Engelsk*, 8, 9 and 10 and a *Teacher's Book*. *Stages* by Aschehoug is a revised textbook. *Stages* consist of three textbooks for 8th, 9th and 10th grade. The textbooks include a variety of different resources, from additional text and grammar books, teacher books and digital resources online. This thesis has limited the material to the main textbook from each publisher because it would have been too time consuming to investigate all the resources within the time frame of my thesis.

These textbooks were chosen as a sample of convenience based on the criteria for selection. The criteria for selection were that the textbooks were for lower secondary school and that the books were new or revised editions made for the new curriculum, *LK20.* The three chosen textbooks were revised or new editions for lower secondary school. It was important to investigate new or revised editions, since textbooks are usually created in line with the curriculum. The three different publishers, Cappelen Damm, Gyldendal and Aschehoug, all point out that their textbooks are made to fit the current curriculum, *LK20,* which made them suitable for my thesis. Cappelen Damm's website states that the new textbooks cover all the core elements and competence aims in the English subject in line with the new curriculum (Cappelen Damm, 2020). I chose three 8th grade textbooks, because at the time of my selection only 8th grade textbooks were available. With the implementation of *LK20* (The Norwegian Directorate for Education and Training, 2020) during the 2020/2021 school year not all publishing houses have published EFL textbooks for 9th and 10th grade. Therefore, this thesis will look into three EFL textbooks for 8th grade. I believe it is beneficial to investigate 8th grade textbooks because other similar studies have investigated textbooks for higher grades (Knudsen, 2016; Mosand, 2019; Nygaard, 2014). IC is a competence developed through a lifelong learning process, and it is useful to take into account how to teach, work and develop this competence for younger students as well.

The national curriculum, *LK20* is, as already mentioned, also a part of the thesis' data material. *LK20* consist of several documents, such as the *Core curriculum – values and principles for primary and secondary education* (Ministry of Education, 2017) and subject specific curricula for every single subject in the school system, like *Curriculum in English* known as *ENG01-04* (The Norwegian Directorate for Education and Training, 2020). For this current thesis, only the *Curriculum in English ENG01-04* will be used, and it will be referred to as *LK20* (The Norwegian Directorate for Education and Training, 2020). This document includes information about the subject's values and principles, core elements, interdisciplinary themes, basic skills and competence aims after 2nd, 4th, 7th, 10th, 11th and 12th grade (The Norwegian Directorate for Education and Training, 2019). Since textbooks for 8th grade have been chosen as data, the thesis will only look into competence aims after 10th grade and not competence aims from 2nd, 4th, 7th, 11th and 12th grade as they do not fit 8th grade textbooks.

Research Methods

There are many ways to approach and conduct research. Research is, to be clear, a process where systematic work seeks to find new knowledge or increase knowledge (Skoie, referred to in Krumsvik, 2019, p. 25). This requires that the researcher uses appropriate research methods. A research method is the specific research technique the researcher uses to conduct research (Krumsvik, 2019, p. 25). Within EFL education researchers have a number of research methods to choose from, but it is common to distinguish between qualitative and quantitative methods as well as mixed methods (Mackey & Gass, 2015, p. 3). As there are different characteristics, similarities and differences between quantitative, qualitative and mixed methods, the next sub-chapter will present information about this topic.

Quantitative methods

Quantitative methods allow researchers to use numbers to convey information about reality (Postholm & Jacobsen, 2018, p. 89). In other words, with a quantitative method, researchers

can translate social phenomena into numbers, figures and statistics and use statistical analysis (Postholm & Jacobsen, 2018, p. 89). Thus with the help of quantitative methods, research can quantify a phenomena and map the prevalence (Johannessen, Tufte & Christoffersen, 2016, p. 28). A characteristic of quantitative research methodologies is that they categorise terms before research is conducted (Postholm & Jacobsen, 2018, p. 166). Because of this, the data can be transformed into numbers which enables the researcher to conduct a statistical analysis (Postholm & Jacobsen, 2018, p. 166).

Quantitative methods are characterised by different traits. They focus on controlled measurement, which means that the researcher is objective and removed from the data (Mackey & Gass, 2015, p. 4). Numbers are considered to be hard data, and this type of research can handle large sets of data which might make it generalisable to other contexts (Mackey & Gass, 2015, p. 4).

Qualitative methods

Qualitative research methods differ from quantitative research methods as they do not produce data that can be quantified (Mackey & Gass, 2015, p. 3). Qualitative research methods are used to discover and investigate social patterns and how individuals perceive and interpret the world around them (Krumsvik, 2019, p. 18). Qualitative research methods include data collection methods such as ethnographies, case studies, interviews, observational techniques and document analysis (Mackey & Gass, 2015, p. 219). These techniques allow the researcher to discover and investigate human interaction in a social practice.

According to Merriam (1998, p. 6-8), qualitative research has five different characteristics. Firstly, its goal is to understand the perception individuals have about life and existence. The research method has a natural and holistic representation (Mackey & Gass, 2015, p. 216). The research looks at the sociocultural contexts and micro-level phenomena such as traditions in a community or classroom interaction (Mackey & Gass, 2015, p. 216). An aim of

such research might be to interpret phenomena and the meaning people in a group attach to them (Mackey & Gass, 2015, p. 216). As a consequence, qualitative research has fewer participants, and does not necessarily concern itself with generalisability (Mackey & Gass, 2015, p. 216). Secondly, the researcher is often the main instrument in the data collection and analysis. The researcher is subjective and close to the participants (Mackey & Gass, 2015 p. 4). Thirdly, qualitative research often uses field work. Fourthly, the analysis often has an inductive approach. "Qualitative research is often process-oriented, or open-ended, with emerging categories" (Mackey & Gass, 2015, p. 216). And fifth, the findings are often based on rich descriptions. Qualitative research often provides detailed descriptions as opposed to quantitative research that quantifies data through numbers (Mackey & Gass, 2015, p. 216).

Even though quantitative and qualitative methods have been presented as two separate methods, this differentiation is simplistic as both methods can include some degree of qualitative and quantitative approaches. These two methods can complement each other and contribute to richer findings where the different methods might experience limitations (Krumsvik, 2019, p. 19). Both research methods are equally important, but they approach research differently. Quantitative research methods can map how often something happens, whereas qualitative research methods can discover why it happens. Both methods are useful because "At times we aim to explore and discover, and at other times we aim to test and confirm (Pearce, 2015, p. 46).

Qualitative and quantitative methods have different strengths and weaknesses. Quantitative research has the ability to study large groups and populations, but limited scope to study people in depth (Krumsvik, 2019, p. 24). Qualitative research has the ability to study people in depth and uncover social patterns, but experiences limitations to study large groups of population (Krumsvik, 2019, p. 24). In other words, different methods allow the researcher to discover and investigate different types of data, but combining these two opens up for new possibilities. This is called mixed-methods.

There are several definitions of mixed-methods, but a useful definition that includes all the aspects of mixed-methods is this: "research in which the investigator collects and analyzes data, integrates the findings, and draws inferences using both qualitative and quantitative approaches in a single study or program of inquiry." (Tashakkori & Creswell, referred to in Mackey & Gass, 2015, p. 277). In other words, a true mixed-methods study must include both qualitative and quantitative methods at all stages of the study. There are several reasons why a researcher could use a mixed-methods approach, some of the most central arguments will be explained here.

Drawing on several methods in a study can increase the validity and the quality of a study. This is also called triangulation, which is a combination of different data sources, data collection methods and research designs (Postholm & Jacobsen, 2018, p. 236). Another reason to use mixed methods is to draw on the strengths of different methods. As previously mentioned, quantitative data can provide the research with a large numerical database, whereas the qualitative data can provide a rich description and give context for a deeper understanding (Mackey & Gass, 2015, p. 277). Research that combines these two methods can provide richer findings than one single method can do on its own. Using the strengths from different methods also minimises the weaknesses in a study (Mackey & Gass, 2015, p. 278).

Implementation of methods

In this thesis, my aim has been to research different documents such as EFL textbooks and the *LK20* curriculum (The Norwegian Directorate for Education and Training, 2020) and investigate the extent to which textbooks support IC and how textbooks interpret guidelines about IC from the *LK20* curriculum. It is vital that researchers consider the research questions when choosing what research method is appropriate because research questions can to some extent dictate a particular method (Mackey & Gass, 2015, p. 54). As this thesis has investigated documents, like EFL textbooks and *LK20*, it was necessary to apply a method

suitable for analysing documents. Based on this, the current thesis has applied a mixed-methods approach with document analysis.

Document analysis is a "a systematic procedure for reviewing or evaluating documents" (Bowen, 2009, p. 27). Documents that are collected as data material for investigation are documents that have been made without the researcher's intervention (Bowen, 2009, p. 27). Documents and texts represent a variety of different forms, and can be researched in different ways. Documents can consist of texts, sounds or pictures (Grønmo, 2016, p. 175). Thus documents for document analysis can be both private and public letters, notes, diaries, pictures, audio recordings, movies, articles, books, e-mail, social media, case documents, research rapports and so on (Christoffersen & Johannessen, 2012, p. 87). This thesis has used document analysis based on content analysis to research textbooks and the national curriculum.

Content analysis is an approach within document analysis. "Document analysis yields data - excerpts, quotations, or entire passages – that are then organized into major themes, categories, and case examples specifically through content analysis" (Labuschage, referred to in Bowen, 2009, p. 28). Content analysis builds on a systematic review of documents with an aim of categorising the content and register data which is relevant to the research questions (Grønmo, 2016, p. 175). Relevant parts of the documents are processed, systematised and registered so that they can function as data material and present information about the conditions that are researched (Grønmo, 2016, p. 175). Since content analysis can both be qualitative and quantitative, this thesis has applied both as a part of the mixed-methods approach in the current research. This needs further explanation.

With the first research question and accompanying sub-question, I have used a quantitative content analysis. I have investigated the amount of content, or learning tasks, textbooks have that puts IC and learning into practice. Quantitative content analysis "Involves establishing categories and systematic linkages between them, and then counting the

number of instances when those categories are used in a particular item of text" (Silverman, 2010). Content analysis with a quantitative character allows the researcher to investigate the frequency of specific words in documents (Krumsvik, 2019, p. 185). A characteristic of content analysis is that this method selects the data material in advance. Another characteristic is that the content is categorised into structured schemes with codes and categories defined before the data collection starts (Grønmo, 2016, p. 213). This type of research method is deductive since the researcher will have defined codes before reading the data material. This method was suitable for research questions 1 and 1.1 as they are of a quantitative nature. These questions include phrases such as *to what extent* and *how many* which indicate a measurement of frequency, a quantitative approach and data. With the help of Byram's model of ICC (1997, p. 34) I have investigated the ratio of learning tasks which promote IC. A detailed description of how Byram's model of ICC has functioned as codes, will be accounted for in *Carrying out the investigation*. However, this approach also includes a qualitative aspect of data collection in addition to the quantitative.

In order to assess whether or not a learning task or literary text matched the factors of Byram's model of ICC, I read the data material subjectively and interpreted if a learning task matched the factors. As a consequence there was a qualitative aspect of the data collection. There was also a qualitative aspect of the data analysis as well as a quantitative data analysis of the data material. Combining both qualitative and quantitative research methods in a mixed-methods approach should provide richer findings and a more in-depth understanding of the data. This gave a more complete understanding of the textbooks because the qualitative research investigated the potential to support IC whereas the quantitative research looked into the amount of learning tasks that provide IC.

For the investigation of the second research question, I used a qualitative content analysis. With this research question, my aim was to find out how the different guidelines about IC from *LK20* (The Norwegian Directorate for Education and Training, 2020) are accommodated in the different textbooks. The research has investigated what the curriculum says about IC and whether the textbooks accommodated this in learning tasks. This has been investigated

with the help of qualitative content analysis. This method is partly similar to quantitative content analysis as it is a process of organising content into categories related to the research questions of the current research (Bowen, 2009, p. 32). However, there are some differences.

"A qualitative approach to content analysis, however, is typically inductive, beginning with a deep close reading of text and attempting to uncover the less obvious contextual or latent content therein." (Given, 2008, p. 122). This method differs from quantitative content analysis as it is more inductive and more interpretative. With a quantitative content analysis, the researcher makes predefined codes and has a deductive approach to the data material. Qualitative content analysis on the other hand, does not make predefined codes and categories for the data collection. The researcher will read the data material and codes and categories will emerge in the reading process. In other words, the research will identify relevant codes and categories inductively (Grønmo, 2016, p. 179). The researcher will however have to choose a focus for the data collection and thus choose before the data collection starts what the central theme will be (Grønmo, 2016, p. 176). Qualitative content analysis is more interpretative than quantitative content analysis. This allows the researcher to be more discovery- and process-oriented, a trait of qualitative methods (Mackey & Gass, 2015, p. 4). Without the restraints of predefined codes, the researcher can simply discover and explore whatever is present within the data. A consequence of an inductive and interpretative approach, is that the researcher is close to the data. The method is subjective, not objective, and the researcher functions as the main instrument in the data collection and data analysis, a characteristic of qualitative methods (Mackey & Gass, 2015, p. 4).

In this thesis, my aim was to discover suitable categories and codes related to IC in *LK20* (The Norwegian Directorate for Education and Training, 2020) and then investigate how different textbooks include these. The data analysis was qualitative and I have interpreted how different textbooks facilitate the guidelines from the curriculum. Investigating documents with a qualitative content analysis is beneficial for several reasons. On a general level, "Documents of all types can uncover meaning, develop understanding, and discover insights

relevant to the research problem (Merriam, 1988, p. 118). According to Bowen (2009, p. 29), specific use of documents can provide important context for the investigation.

There are several reasons why investigating EFL textbooks and *LK20* with a qualitative content analysis can be useful. According to Bowen (2009, p. 29) documents can provide context. Investigating documents can also uncover questions and situations that should be investigated, and in addition, investigating documents can provide the means for tracking change and development (Bowen, 2009, p. 30). By investigating *LK20,* this thesis was provided with an important context for textbooks. The *LK20* curriculum is a regulation with legal status in the Norwegian education system, and thus it creates mandatory guidelines about what should be taught in schools (Speitz, 2020, p. 40). Consequently the curriculum provided an important background context for what should happen in schools. Another reason as to why it was useful to investigate the *LK20* curriculum was that this thesis might be able to track some change or development in the curriculum in regards to IC in EFL education in Norway. Since the curriculum is currently new, little research has been conducted on this topic and I might be able to identify questions that should be investigated further in the future.

Carrying out the investigation

This sub-chapter will explain how the research was carried out in this thesis. First, I will explain how I carried out the investigation in regards to the first research question and the accompanying sub-question. Secondly, I will account for how I carried out the investigation of the second research question.

The following steps explain how I investigated the extent to which the three textbooks *Enter 8* (Diskin, Kasbo & Winsvold, 2020), *Engelsk 8* (Madsen & Mohammad-Roe, 2020) and *Stages 8* (Pettersen & Røkaas, 2020) facilitate the development of IC. As sub-question 1.1 specified, this thesis looked into the ratio of learning tasks and if they facilitate factors from Byram's

model of ICC (1997, p. 34) . Accordingly, the first step was to adapt Byram's model of ICC into deductive codes.

As previously mentioned in Chapter 2, Byram's model of ICC contains five factors (1997, p. 34). These are *attitudes (savoir être), knowledge (savoir), skills of interpreting and relating (savoir comprendre), skills of discovery and interaction (savoir apprendre)* and *critical cultural awareness/political education (savoir s'engager)* (Byram, 1997, p. 34). Each of these contribute to a complete set of skills, attitudes and knowledge the intercultural speaker needs to successfully master intercultural encounters. These factors have been used as criteria for assessing if learning tasks can develop students' IC. Bearing in mind the criticism raised towards the model, this study has adapted the five different factors of the model into codes.

The first code was based on *attitudes (savoir être)* and will be labelled as *attitudes* (Byram, 1997, p. 34)*.

Code	Explanation of code	Examples of learning tasks which facilitate this code		
Attitudes (savoir être)	"They need to be attitudes of curiosity and openness, of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours. There also needs to be a willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging." (Byram, 1997, p. 34).	Task 2d) "How does she feel when she wears her sari?" (Pettersen & Røkaas, 2020, p. 223).	Task 14a) "Why do you think it can be difficult for someone to tell their family that they were born with a gender they do not identify with?" (Madsen & Mohammad-Moe, 2020, p. 152).	Task 8 "Speaking. think of some traditions that are typical for Norway or another country you know well. What type of impression do you think an Indian would have of the culture based on these traditions?" (Diskin, Kasbo & Winsvold, 2020, p. 191).

TABLE 1 ATTITUDES (SAVOIR ÊTRE) IN LEARNING TASKS.

As *table 1* demonstrates, criteria for learning tasks to match *attitudes* is that they are concerned with people's ability to be open, tolerant and able to change perspective when needed (Dypedahl, 2018, p. 197). Learning tasks related to this code should mirror the explanation of the code. Consequently, learning tasks that facilitate this code should challenge students' attitudes towards others and their meanings, beliefs and behaviours, and this should be done with curiosity and openness, as well as respect. Learning tasks that fit this code should also include self evaluation. Activities which make pupils reflect about themselves or encourage them to change perspectives and look at themselves from a different viewpoint would be appropriate for this code. Therefore, learning tasks which fit this code, should focus on attitudes towards others as well as one self.

Table 1 provides examples of learning tasks that have been assessed as suitable to facilitate this code. This is done in order to give readers insight into my assessment and interpretation of learning tasks which fit the code. The learning tasks in *table 1* have been assessed to be suitable examples of learning tasks that matched the criteria for *attitudes*. The first example in *table 1*, task "2d", encourages students to be open and curious about what feelings wearing a sari can evoke. This task has been considered to be a satisfactory example of how students can develop their attitudes within IC because it promotes an "interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices" (Byram, 2008, p. 230). Further on, task "14a", allows students to put themselves in a perhaps unfamiliar situation, reflect about the viewpoints of others and at the same time be respectful of the challenges transgender people might experience. The last example provided in *table 1* demonstrates a learning task which looks into attitudes concerning one's own culture and a foreign culture. Task "8. Speaking" invites students to think about some cultural traditions they have and what someone from India might think about this culture based on these traditions. This task fits the code *attitudes* because it encourages students to find examples of traditions of their own and imagine how someone from a different culture might think about these traditions.

The second code was *knowledge*, based on *knowledge (savoir)* (Byram, 1997, p. 34)*.*

Code	Explanation of code	Examples of learning tasks which facilitate this code		
Knowledge (savoir)	"... knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand." (Byram, 1997, p. 35).	Task 4a) "Write down all the things you are part of *your* identity." (Madsen & Mohammad-Moe, 2020, p. 99).	Task 5 "Introductions. In English-speaking countries it is important to introduce people to each other. How do people greet each other in Norway? Discuss with a partner." (Pettersen & Røkaas, 2020, p. 44).	Task 1a) "Which countries make up the UK?"" (Diskin, Kasbo & Winsvold, 2020, p. 71).

TABLE 2 KNOWLEDGE (SAVOIR) IN LEARNING TASKS.

According to *table 2*, *knowledge* reflected in learning tasks should develop students' understanding of socialising, identity and culture (Dypedahl, 2018, p. 197). The explanation of the code demonstrates that in order to foster the factor of *knowledge* in ICC, learning tasks should include activities that promote the students' knowledge of identity, culture and socialising in one's own country and other countries. In terms of identity and culture there are several aspects this study will be cautious of.

In light of criticism raised towards the model, I will be mindful of how Byram portrayed concepts of identity and culture in his work from 1997, and how these concepts have developed since. Identity and culture have become increasingly more complex in the 21st century (Kramsch, 2011, p. 355). As a consequence, the model of ICC presents a static and somewhat simplified view of national culture and identity and does not take into account the diversity within a country and the complexities of identity (Hoff, 2020, p. 58). This study has relied on a non-essentialist perspective of culture and identity. This view takes into

account that culture and identity are complex and dynamic (Hoff, 2020, p. 58). Culture and identity has not been tied down to a specific nationality, as identity markers like gender, sexuality, religion, ethnicity, social class and education can affect culture and identity (Risager, 2018, p. 8). However, this study has also included learning tasks which might come across as stereotypical. It can be useful for students to have knowledge of what stereotypes are, why people make them and how certain stereotypes have become common.

The different learning tasks presented in *table 2* are examples of learning tasks that have been assessed to be suitable for developing *knowledge* within ICC. As previously stated, criteria for learning tasks to fit *knowledge*, is that they should promote knowledge of identity, culture and socialisation. Task "4a" can promote a recognition about students' own identity and the different social groups they are members of. Knowledge about one's own identity is useful in order to reflect about oneself, but also because an increased understanding of the complexities within one's own identity and culture can promote an awareness of how complex the identity and culture of others are. Task "5 Introductions" in *table 2* is an example of a learning task that can promote knowledge about the general processes of societal interaction (Byram, 2008, p. 231). This task is an especially good example because the learning task promotes knowledge about Norwegian culture as well as cultural practices in English-speaking countries. One could argue that this task could be a part of *attitudes*, but I have chosen to place it under *knowledge* because it is about interaction and not a cultural practice. In addition to knowledge about identity, culture and socialisation, knowledge within ICC can also be factual. According to Byram, the intercultural speaker also needs knowledge about the national memory of a country and the definitions of geographical space (2008, p. 231). Task "1a" in *table 2.* is an example of a learning task that can promote factual knowledge about different countries. This task addresses factual knowledge about the United Kingdom and an understanding of geographical space.

The third code, named *skills of interpreting and relating,* was based on *skills of interpreting and relating (savoir comprendre)* (Byram, 1997, p. 34).

Code	Explanation of code	Examples of learning tasks which facilitate this code		
Skills of interpreting and relating (savoir comprendre)	"Ability to interpret a document or event from another culture, to explain and relate it to documents from one's own." (Byram, 1997, p. 52)	Task 2a) "Imagine the backstory of the person in the poem. Where did he come from? Why did he leave? How did he learn English?" (Pettersen & Røkaas, 2020, p. 24)	Task 46b) " What similarities do you find in the text between how the Sami people and the Native Americans were treated?" (Madsen & Mohammad-Moe, 2020, p. 183).	Task 16 "Speaking. Explain what you think the poem is about to a classmate." (Diskin , Kasbo & Winsvold, 2020, p. 79).

TABLE 3 SKILLS OF INTERPRETING AND RELATING (SAVOIR COMPRENDRE) IN LEARNING TASKS.

As *table 3* demonstrates, this code refers to the "Ability to interpret a document or event from another culture, to explain and relate it to documents from one's own." (Byram, 1997, p. 52). This skill of ICC enables people to connect experiences to one's own background and analyse a situation from a different perspective (Dypedahl, 2018, p. 197). According to Byram (2008), p. 232), this skill should help the intercultural speaker to identify underlying reasons for conflict and misunderstanding, and be able to resolve them peacefully. However, scholars have debated how tensions and conflict can contribute to a higher level of understanding (Hoff, 2014, p. 514; Hoff, 2020,p. 60).

Disagreement can provide meaningful discussions that promote a higher level of understanding and honesty (Hoff, 2014, p. 514). In light of this, it can be beneficial to establish an environment in classrooms that addresses tensions, differences and potential

conflicts because it can promote an even higher level of IC. Glossing over difficult topics might facilitate barriers for communication and prevent IC (Hoff, 2014, p. 514). Therefore this study has been conscious of including learning tasks that can support this.

Learning tasks which facilitate this skill and code are exemplified in *table 3*. As the code includes two specific skills, interpreting and relating, learning tasks that fit this code should include these. Learning tasks that suit this code could ask students to imagine they are someone else or place themselves in an unfamiliar situation and try to interpret or relate how someone would feel and act in this situation. Further on, activities that encourage students to compare and contrast would be suitable here. In addition, learning tasks that facilitate this code ought to encourage students to find underlying tensions, identify conflicts and learn how navigate conflict. The explanation of the code specifies that students should also be able to interpret a document. In this case, learning tasks that encourage students to interpret a literary text in the textbook will be included. Accordingly, the three learning tasks in *table 3* have been assessed as good examples of how to develop skills of interpreting and relating.

Task "2a" enables students to combine both interpretation and relating. By imagining the backstory of the poem, students are asked first to read and interpret a document, then relate to the person the poem is about and imagine their backstory. Task "46b" allows students to compare and contrast how different indigenous groups of people have been treated. This task could open up for discussion of how native people have been treated throughout history, why there has been, and still is, conflict. This fitted one of the objectives related to this code. According to Byram, this skill should promote the ability to "identify areas of misunderstanding and dysfunction in an interaction and explain them in turns of the cultural systems present" (2008, p. 232). Task "16" encourages students to analyse a poem about the historic and present diversity of the British. This task matched the code as it asked students to interpret and explain a document (Byram, 2008, p. 232).

The fourth code was based on *skills of discovery and interaction (savoir apprendre/faire),* named *skills of discovery and interaction* (Byram, 1997, p. 34).

Code	Explanation of code	Examples of learning tasks which facilitate this code		
Skills of discovery and interaction (savoir apprendre/faire)	"Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction." (Byram, 1997, p. 52).	Task 6b) "Which expressions would you choose to greet: your best friend? your grandfather? your teacher? someone your mum works with?" (Pettersen & Røkaas, 2020, p. 44).	Task 40b) "Work with a partner. Act out the different greetings for each other from *task a)*. How similar are your ideas for greeting different people?" (Madsen & Mohammad-Moe, 2020, p. 179).	Task 46a) "Find out what chips, crisps and fries are in British and American English." (Diskin, Kasbo & Winsvold, 2020, p. 93).

TABLE 4 SKILLS OF DISCOVERY AND INTERACTION (SAVOIR APPRENDRE/FAIRE) IN LEARNING TASKS.

As *table 4* demonstrates, there are two skills in this code, namely discovery and interaction. Skills of discovery are the ability to acquire new knowledge of a culture and cultural practices, whereas skills of interaction are concerned with students' ability to draw upon preexisting knowledge, attitudes and skills in interaction (Byram, 1997, p. 52). These have been criteria to assess whether or not learning tasks fit this code. Learning tasks that encourage students to find new information or develop new knowledge of either a culture or a specific cultural practice would be suitable to facilitate this code. In terms of skills of interaction there are some implications I will be mindful of.

First of all, scholars have pointed out that there is a need to address the wide range of communication contexts that intercultural encounters can have (Hoff, 2020, p. 62). Byram's

model focuses mainly on real-time, face-to-face and physical encounters, and does not take into account how interpretations of oral, written and multimodal texts can be intercultural encounters as well (Dypedahl, 2019, p. 101). Intercultural encounters beyond the physical world can be different types of texts, but also different technological media (Hoff, 2020, p. 63-64). In light of this, I have been mindful of the different contexts intercultural encounters can take place in and the technological development the world has undertaken during the first two decades of the 21st century when I assessed which of the learning tasks promoted skills of discovery and interaction.

Secondly, I will consider the context of this study. Learning tasks that can develop skills of interaction should encourage students to make use of previous knowledge, skills and attitudes during real-time communication and interaction can be difficult to find considering the setting of this study (Byram, 1997, p. 52). Since the current investigation looked into textbooks, there are no instances of real-time encounters, but textbooks can create an imagined situation where students will have to make use of their skills, attitudes and knowledge in a made-up real-time encounter.

Accordingly, *table 4* presents different examples of learning tasks that have been assessed as suitable to promote skills of discovery and interaction. Task "6b" in *table 4* motivates students to acquire new knowledge of different cultural practices. The way people greet each other differs around the world and knowledge about these differences can be useful to learn as a part of skills of discovery. The second task in *table 4* promotes skills of interaction. Even though task "40b)" is set out to be done in the classroom with a partner, it can create an awareness of how one greets in one's own culture and how people from other cultures greet. These tasks demonstrate what it takes in order to "identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances" as well as the ability to "use in real-time an appropriate combination of knowledge, skills and attitudes to interact" (Byram, 2008, p. 233). Other tasks that have been assessed as suitable to develop this code are tasks that promote knowledge and an awareness of when and how to use different expressions. This included tasks that raise

awareness about how there are differences between American English and British English, as well as slang or specific words or phrases connected to a particular culture. Task "46a" is an example of a task that promoted this type of skill.

The last and fifth code was *critical cultural awareness/political education*, based on *critical cultural awareness/political education (savoir s'engager)*(Byram, 1997, p. 34).

Code	Explanation of code	Examples of learning tasks which facilitate this code	
Critical cultural awareness/political education (savoir s'engager)	"An ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries." (Byram, 1997, p. 53).	Task 2c) "What keeps millions of children from going to school?" (Pettersen & Røkaas, 2020, p. 57).	Task 2d) "What can governments do to get more kids in school?" (Pettersen & Røkaas, 2020, p. 57).

TABLE 5 CRITICAL CULTURAL AWARENESS/POLITICAL EDUCATION (SAVOIR S'ENGAGER) IN LEARNING TASKS.

The last code is *critical cultural awareness/political education.* This code refers to the development of students' ability to critically evaluate different practices and products in one's own and other cultures and countries (Byram, 2008, p. 233). In other words, this is the ability to evaluate one's own culture and other cultures critically (Dypedahl, 2018, p. 197). According to Byram (2008, p. 236), this is one of the most significant components of his model of ICC as it "opens up the questions of educational philosophy and traditions that differ from one country to the next". This component, and now code, reflects the ability to identify and reflect about ideological perspectives (Byram, 1997, p. 63-64). Learning tasks that facilitate this code should mirror this.

Learning tasks that have been assessed to fit this code are presented in *table 5*. Both examples, task "2c)" and "2d)", demonstrate examples of tasks that encourage students to critically evaluate practices in other cultures and countries (Byram, 2008, p. 233). However, after all the learning tasks were assessed and interpreted in all three textbooks, these were the only 2 tasks assessed to be suitable for developing *critical cultural awareness/political education*. One can argue that some of the tasks placed under *attitudes* could have been suitable for *critical cultural awareness/political education*, but because of the explanation of this code and the code *attitudes*, there were more tasks suitable to develop curiosity and openness towards others and their meanings, beliefs and behaviours than there were to develop an ability to critically evaluate products and practices in one's own and other cultures (Byram, 2008, p. 230-233).

After Byram's model was made into deductive codes and suitable learning tasks which fitted the different codes were identified, the next step of the research was to quantify the content. By counting the total number of learning tasks I was able to extract the number of learning tasks´ that matched the different factors of Byram's model of ICC. To count the number of learning tasks, it was necessary for me to create some criteria for counting.

Learning tasks can be complex and consist of several questions and actions. A learning task that included several questions or actions, but was included in one paragraph or sentence, was counted as one learning task (Bakken & Andersson-Bakken, 2016, p. 15). An example of a learning task which was counted as one is task:

"44 Reflect on language

English is the leading lingua franca today, but the popularity of languages changes over time. Can you think of other languages that have been or are global lingua francas, or might be in the future?" (Madsen & Mohammad-Roe, 2020, p. 47).

Tasks that included several suggestions for how to solve the learning tasks or included several answer options has been counted as one. An example of a learning tasks with several answer options counted as one was this task:

"5. Describe one of the trips below in 2-3 sentences.

a Your dream vacation

b The worst holiday ever

c Your last vacation" (Pettersen & Røkaas, 2020, p. 134).

If a learning task was divided with numbers, letters or other visual signals, it has been counted as several tasks (Bakken & Andersson-Bakken, 2016, p. 15). An example of a learning tasks divided with letters was task:

"1. Reading to understand.

a Which countries make up the UK?

b Where is the capital of Scotland?

c Where do Welsh people come from?

d What should you never do in the UK?

e Is football the UK's most popular sport?

f When did the UK control about a fifth of the world's population?

g Why is the UK a multicultural society?

h Are all British people English? Explain your answer." (Diskin, Kasbo & Winsvold, 2020, p. 71).

After I decided upon the criteria for how to count learning tasks, I then counted them. *Table 6* shows how many learning tasks the textbooks have in total and how many of these promote IC. Further on, the third and last step was to analyse the data. Since the research quantified the content in the different textbooks, the findings will be presented in tables with an accompanying summary that describes the findings. The results will be accounted for in the chapter named *Findings*.

	Stages 8	Engelsk 8	Enter 8
Total amount of learning tasks included	1612	441	1187
Total amount of learning tasks that promote IC	307	135	338

TABLE 6 AMOUNT OF LEARNING TASKS IN TEXTBOOKS.

With the second research question I investigated how learning tasks in textbooks interpret the guidelines from *LK20* (The Norwegian Directorate for Education and Training, 2020) about IC. I investigated the curriculum with a qualitative content analysis. The topic of the analysis was, as previously stated, IC. The aim was to investigate the guidelines the *Curriculum in English* for 10th grade present about this particular competence. Consequently, I explored what the curriculum says about "the ability to relate constructively to people who have mindsets and/or communication styles that are different from one's own" (Dypedahl, 2019, p. 101). The first step in the analysis was first to read and re-read *LK20* . This was to gain a general understanding of the text (Erlingsson & Brysiewicz, 2017, p. 94). After this, the main points related to IC and intercultural learning emerged from the text. The next step was to extract suitable parts of the text regarding IC and label them with codes and divide them into categories. Codes are labels that name, with one or two words, what the meaning units are about (Erlingsson & Brysiewicz, 2017, p. 94). Categories on the

other hand, are made by grouping together codes that are related to each other (Erlingsson & Brysiewicz, 2017, p. 94). For this particular content analysis, it was beneficial to use categories from the curriculum instead of labeling new ones. The *Curriculum in English* in *LK20* is already divided into categories, or sub-chapters. These are related to what the subject is about, namely "relevance and central values'' and "core elements'', and they are related to interdisciplinary topics like "health and life skills" and "democracy and citizenship" (The Norwegian Directorate for Education and Training, 2020, p. 2-3). In addition there are categories like "basic skills" and "competence aims" (The Norwegian Directorate for Education and Training, 2020, p. 4-12). Since the curriculum already was divided into categories it was suitable for me to use these as categories in the content analysis. The process of finding guidelines that are linked to IC was, however, still inductive. After the content analysis of *LK20* was done, I investigated whether the categories from the curriculum were present in learning tasks in textbooks. This will be accounted for in chapter named *Findings*.

Validity and reliability

Within research it is vital that both the researcher and readers of research reflect critically about the quality of the research. For the researchers who conduct an investigation it is essential to consider reliability and validity.

Reliability is concerned with the research's data. What type of data is used, how is the data collected and how is the data processed (Johannessen, Tufte & Christoffersen, 2016, p. 231). Reliability is more critical within quantitative research than qualitative research since qualitative research usually applies less structured data collection techniques (Johannessen, Tufte & Christoffersen, 2016, p. 231). This is mainly because the researcher represents the main tool in qualitative research (Johannessen, Tufte & Christoffersen, 2016, p. 232). Despite including a mixed methods approach with both quantitative and qualitative traits in the data collection and analysis, I am the main instrument in this thesis. To secure the reliability in such research the researcher should present an open and detailed description of the entire research process (Johannessen, Tufte & Christoffersen, 2016, p. 232). Throughout this thesis,

especially in Chapter 3 *Method*, I explained in detail how the investigation has been carried out. This included a detailed description of the data material and how it was analysed. I have also dedicated a lot of time to explain the implementation of Byram's model of ICC (1997, p. 34) in the thesis. Since I have made subjective interpretations about which learning tasks promote ICC, it was important to demonstrate clearly what I based the interpretations on. In addition to reliability, I have also considered the validity in the thesis.

Validity can be defined as whether or not the study investigates what it intended to investigate (Krumsvik, 2019, p. 192). Validity can be increased by considering several factors. The researcher should consider internal validity. In quantitative research this is whether or not there is a correspondence between the researched phenomena and the data collected (Johannessen, Tufte & Christoffersen, 2016, p. 232). In qualitative research it is whether or not the methods applied and findings accurately represent the purpose of the research and the researched phenomenon (Johannessen, Tufte & Christoffersen, 2016, p. 232). In addition to internal validity, the researcher should consider external validity. External validity is concerned with generalisability and transferability (Krumsvik, 2019, p. 192). Can the study be generalised to other contexts or can it be transferred to other phenomena (Johannessen, Tufte & Christoffersen, 2016, p. 233)?

For this research, I have taken several steps to strengthen the internal validity. The research aimed at investigating how different textbooks support the learning of IC by looking into the amount of learning tasks that support this competence and investigating how textbooks interpret guidelines form *LK20* about IC. The thesis investigated different textbooks from various authors and the curriculum, thus it researched what the thesis set out to explore. To increase the credibility of the thesis, a mixed methods approach was applied to research the textbooks. To just quantify the content would not give a sufficient picture of the intercultural content, I also investigated what type of IC the different textbooks include. To investigate this, I operationalised Byram's model of ICC to make different criteria to assess whether a learning task promoted IC. This increases the external validity, or the transferability of the thesis. Transferability is the development of theories, definitions and

interpretations that represent the investigated phenomena (Johannessen, Tufte & Christoffersen, 2016, p. 233). By operationalising Byram's model of ICC, the model has been adapted into a set of tools a researcher can use to assess whether or not something promotes the learning of ICC.

I set out to strengthen the internal validity by researching both textbooks and the curriculum. There are different factors that affect what is taught and how it is taught in schools, amongst these factors are curricular documents and textbooks. *LK20* (The Norwegian Directorate for Education and Training, 2020) provides guidelines about what content should be taught in schools and textbooks on the other hand can be an example of how curricula are interpreted. Since everyone involved in mandatory education is obliged to follow the obligatory guidelines from the curriculum and because most teachers use textbooks for their teaching, an investigation into both can give a picture of how IC is taught in lower secondary EFL in Norway. Therefore, investigating both textbooks and the curriculum strengthens the internal validity as it reflects a part of classroom practices.

Findings

The previous chapters have accounted for theories relevant to the research questions and described the methods applied in the investigation. This current chapter will account for the results retrieved from the analysis. In this thesis I have investigated how effectively new EFL textbooks for 8th grade facilitate IC and how textbooks accommodate *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about IC. Accordingly, I will first describe the findings from the analysis of textbooks and learning tasks. It includes an analysis of the extent to which textbooks facilitate the development of IC and the ratio of learning tasks that facilitate factors from Byram's model of ICC (1997, p. 34). Secondly, I will account for the findings from the analysis of the *LK20* curriculum (The Norwegian Directorate for Education and Training, 2020) and textbooks. In this analysis I paid attention to how learning tasks in textbooks interpret guidelines from *LK20* about IC. At the end of the chapter I will present a short summary of the findings.

Findings from the analysis of textbooks

The extent to which textbooks can facilitate IC

With the first research question I asked about the extent to which EFL textbooks for 8th grade facilitate the development of IC. Findings from the analysis revealed that the amount of learning tasks linked to IC differs. *Table 7*, below, presents information retrieved from the analysis of the textbooks. The table shows the number of learning tasks included in the analysis and the number and percentage of learning tasks that facilitated IC in *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020).

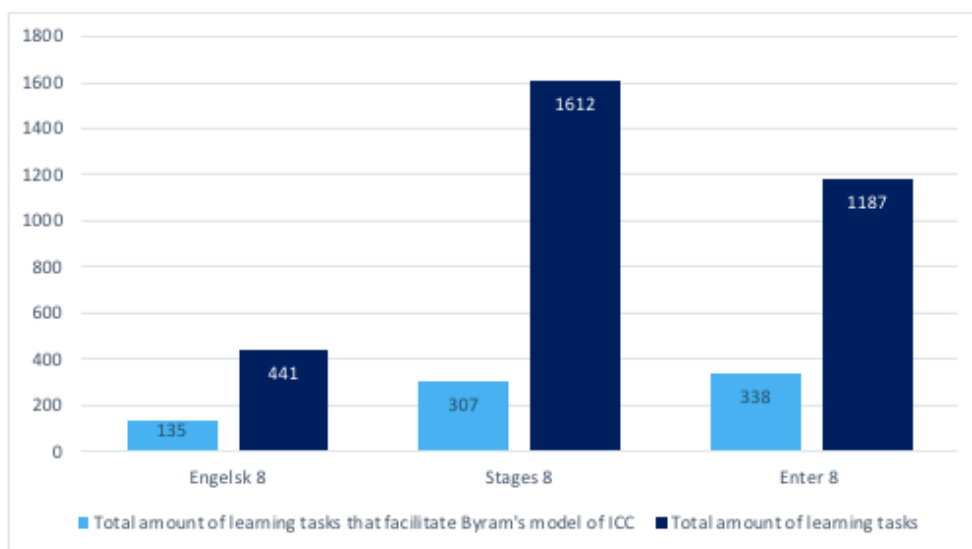|	Total amount of learning tasks that facilitate Byram's model of ICC	Total amount of learning tasks	Percentage of learning tasks that facilitate ICC
Engelsk 8	135	441	30,61 %
Stages 8	307	1612	19,04 %
Enter 8	338	1187	28,48 %

TABLE 7 THE EXTENT TO WHICH TEXTBOOKS FACILITATE THE DEVELOPMENT OF INTERCULTURAL COMPETENCE.

Table 7 consists of a graph and a table. The first bar in the graph and the first row in the table show that *Engelsk 8* (Madsen & Mohammad-Roe, 2020) has 441 learning tasks in total in the textbook. Of the 441 learning tasks, 135 learning tasks have been identified as learning tasks which can promote IC. To visualise how much 135 out of 441 is, one can look at the graph, but one can also look at the percentage in the table. This shows that 30,61% of all learning tasks in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) have been identified as intercultural. In other words, a third of all learning tasks in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) can facilitate the development of IC.

The second row in the table shows that 19,04% of learning tasks in *Stages 8* (Pettersen & Røkaas, 2020) facilitate the development of IC. Compared to *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) has a lower percentage of learning tasks that can develop IC even though the number of learning tasks linked to ICC is higher. *Stages 8* (Pettersen & Røkaas, 2020) has got 307 learning tasks identified as intercultural, whereas *Engelsk 8* (Madsen & Mohammad-Roe, 2020) has got 135 learning tasks identified as intercultural. The explanation of why *Stages 8* (Pettersen & Røkaas, 2020) has a lower percentage of learning tasks identified as intercultural, despite having a higher number of learning tasks that promote IC, is because of the total number of learning tasks in the textbook. According to *table 7*, *Stages 8* (Pettersen & Røkaas, 2020) has a total of 1612 learning tasks. Of the three textbooks included in this analysis, *Stages 8* (Pettersen & Røkaas, 2020) is the textbook with the highest number of learning tasks in total. A consequence of this high number of learning tasks, is that the amount of intercultural learning tasks becomes less apparent in the textbook. Compared to *Engelsk 8* (Madsen & Mohammad-Roe, 2020) where a third of all learning tasks facilitated the development of IC, only a fifth of all learning tasks do the same in *Stages 8* (Pettersen & Røkaas, 2020).

Further on, *table 7* shows that *Enter 8* (Diskin, Kasbo & Winsvold, 2020) has 338 learning tasks out of 1187 identified as suitable to promote IC. Of all the learning tasks in *Enter 8* (Diskin, Kasbo & Winsvold, 2020), 28,48% can facilitate IC. In percentage, *Enter 8* (Diskin, Kasbo & Winsvold, 2020) is similar to *Engelsk 8* (Madsen & Mohammad-Roe, 2020), but in

numbers it is closer to *Stages 8* (Diskin, Kasbo & Winsvold, 2020). According to *table 7 Enter 8* (Diskin, Kasbo & Winsvold, 2020) has 338 learning tasks identified to promote IC, and *Stages 8* (Diskin, Kasbo & Winsvold, 2020) has 307. However, *Enter 8* (Diskin, Kasbo & Winsvold, 2020) has a lower total number of learning tasks than *Stages 8* (Diskin, Kasbo & Winsvold, 2020) which gives *Enter 8* (Diskin, Kasbo & Winsvold, 2020) a much higher percentage of learning tasks that facilitate IC than *Stages 8* (Diskin, Kasbo & Winsvold, 2020). As a consequence, *Enter 8* (Diskin, Kasbo & Winsvold, 2020) is closer to *Engelsk 8* (Madsen & Mohammad-Roe, 2020) in percentage with 28,48% and 30,61%.

The conclusion of the analysis about the extent to which textbooks can facilitate the development of IC is that the textbooks achieve this differently. The analysis showed that *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the textbook with the largest amount of learning tasks that promoted IC, closely followed by *Enter 8* (Diskin, Kasbo & Winsvold, 2020) and *Stages 8* (Pettersen & Røkaas, 2020) with the least amount of learning tasks that facilitated IC. In order to say something about how effectively the textbooks facilitated IC it is useful to consider the distribution of learning tasks linked to the different factors of Byram's model of ICC. Next, the results below will describe the distribution of learning tasks in textbooks linked to codes adapted from Byram's model of ICC.

Ratio of learning tasks that can facilitate Byram's model of ICC

This sub-chapter presents the findings from the analysis of how many learning tasks facilitated codes from Byram's model of ICC (1997, p. 34) in *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020). As previously explained in the method chapter, Byram's model of ICC consists of five different factors which have been adapted into deductive codes. These are *attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction* and *critical cultural awareness/political education.* To investigate the ratio of learning tasks linked to the different codes, I used a quantitative content analysis with a qualitative aspect. I will present the findings from each of the textbooks separately.

Engelsk 8

Engelsk 8 (Madsen & Mohammad-Roe, 2020) was one of three analysed textbooks in this thesis. The textbook consists of five chapters in total. These are dedicated to different topics like "A world of English", "Explore", "Growing up", "Encounters" and "Let me tell you a story" (Madsen & Mohammad-Roe, 2020). Below, *table 8* shows a summary of how many learning tasks that facilitated Byram's model of ICC occur in total within each chapter.

Engelsk 8	Total amount of learning tasks	Learning tasks that facilitate ICC	Percentage of learning tasks that facilitate ICC
Chapter 1	96	32	33,33 %
Chapter 2	80	9	11,25 %
Chapter 3	89	43	48,31 %
Chapter 4	92	36	39,13 %
Chapter 5	84	15	17,86 %
Total sum:	441	135	33,79 %

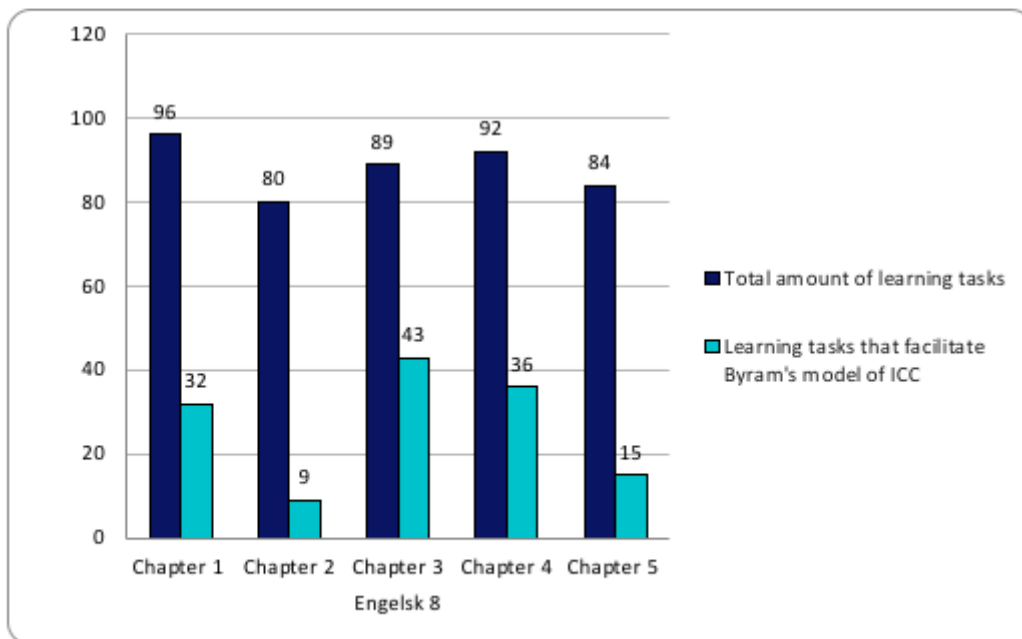TABLE 8 OVERVIEW OF TOTAL AMOUNT OF LEARNING TASKS AND LEARNING TASKS LINKED TO BYRAM'S MODEL OF ICC WITHIN EACH CHAPTER IN ENGELSK 8

Table 8 shows that there was a fairly equal amount of learning tasks in the chapters, but the amount of learning tasks that can develop IC differed. Chapter 3 "Growing up" is the chapter with the highest percentage of learning tasks that facilitate IC with almost 50%, whereas

Chapter 2 "Explore" is the chapter with the lowest percentage of learning tasks that facilitate IC in total with only 11,25% (Madsen & Mohammad-Roe, 2020). Chapter 4 "Encounters" and Chapter 1 "A world of English" are chapters with a high percentage as well, with 39,13% and 33,33% learning tasks that facilitate IC in total. Overall, most chapters in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) have a fairly high percentage of learning tasks that facilitated IC. Next, I will present the findings which show the distribution of learning tasks linked to different codes of Byram's model of ICC.

Table 9 includes two tables. The first table shows the number of learning tasks that facilitated the different codes within each chapter and in total, and the second table shows the numbers from the first table in percentages.

Engelsk 8	Number of learning tasks that facilitate codes from Byram's model of ICC					Total amount of learning tasks that facilitate ICC
	Attitudes	Knowledge	Skills of discovery and interaction	Skills of interpreting and relating	Critical cultural awareness/political education	
Chapter 1	6	17	2	7	0	32
Chapter 2	3	3	3	0	0	9
Chapter 3	21	6	11	5	0	43
Chapter 4	12	15	9	2	0	36
Chapter 5	6	2	7	0	0	15
Total sum:	48	43	32	14	0	135

Engelsk 8	Percentage of learning tasks that facilitate codes from Byram's model of ICC					Total amount of learning tasks that facilitate ICC
	Attitudes	Knowledge	Skills of discovery and interaction	Skills of interpreting and relating	Critical cultural awareness/political education	
Chapter 1	6,25 %	17,71 %	2,08 %	7,29 %	0,00 %	33,33 %
Chapter 2	3,75 %	3,75 %	3,75 %	0,00 %	0,00 %	11,25 %
Chapter 3	23,60 %	6,74 %	12,36 %	5,62 %	0,00 %	48,31 %
Chapter 4	13,04 %	16,30 %	7,61 %	2,17 %	0,00 %	39,13 %
Chapter 5	7,14 %	2,38 %	8,33 %	0,00 %	0,00 %	17,86 %
Total sum:	10,88 %	9,75 %	7,26 %	3,17 %	0,00 %	30,61 %

TABLE 9 NUMBER AND PERCENTAGE OF LEARNING TASKS THAT FACILITATE CODES FROM BYRAM'S MODEL OF ICC IN ENGELSK 8.

In the analysis I found that *attitudes* was the most frequent code from Byram's model of ICC. 52 learning tasks were identified as suitable to develop *attitudes* within ICC. The table shows that Chapter 3 is the chapter that has the highest number of tasks connected to *attitudes*, whereas Chapter 2 has the lowest number of tasks linked to the code. An example of a learning task that matches the code *attitudes* is task "11": "Work with a partner. How would you define the word *family*? There can be several possible definitions, but try to agree on a definition and write it down." (Madsen & Mohammad-Roe, 2020, p. 109). This task encourages students to be open and curious in a discussion about what *family* is. This fitted the explanation of the code which is:

They need to be attitudes of curiosity and openness, of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours. There also needs to be a willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging. (Byram, 1997, p. 34).

The second most frequent code was *knowledge*, closely followed by *skills of discovery and interaction.* 47 learning tasks are linked to *knowledge* and 36 learning tasks are connected to *skills of discovery and interaction*. In the analysis I found that there were two chapters in particular which facilitated *knowledge* within ICC. These were Chapter 1 and Chapter 4. *Engelsk 8* (Madsen & Mohammad-Roe, 2020) had a good variety of learning tasks linked to *knowledge*, but some of them could be classified as stereotypical as they focus on generalising large groups of people. Task "2" at page 142 is one example:

"Work with a partner.

> a) Write a list of what you think is typical of Norwegian culture.
>
> b) Choose a country and write a list of what you think is typical of the culture in that country." (Madsen & Mohammad-Roe, 2020).

Another example is task "25" at page 125: "Work with a partner. Discuss: what do you think is typically British? Write some keywords that you agree on. See how many different things you can come up with." (Madsen & Mohammad-Roe, 2020). These tasks can promote knowledge that is stereotypical, but *Engelsk 8* (Madsen & Mohammad-Roe, 2020) has other learning tasks linked to *knowledge* that are more useful for students. The textbook included some learning tasks that promoted "knowledge of the processes of interaction at individual and societal levels" (Byram, 1997, p. 35). Task "39a)" and "39b)" at page 178 and 179 are examples of knowledge of socialising: a) "Write down at least five different ways you can greet a person." and b) "Pick your favourite greeting from the text. How do people do the greeting? Where in the world do they greet people like this? Remember to explain why you like it."(Madsen & Mohammad-Roe, 2020). The chapter which had the best potential to develop *skills of discovery and interaction* is Chapter 3, closely followed by Chapter 4 and 5. In the analysis I found no learning tasks that could be identified as *critical cultural awareness/political education* and few learning tasks that were linked to s*kills of interpreting and relating.*

The second table in *table 9* shows the percentage of learning tasks which facilitated codes from Byram's model of ICC within each chapter and in total. By showing the numbers from the first table in percentages I am able to show, in a more clear manner, how influential for example 6 learning tasks linked to *attitudes* in Chapter 1 are. According to the second table, 6 learning tasks in Chapter 1 linked to *attitudes* contributes to 6,25% of all learning tasks in the chapter. This was calculated by dividing 6 learning tasks on 96 learning tasks, since *table 8* shows that 96 learning tasks is the total number of learning tasks in Chapter 1 in *Engelsk 8* (Madsen & Mohammad-Roe, 2020). The last row in the table shows the total percentage of learning tasks linked to different codes in the textbooks. These percentages were found by

dividing the total sum from the first table in *table 9* on the total amount of learning tasks in the entire textbooks as shown in *table 8* In other words, 48 learning tasks were linked to *attitudes* in the entire textbook *Engelsk 8* (Madsen & Mohammad-Roe, 2020), by dividing 48/441 I found that 10,88% of all learning tasks in *Engelsk 8* facilitated *attitudes.*

Further on, the second table in *table 9* shows that 9,75% of all learning tasks facilitated *knowledge* and 7,26% facilitated *skills of discovery and interaction*. 3,17% of all learning tasks in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) are linked to *skills of interpreting and relating*, but Chapter 1 and Chapter 2 have 7,29% and 5,62% of all learning tasks linked to this code.

Table 10 is a summary of learning tasks linked to different codes of Byram's model of ICC in *Engelsk 8* (Madsen & Mohammad-Roe, 2020).

64
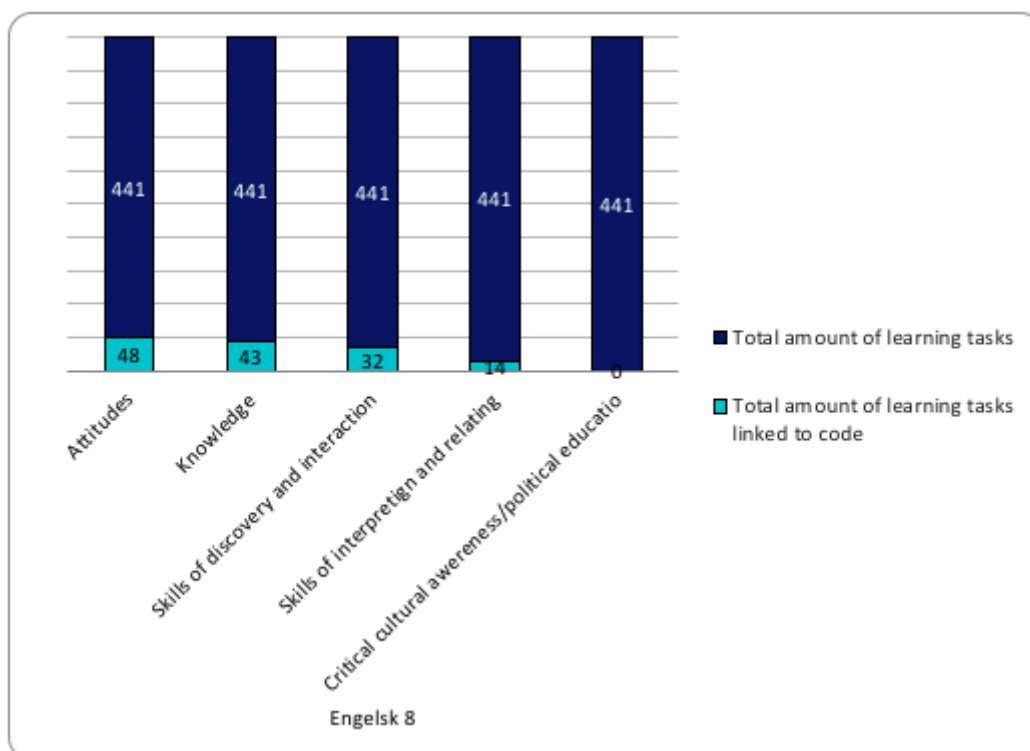
Table 10 summarizes the findings from the analysis of the ratio of learning tasks which facilitate codes from Byram's model of ICC. 48 of 441 learning tasks in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) were identified as learning tasks that facilitated *attitudes* within ICC. This is in large contrast to *critical cultural awareness* which was not identified in the textbook. There were no learning tasks found in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) to match this code. In addition, I identified only 14 tasks in the analysis as *skills of interpreting and relating*. As a consequence there are no learning tasks that can aid the development of student's ability to critically evaluate different practices and products in one's own and other cultures and countries (Byram, 2008, p. 233). Only 14 tasks were linked to the ability to acquire new knowledge of cultures, cultural practices, and the ability to draw upon preexisting knowledge, attitudes and skills in interaction (Byram, 1997, p. 52). However, *attitudes* and *knowledge* were fairly present in the textbooks. Accordingly, *Engelsk 8* (Madsen & Mohammad-Roe, 2020) can develop student's ability to be open, tolerant and encourage them to change perspective when needed as well as knowledge about identity, culture and socialising (Dypedahl, 2018, p. 197).

Stages 8

The second textbook in the analysis was *Stages 8* (Pettersen & Røkaas, 2020). The tables below present the findings from the analysis. First is *table 11.* This table shows the amount of learning tasks in every chapter and how many of these promoted IC.

Stages 8	Total amount of learning tasks	Learning tasks that facilitate ICC	Percentage of learning tasks that facilitate ICC
Chapter 1	378	52	13,76 %
Chapter 2	285	11	3,86 %
Chapter 3	224	45	20,09 %
Chapter 4	334	115	34,43 %
Chapter 5	391	84	21,48 %
Total amount:	1612	307	19,04 %
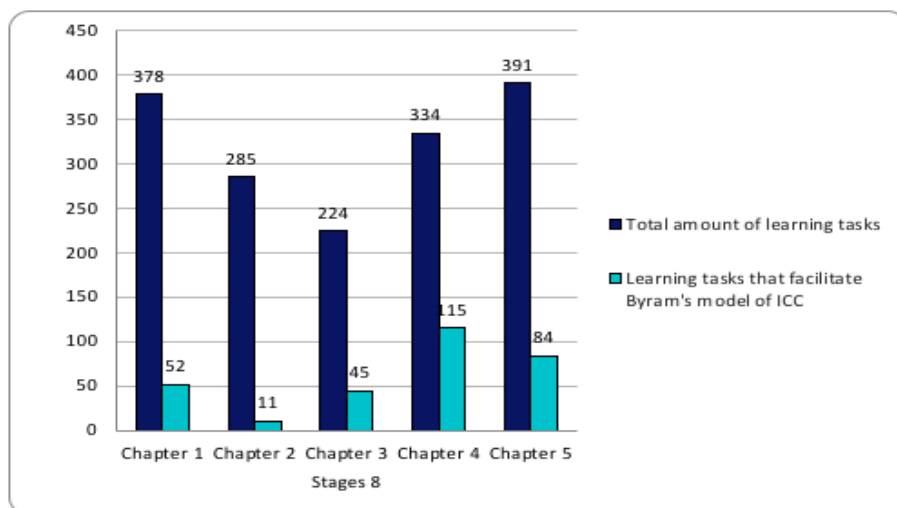
TABLE 11 OVERVIEW OF TOTAL AMOUNT OF LEARNING TASKS AND LEARNING TASKS LINKED TO BYRAM'S MODEL OF ICC WITHIN EACH CHAPTER IN STAGES 8.

Like *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) has five chapters in the textbook. The chapters are named "Schooldays", "Amazing Animals", "Journeys", "The English speaking world - The UK, Ireland, India" and "School's out" (Madsen & Mohammad-Roe, 2020). The chapter with the highest percentage of learning tasks linked to ICC was Chapter 4 "The English speaking world - The UK, Ireland, India" with 34,43% (Madsen & Mohammad-Roe, 2020). This chapter has got 115 learning tasks identified as intercultural, which is much more than the 11 learning tasks in Chapter 2 "Amazing Animals" (Madsen & Mohammad-Roe, 2020). Chapter 2 was the chapter with the lowest percentage of learning tasks that facilitated IC, with only 3,86%. Next, I will show the distribution of learning tasks linked to the different codes of Byram's model of ICC.

Table 12 shows the number and percentage of learning tasks that facilitated codes from Byram's model of ICC in *Stages 8* (Pettersen & Røkaas, 2020)*. Table 12* consists of two tables, one which shows numbers and a second one which shows percentages.

Stages 8	Number of learning tasks that facilitate codes from Byram's model of ICC					Total amount of learning tasks that facilitate ICC
	Attitudes	Knowledge	Skills of discovery and interaction	Skills of interpreting and relating	Critical cultural awareness/political education	
Chapter 1	10	27	8	5	2	52
Chapter 2	1	3	3	4	0	11
Chapter 3	7	18	7	13	0	45
Chapter 4	10	66	3	36	0	115
Chapter 5	28	12	11	33	0	84
Total sum:	56	126	32	91	2	307

Stages 8	Percentage of learning tasks that facilitate codes from Byram's model of ICC					Total amount of learning tasks that facilitate ICC
	Attitudes	Knowledge	Skills of discovery and interaction	Skills of interpreting and relating	Critical cultural awareness/political education	
Chapter 1	2,65 %	7,14 %	2,12 %	1,32 %	0,53 %	3,23 %
Chapter 2	0,35 %	1,05 %	1,05 %	1,40 %	0,00 %	0,68 %
Chapter 3	3,13 %	8,04 %	3,13 %	5,80 %	0,00 %	2,79 %
Chapter 4	2,99 %	19,76 %	0,90 %	10,78 %	0,00 %	7,13 %
Chapter 5	7,16 %	3,07 %	2,81 %	8,44 %	0,00 %	5,21 %
Total sum:	3,47 %	7,82 %	1,99 %	5,65 %	0,12 %	19,04 %

TABLE 12 NUMBER AND PERCENTAGE OF LEARNING TASKS THAT FACILITATE CODES FROM BYRAM'S MODEL OF ICC IN STAGES 8.

The first table shows that there was a fairly large gap between the most and least emphasised code. There were 126 learning tasks identified as *knowledge*, but only 2 learning tasks linked to *critical cultural awareness/political education*. Tasks linked to *knowledge* often promoted factual, historical and geographical knowledge. Example of factual knowledge is learning task "5" at page 21:

"About how many people speak English as their mother tongue?

A 150 million

B 400 million

C 520 million

D 700 million" (Pettersen & Røkaas, 2020)

An example of historical knowledge is: "What do you know about the Vikings? Who were they? Where did they go? How did they get there? When was the Viking Age? Discuss these questions with a partner or in small groups." (Pettersen & Røkaas, 2020, p. 144). At last, an example of geographical knowledge is this task:

"Here are four Irish and English cities. Which ones are Irish? Use a map.

Kilkenny

Newcastle

Liverpool

Limerick

Cork

Manchester

Galway

Southampton" (Pettersen & Røkaas, 2020, p. 204)

The table shows that *skills of interpreting and relating* were fairly emphasised in the textbook. 91 learning tasks are linked to this code. An example of a learning task that was linked to *skills of interpreting and relating* is task "2d)" at page 57:" How would your life be

different if you were illiterate?" (Pettersen & Røkaas, 2020). This task matched the code because it "enables people to connect experiences to one's own background and analyse a situation from a different perspective (Dypedahl, 2018, p. 197). To demonstrate how influential 91 learning tasks linked to *skills of interpreting and relating is* in *Stages 8* (Pettersen & Røkaas, 2020) are, one can take a look at the second table in *table 12* which shows percentages.

As previously mentioned, *Stages 8* (Pettersen & Røkaas, 2020) was the textbook that had the most learning tasks in total. As a consequence, the percentages which are shown in *table 12* are low. The 91 learning tasks identified to develop *skills of interpreting and relating* only contribute to 5,65% of all learning tasks in *Stages 8* (Pettersen & Røkaas, 2020). *Knowledge* was the most emphasised code according to the analysis, but only contributed to 7,82% of all learning tasks. *Stages 8* (Pettersen & Røkaas, 2020) was the textbook with the most learning tasks in total in the analysis, but it was also the only textbook which included learning tasks to develop *critical cultural awareness/political education,* However, with only 2 learning task linked to this code, they contribute to less than 1% of all learning tasks in *Stages 8* (Pettersen & Røkaas, 2020)*.

Table 13, below, visualises how many learning tasks which matched the different codes adapted from Byram's model of ICC.
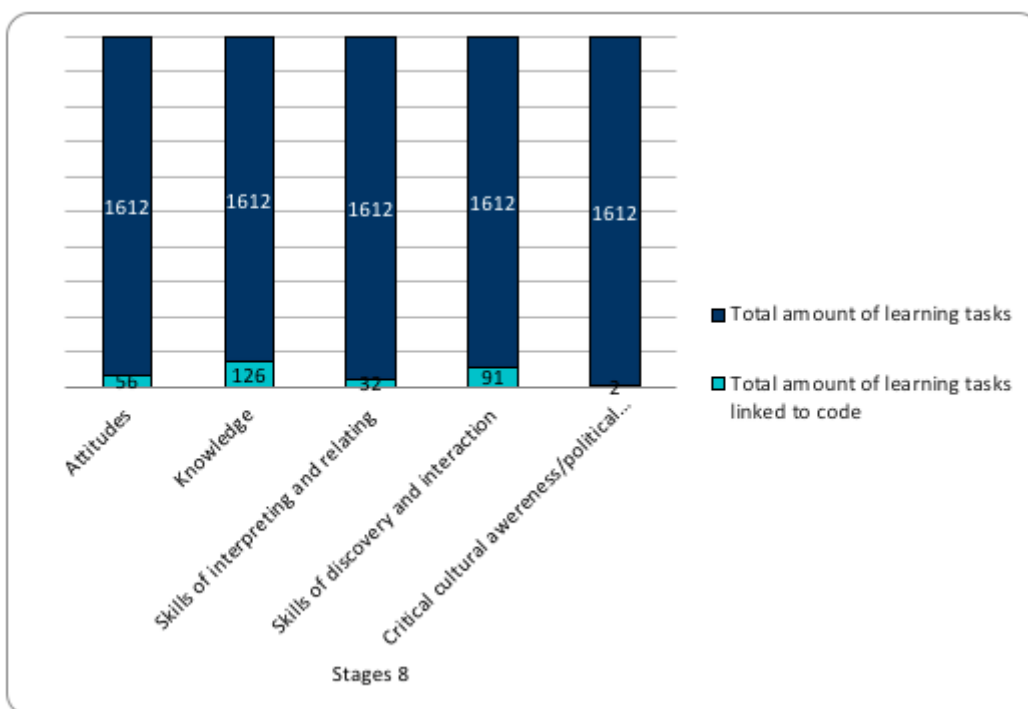
The findings show that few learning tasks matched the codes. *Knowledge* and *skills of interpreting and relating* were the most emphasised codes in *Stages 8* (Pettersen & Røkaas, 2020) with namely 126 and 91 learning tasks, whereas *skills of discovery and interpreting* and *critical cultural awareness/political education* are the least emphasised with 32 and 2 learning tasks identified in the analysis. Compared to *Engelsk 8* (Madsen & Mohammad-Roe, 2020)*, Stages 8* (Pettersen & Røkaas, 2020) had higher numbers of learning tasks that fitted the codes. However, because of the high total number of learning tasks included in the textbook, *Stages 8* (Pettersen & Røkaas, 2020) ends up having less content that can promote ICC. The ratio of learning tasks connected to the different codes was fairly unequal as well. There is a large gap between 2 learning tasks connected to *critical cultural awareness/political education* and 126 linked to *knowledge.* This means that *Stages 8* (Pettersen & Røkaas, 2020) highlights *knowledge* within ICC the most and downplays other important aspects of ICC.

Enter 8

Enter 8 (Diskin, Kasbo & Winsvold, 2020) was the third textbook researched in this study. This textbook has got seven chapters which are named "A fresh start!", "Heroes", "The UK", "Action", "Disasters", "Science" and "India" (Diskin, Kasbo & Winsvold, 2020). Of the three textbooks included in this study, *Enter 8* (Diskin, Kasbo & Winsvold, 2020) has the most chapters. The table below, *table 14,* shows how many learning tasks the different chapters have and how many of these facilitated ICC.

Enter 8	Total amount of learning tasks	Learning tasks that facilitate ICC	Percentage of learning tasks that facilitate ICC
Chapter 1	189	29	15,34 %
Chapter 2	144	29	20,14 %
Chapter 3	225	84	37,33 %
Chapter 4	147	44	29,93 %
Chapter 5	139	46	31,29 %
Chapter 6	156	21	13,46 %
Chapter 7	187	85	45,45 %
Totalt amount:	1187	338	28,48 %
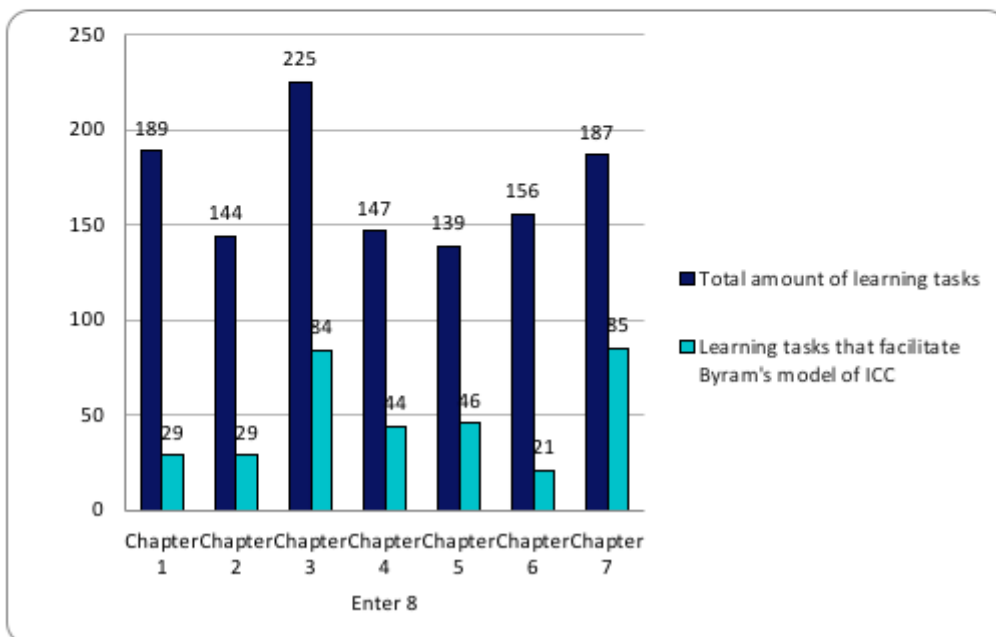
Table 14 Overview of total amount of learning tasks and learning tasks linked to Byram's model of ICC within each chapter in Enter 8.

According to *table 14, Enter 8* (Diskin, Kasbo & Winsvold, 2020) has a total of 338 learning tasks that facilitated ICC. This gives a total percentage of 28,48% of all learning tasks linked to ICC. If one looks into the percentage of intercultural learning tasks in each chapter, there are some differences. The two chapters that have the highest percentage of learning tasks which promoted the development of IC were Chapter 3 "The UK" and Chapter 7 "India" with namely 37,33% and 45,45%. Chapter 1 "A fresh start!" and Chapter 6 "Science" have the lowest percentages. Chapter 1 has 15,34% and Chapter 6 has 13,46%. Further on, I will present the findings from the analysis where I investigated the distribution of learning tasks linked to the different codes adapted from Byram's model of ICC.

Table 15 presents the findings from the analysis which looked into the ratio of learning tasks linked to codes of ICC in *Enter 8* (Diskin, Kasbo & Winsvold, 2020). In this table I present both numbers and percentages of learning tasks linked to the different codes within each chapter and in total in two different tables. The first table shows numbers and the second table shows the numbers in percentages.

Enter 8	Number of learning tasks that facilitate codes from Byram's model of ICC					Total amount of learning tasks that facilitate ICC
	Attitudes	Knowledge	Skills of discovery and interaction	Skills of interpreting and relating	Critical cultural awareness/political education	
Chapter 1	9	8	6	6	0	29
Chapter 2	10	4	9	6	0	29
Chapter 3	10	59	6	9	0	84
Chapter 4	12	15	5	12	0	44
Chapter 5	5	17	16	8	0	46
Chapter 6	3	4	11	3	0	21
Chapter 7	11	42	14	18	0	85
Total sum:	60	149	67	62	0	338

Enter 8	Percentage of learning tasks that facilitate codes from Byram's model of ICC					Total amount of learning tasks that facilitate ICC
	Attitudes	Knowledge	Skills of discovery and interaction	Skills of interpreting and relating	Critical cultural awareness/political education	
Chapter 1	4,76 %	4,23 %	3,17 %	3,17 %	0,00 %	2,44 %
Chapter 2	6,94 %	2,78 %	6,25 %	4,17 %	0,00 %	2,44 %
Chapter 3	4,44 %	26,22 %	2,67 %	4,00 %	0,00 %	7,08 %
Chapter 4	8,16 %	10,20 %	3,40 %	8,16 %	0,00 %	3,71 %
Chapter 5	3,60 %	12,23 %	11,51 %	5,76 %	0,00 %	3,88 %
Chapter 6	1,92 %	2,56 %	7,05 %	1,92 %	0,00 %	1,77 %
Chapter 7	5,88 %	22,46 %	7,49 %	9,63 %	0,00 %	7,16 %
Total sum:	5,05 %	12,55 %	5,64 %	5,22 %	0,00 %	28,48 %

TABLE 15 NUMBER AND PERCENTAGE OF LEARNING TASKS THAT FACILITATE CODES FROM BYRAM'S MODEL OF ICC IN ENTER 8.

In the analysis I found that there was a fairly equal distribution of learning tasks between the different codes of ICC. *Attitudes, skills of discovery and interaction* and *skills of interpreting and relating* have namely 60, 67 and 62 learning tasks identified to develop the codes. An example of a learning task linked to *attitudes* is the warm-up task at page 188: "Do you know of any traditions from other cultures that have surprised you? Why?" (Diskin, Kasbo & Winsvold, 2020). This task also has an aspect discovery in it as students should think of a culture they know of and, with self evaluation, they should reflect about traditions that have

surprised them. Even though *attitudes, skills of discovery and interaction* and *skills of interpreting and relating* are equally distributed in the textbook, there were two codes which differed in the results.

These were *knowledge* and *critical cultural awareness/political education*. There were 149 learning tasks linked to *knowledge,* making this code the most emphasised aspect of ICC in *Enter 8* (Diskin, Kasbo & Winsvold, 2020). Further on, I found no learning tasks linked to *critical cultural awareness/political education* which means that *Enter 8* (Diskin, Kasbo & Winsvold, 2020) has not facilitated this skill of ICC at all.

Next, we can see from the second table in *table 15* that, in percentage, *attitudes, skills of discovery and interaction and skills of interpreting and relating* were similar. Each of them contributes to approximately 5% of all learning tasks in *Enter 8* (Diskin, Kasbo & Winsvold, 2020). According to *table 15, knowledge* was still the most emphasised code from ICC. 12,55% of all learning tasks in *Enter 8* (Diskin, Kasbo & Winsvold, 2020) have the ability to promote *knowledge* within ICC. The percentages were fairly low, and this was connected to the large number of learning tasks in the textbook. Like *Stages 8* (Pettersen & Røkaas, 2020)*, Enter 8* (Diskin, Kasbo & Winsvold, 2020) has also got many learning tasks in total, which makes the percentages low. For example, 60 learning tasks out of 1187 does not make an influential post in the textbook. *Engelsk 8* (Madsen & Mohammad-Roe, 2020) on the other hand, had fewer learning tasks in total which made the percentage of learning tasks linked to codes of ICC much higher, and consequently a much larger part of the textbook facilitated ICC. To visualise how many learning tasks are linked to the different codes of ICC, one can look at *table 16.*

The chart shows bars with values 1187 (top, dark) and code values 60, 149, 67, 62, 0
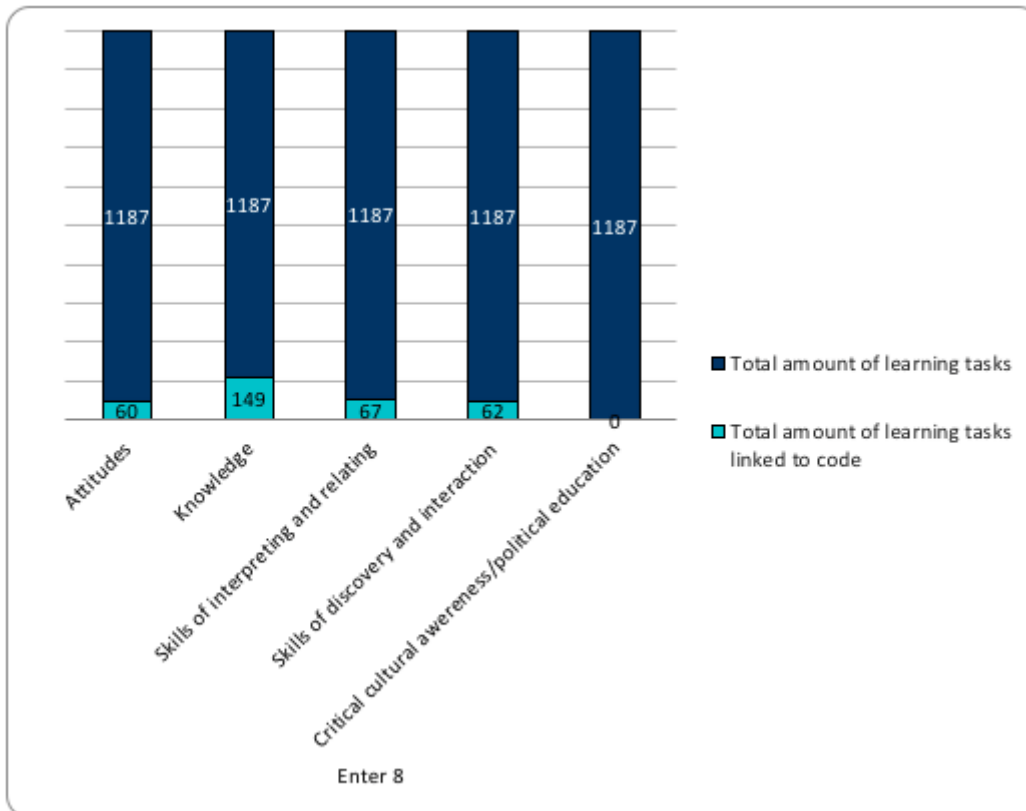
TABLE 16 OVERVIEW OF HOW MANY LEARNING TASKS ARE LINKED TO THE DIFFERENT CODES FROM BYRAM'S MODEL OF ICC IN ENTER 8.

In *table 16* it is demonstrated with a graph how many learning tasks are linked to the different codes from Byram's model of ICC. According to this graph, few of the learning tasks in *Enter 8* (Diskin, Kasbo & Winsvold, 2020) facilitated ICC. With a total of 1187 learning tasks in the textbook, the number of learning tasks linked to the codes were quite low. Even though the number of learning tasks linked to the different codes of Byram's model of ICC were low, the distribution between some of the codes was fairly equal. As previously mentioned, *attitudes, skills of discovery and interaction* and *skills of interpreting and relating* were quite similar, but *knowledge* differs as this code which was most emphasised and *critical cultural awareness/political education* differs as it was not present at all. The ratio of learning tasks linked to codes of ICC showed that *Enter 8* (Diskin, Kasbo & Winsvold, 2020) can develop students' ability to be open, tolerant and change perspective in addition to acquiring new knowledge of cultures or cultural practices, but emphasised knowledge of

identity, culture or facts more than the ability to interpret critically evaluate other cultures or cultural practices.

LK20 and textbooks

This sub-chapter will present the findings from the analysis of the *LK20* curriculum (The Norwegian Directorate for Education and Training, 2020) and how guidelines about IC are present in learning tasks in 8th grade EFL textbooks. By doing a qualitative content analysis of the *LK20* curriculum I was able to identify guidelines about IC. Once guidelines regarding IC from *LK20* were identified I was able to investigate how these guidelines were present in learning tasks from *Engelsk 8* (Madsen & Mohammad-Roe, 2020)*, Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020). I will first account for the results of the qualitative content analysis of *LK20* where I will demonstrate which parts of the curriculum I identified as suitable to match IC. Then, I will present how these guidelines are present in learning tasks.

IC in the Curriculum in English/LK20

Table 17, below, demonstrates the findings from the qualitative content analysis of the *Curriculum in English* in *LK20* (The Norwegian Directorate for Education and Training, 2020). The table shows which parts of the *LK20* curriculum I identified as IC, how these were condensed into codes and which categories from the curriculum they belong to. The findings from the analysis of the curriculum show that there were five categories where IC is present. The five categories are *relevance and central values, working with texts, health and life skills, democracy and citizenship* and *competence aims.*

Excerpt	Code	Category
"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Subjects' values.	Relevance and central values.
"The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Overarching aim	
"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p.2).	Overarching aim.	
"Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Subjects' relevance.	
"The subject shall develop the pupils' understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world,	Subjects' values.	

promote curiosity and engagement and help to prevent prejudice. " (The Norwegian Directorate for Education and Training, 2020, p. 2).		
"Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others' identities in a multilingual and multicultural context." (The Norwegian Directorate for Education and Training, 2020, p. 3).	Intercultural competence through reading/working with texts.	Working with texts.
"In the English subject, the interdisciplinary topic of health and life skills refers to developing the ability to express themselves in writing and orally in English. This forms the basis for being able to express their feelings, thoughts, experiences and opinions and can provide new perspectives in different ways of thinking and communication patterns, as well as on the pupils' own way of life and that of others. The ability to handle situations that require linguistic and cultural competence can give the pupils a	Personal achievement.	Health and life skills.

sense of achievement and help them develop a positive self-image and secure identity." (The Norwegian Directorate for Education and Training, 2020, p. 3).		
"In the English subject, the interdisciplinary topic of democracy and citizenship refers to helping the pupils develop their understanding of the fact that the way they view the world is culture dependent." (The Norwegian Directorate for Education and Training, 2020, p. 3).	Different worldviews.	Democracy and citizenship.
"By learning English, the pupils can experience different societies and cultures by communicating with others around the world, regardless of linguistic and cultural background. This can open for new ways to interpret the world, and promote curiosity and engagement and help prevent prejudices." (The Norwegian Directorate for Education and Training, 2020, p. 3).	Different worldviews.	
"describe and reflect the role played by the English language in Norway and the rest of the world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Status of English.	Competence aims.
"explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Indigenous people.	
"explore and describe ways of living, ways of thinking,	Explore/describe culture.	

communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).		
"explore and present the content of cultural forms of expressions from various media in the English-speaking world that are related to own interest" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Explore/present cultural expressions.	

TABLE 17 QUALITATIVE CONTENT ANALYSIS OF THE CURRICULUM IN ENGLISH IN LK20.

The first category, *relevance and central values,* belonged to a chapter called "About the subject" in the curriculum (The Norwegian Directorate for Education and Training, 2020, p. 2). This chapter describes the subject's overarching aims. From *table 17* one can see that in the analysis I identified five excerpts that were about IC connected to *relevance and central values.* Some of the first sentences in the curriculum demonstrates how important IC is in the curriculum: "English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). Further on, the curriculum states that "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). The curriculum highlights that by learning English, students can develop knowledge and skills which enables them to understand that people think, act and behave differently than themselves and the subject should encourage students to see the world from a different point of view (The Norwegian Directorate for Education and Training, 2020, p. 2).

The second category, *working with texts*, was a part of the subjects' *core elements* (The Norwegian Directorate for Education and Training, 2020, p. 2). According to *LK20*, "Working

with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples (The Norwegian Directorate for Education and Training, 2020, p. 3). Consequently the students can develop an IC that enables them to handle different ways of living, ways of thinking and communication patterns by working with texts (The Norwegian Directorate for Education and Training, 2020, p. 3).

The third and fourth categories belonged to "interdisciplinary topics" in the curriculum (The Norwegian Directorate for Education and Training, 2020, p. 3). In the *LK20* curriculum there were three interdisciplinary topics that could be developed by working on different issues in various subjects (Ministry of Education, 2017, p. 12). In the *LK20* curriculum (The Norwegian Directorate for Education and Training, 2020) I identified two excerpts that are linked to IC in *health and life skills* and *democracy and citizenship.* By developing students' ability to express their feelings and thoughts in *health and life skills* students can be encouraged to seek new perspectives on different ways of thinking, communicating and living (The Norwegian Directorate for Education and Training, 2020, p. 3). In *democracy and citizenship* IC is linked to different worldviews. The English subject should aid the students to understand that their view of the world is culturally dependent, and learning to speak English opens up the door to a bigger world and new understandings of the world (The Norwegian Directorate for Education and Training, 2020, p. 3).

The last category from the analysis was *competence aims.* The curriculum presents competence aims after year 2, 4, 7, 10 and upper secondary school (The Norwegian Directorate for Education and Training, 2020, p. 5-13). These demonstrate competencies students should have acquired at different milestones. For this thesis I only looked into competencies after year 10 since I have investigated 8th grade textbooks. Findings from the analysis show that I identified four competences linked to language, explore and reflect about the situation of indigenous people in the English world and Norway, explore and describe different ways of living thinking, communicating in the English-speaking world as well as present the content of cultural forms of expressions (The Norwegian Directorate for

Education and Training, 2020, p. 9). Further on, I will account for how the guidelines about IC from the *Curriculum in English* in *LK20* were present in learning tasks in the textbooks.

The learning tasks that were included in this analysis were those that were linked to Byram's model of ICC from the quantitative content analysis in *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020). These learning tasks were already identified to promote IC, but were there examples of how these learning tasks accommodated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about IC? The findings in this sub-chapter will demonstrate some examples how learning tasks facilitated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020), but also how textbooks did not meet the requirements of the curriculum.

Engelsk 8

Table 18, below, presents examples of learning tasks from *Engelsk 8* (Madsen & Mohammad-Roe, 2020) that accommodated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about IC.

Examples of learning tasks that accommodate LK20 guidelines	Which excerpts the learning tasks accommodate	Which categories the learning tasks accommodate
Task 9 "Why do you think English is spoken in countries in Africa? Discuss with your partner and write down your thoughts in keywords." (Madsen & Mohammad-Roe, 2020, p. 13).	"describe and reflect the role played by the English language in Norway and the rest of the world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Before reading-task "You have just started lower secondary school. How do you feel about being a student at your new school? Freewrite for a couple of minutes." (Madsen & Mohammad-Roe, 2020, p. 34).	"In the English subject, the interdisciplinary topic of health and life skills refers to developing the ability to express themselves in writing and orally in English. This forms the basis for being able to express their feelings, thoughts, experiences and opinions and can provide new perspectives in different ways of thinking and communication patterns, as well as on the pupils' own way of life and that of others. The ability to handle situations that require linguistic and cultural competence can give the pupils a sense of achievement and help them develop a positive self-image and secure identity." (The Norwegian Directorate for Education and Training, 2020, p. 3).	Health and life skills.
Task 39b) "Pick your favorite greeting from the text. How do people do the greeting? Where in the world do they greet people like this? Remember to explain why you like it." (Madsen & Mohammad-Roe, 2020, p. 179).	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). "The subject shall give the pupils	Relevance and central values.

	the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living,	Working with texts.

	ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others' identities in a multilingual and multicultural context." (The Norwegian Directorate for Education and Training, 2020, p. 3).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Before reading-task "People leave their native country for different reasons. Write down at least three different reasons Read the introduction to the text. Why does Kasienka leave her native country?" (Madsen & Mohammad-Roe, 2020, p. 168).	"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p.2). "Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Relevance and central values.
	"Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples.	Working with texts.

	By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others' identities in a multilingual and multicultural context." (The Norwegian Directorate for Education and Training, 2020, p. 3).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 11 "Work with a partner. How would you define the word *family*? There can be several possible definitions, but try to agree on a definition and write it down." (Madsen & Mohammad-Roe, 2020, p. 109).	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2). "English shall help the pupils to	Relevance and central values.

	develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 46a) "What are the names of the indigenous people of Norway and the USA?" (Madsen & Mohammad-Roe, 2020, p. 183).	"explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.

Task 46b) "What similarities do you find in the text between how the Australian Aboriginals were treated and how the Sami people and the Native Americans were treated?" (Madsen & Mohammad-Roe, 2020, p. 183).	"Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others' identities in a multilingual and multicultural context." (The Norwegian Directorate for Education and Training, 2020, p. 3).	Working with texts
	"explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims

TABLE 18 EXAMPLES OF LEARNING TASKS THAT ACCOMMODATE LK20 GUIDELINES ABOUT INTERCULTURAL COMPETENCE IN ENGELSK 8.

Table 18 shows examples of learning tasks in Engelsk 8 (Madsen & Mohammad-Roe, 2020) that facilitated LK20 guidelines about IC. According to this table, Engelsk 8 (Madsen & Mohammad-Roe, 2020) included a variety of LK20 guidelines about IC. For example, Engelsk 8 (Madsen & Mohammad-Roe, 2020) has the ability to aid competence aims like "describe and reflect the role played by the English language in Norway and the rest of the world" (The Norwegian Directorate for Education and Training, 2020, p. 9). Task "9" at page 13: "Why do you think English is spoken in countries in Africa? Discuss with your partner and write down

your thoughts in keywords.", is an example of how *Engelsk 8* (Madsen & Mohammad-Roe, 2020) raises awareness of the role the English language has played in the world.

Further on, *Engelsk 8* (Madsen & Mohammad-Roe, 2020) also has the ability to aid the competence aim "explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway" (The Norwegian Directorate for Education and Training, 2020, p. 9). Task "46a)": "What are the names of the indigenous people of Norway and the USA?" might come across as factual, but such knowledge is important in order to reflect about the situation of indigenous people (Madsen & Mohammad-Roe, 2020, p. 183). Students need knowledge of who indigenous people are in order to learn more about them. Task "46b)" on the other hand, addresses the situation of indigenous people in the English-speaking world and in Norway more adequately (Madsen & Mohammad-Roe, 2020, p. 183). This task encourages students to compare and contrast how different groups of indigenous people have been treated which suits the competence aim about indigenous people from the curriculum. This task also facilitated the category working with text. According to this category "Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples." (The Norwegian Directorate for Education and Training, 2020, p. 3). As the learning task refers to a text the students' should read, the task also facilitated this *LK20* guideline (The Norwegian Directorate for Education and Training, 2020).

Table 18 also presents how *Engelsk 8* (Madsen & Mohammad-Roe, 2020) facilitated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about developing an intercultural understanding of different ways of living, ways of thinking and communication patterns. The textbook includes learning tasks that can encourage students to "explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9). Task "11" on page 109 asks students how they would define the word *family*. This task can aid students to explore and describe different understandings of the

word family and thus reflect about different ways of thinking and ways of living (Madsen & Mohammad-Roe, 2020). *Table 18* shows other examples of how the textbook facilitated *LK20* guidelines about developing an intercultural understanding of different ways of living, ways of thinking and communication patterns, but in the analysis I also uncovered *LK20* guidelines the textbook did not facilitate.

In the analysis I found no suitable learning tasks that facilitated *LK20* guidelines about developing students' understanding of how their worldviews are culturally dependent nor open up new ways to interpret the world (The Norwegian Directorate for Education and Training, 2020, p. 3). According to the curriculum "The subject shall develop the pupils' understanding that their views of the world are culture-dependent. This can open up new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice." (The Norwegian Directorate for Education and Training, 2020, p. 2). This requirement from the curriculum was not accommodated in *Engelsk 8* (Madsen & Mohammad-Roe, 2020).

Stages 8

Table 19, below, demonstrates examples of learning tasks from *Stages 8* (Pettersen & Røkaas, 2020) that facilitated guidelines from *LK20* (The Norwegian Directorate for Education and Training, 2020) about IC.

Examples of learning tasks that accommodate LK20 guidelines	Which excerpts the learning tasks accommodate	Which categories the learning tasks accommodate
Task 2 "Why are there such large differences between schools around the world?" (Pettersen & Røkaas, 2020, p. 29).	"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory approach to language,	Relevance and central values.

	communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves."The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Starting point-task "Find an image of each of these pieces of clothing. Then find out where it is worn. - kilt - kimono - sari - kanga - gákti - poncho - shalwar - kameez" (Pettersen & Røkaas, 2020, p. 222).	"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Relevance and central values.
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.

Task 3a) "Why do you think this sari is so special to her?" (Pettersen & Røkaas, 2020, p. 223).	"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Relevance and central values.
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 4 "Imagine you are going on a holiday to India to experience the celebration of Diwali. Use the internet to find more information about the celebration. Write a diary entry about this experience. Include descriptions." (Pettersen & Røkaas, 2020 p. 234).	"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian	Relevance and central values.

	Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	
Task 6 "In groups of two or three, use the internet to find out more about one of the main religions in India. Write 5-8 facts. Then present your findings in small groups." (Pettersen & Røkaas, 2020, p. 227).	"English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Relevance and central values.
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 5 "In English-speaking cultures it is important to introduce people to each other. How do people greet each other in Norway? Discuss with a partner" (Pettersen &	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and	Relevance and central values.

Røkaas, 2020, p. 43).	Training, 2020, p. 2). "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2). "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2). "explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Starting point-task "Ireland has two official languages, English and Irish. If you visit Ireland, an Irish word you are sure to hear is *fáilte* (pronounced	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and	Relevance and central values.

fall-sha), What do you think it means?". (Pettersen & Røkaas, 2020, p. 206).	Training, 2020, p. 2). "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2). "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Starting point-task "All around the world, children are learning English at school, just like you. Why is it important to learn English? Discuss in groups."	"describe and reflect the role played by the English language in Norway and the rest of the world" (The Norwegian Directorate for Education and Training, 2020, p.	Competence aims.

(Pettersen & Røkaas, 2020, p. 20).	9).	
Task 10 "How many countries have English as an official language? A 10 B 15 C 35 D 55" (Pettersen & Røkaas, 2020, p. 21).	"describe and reflect the role played by the English language in Norway and the rest of the world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 5 "Find a video that teaches some Bollywood dance moves. Try to learn to dance Bollywood style!" (Pettersen & Røkaas, 2020, p. 221).	"explore and present the content of cultural forms of expressions from various media in the English-speaking world that are related to own interest" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.

TABLE 19 EXAMPLES OF LEARNING TASKS THAT ACCOMMODATE LK20 GUIDELINES ABOUT INTERCULTURAL COMPETENCE IN STAGES 8.

In *table 19* there are several examples of how learning tasks facilitated different *LK20* guidelines*.* Some of the examples in *table 19* facilitated more than one category and fitted more than one excerpt from the curriculum. This is especially present in learning tasks that have the ability to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns.

The first two examples in *table 19* are examples of how *Stages 8* (Pettersen & Røkaas, 2020) included learning tasks that could develop students' intercultural understanding of different ways of living. The first task in *table 19*, task "2", can raise an awareness of how school life differs around the world (Pettersen & Røkaas, 2020, p. 29). This task encourages students to reflect on their own school-life and school-life for students in other parts of the world, which can create an understanding of how people have different ways of living and open up for

new ways to interpret the world. The second tasks also address different ways of living. The way people dress symbolises identity and culture, and it can also represent a way of living.

Further on, the next three examples in the table were learning tasks that facilitated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about discovering new ways of thinking. Task "3a)" asks about why wearing a sari feels special, this can encourage students to discover new perspectives and other ways of thinking (Pettersen & Røkaas, 2020, p. 223). The two next examples also facilitated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about discovering new ways of thinking. Insight into traditional celebration and religion can facilitate *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about new ways of thinking. Learning about why people have other traditions, celebrations and religions can develop an understanding of why people think differently.

Next are two examples of learning tasks in *Stages 8* (Pettersen & Røkaas, 2020) that facilitated the development of an intercultural understanding of communication patterns. According to the curriculum "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background" and students should explore and describe different communication patterns (The Norwegian Directorate for Education and Training, 2020, p. 2 and 9). Examples of how *Stages 8* (Pettersen & Røkaas, 2020) have interpreted these guidelines are present in *table 19*. Task "5" on page 43 in *Stages 8* (Pettersen & Røkaas, 2020) raises awareness of communication and socialising in Norway and in English-speaking countries which can facilitate *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about how to communicate locally and globally. Further, *Stages 8* (Pettersen & Røkaas, 2020) did not only accommodate *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about developing an intercultural understanding of new ways of living, ways of thinking and communication patterns, the textbook also facilitated guidelines about the role and and status of English as well as different cultural expressions linked to personal

interest. However, there were also examples of how *Stages 8* (Pettersen & Røkaas, 2020) did not meet the requirements of the curriculum.

Findings from the analysis revealed that there were no learning tasks in *Stages 8* (Pettersen & Røkaas, 2020) that accommodated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about indigenous people. According to the category called *competence aims*, the curriculum states that students should "explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway'' (The Norwegian Directorate for Education and Training, 2020, p. 9). There were no learning tasks identified in the analysis that could accommodate this requirement. Other findings show that there were no learning tasks identified in the analysis that challenged students' worldviews. According to *relevance and central values*, "the subject shall develop the pupils' understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice." (The Norwegian Directorate for Education and Training, 2020, p. 2). This is also highlighted in the category *democracy and citizenship* (The Norwegian Directorate for Education and Training, 2020, p. 3). I identified no learning tasks that could be linked to these guidelines.

Enter 8

In *table 20*, examples of learning tasks from *Enter 8* (Diskin, Kasbo & Winsvold, 2020) that facilitated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about IC are presented.

Examples of learning tasks that accommodate LK20 guidelines	Which excerpts the learning tasks accommodate	Which categories the learning tasks accommodate
Task 4 "What do you think foreigners	"English is an important subject when it comes to cultural understanding, communication,	Relevance and central values.

would like to know about Norway? Write ten questions and answers like the one in the Q & A text. Vary the question words that you use." (Diskin, Kasbo & Winsvold, 2020, p. 71	all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). "The subject shall develop the pupils' understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice. " (The Norwegian Directorate for Education and Training, 2020, p. 2)	
	"In the English subject, the interdisciplinary topic of democracy and citizenship refers to helping the pupils develop their understanding of the fact that the way they view the world is culture dependent." (The Norwegian Directorate for Education and Training, 2020, p. 3). "By learning English, the pupils can experience different societies and cultures by communicating with others around the world, regardless of linguistic and cultural background. This can open for new ways to interpret the world, and promote curiosity and engagement and help prevent prejudices." (The Norwegian Directorate for Education and Training, 2020, p. 3).	Democracy and citizenship.
Task 2 "Explain some differences between India and your own country based on the facts from the texts." (Diskin, Kasbo &	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and	Relevance and central values.

Winsvold, 2020, p. 187)	Training, 2020, p. 2).	
	"The subject shall develop the pupils' understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice. " (The Norwegian Directorate for Education and Training, 2020, p. 2)	
	"Working with texts in English helps to develop the pupils' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting and critically assessing different types of texts in English, the pupils shall acquire language and knowledge of culture and society. Thus the pupils will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns. They shall build the foundation for seeing their own identity and others' identities in a multilingual and multicultural context." (The Norwegian Directorate for Education and Training, 2020, p. 3).	Working with texts.
	"In the English subject, the interdisciplinary topic of democracy and citizenship refers to helping the pupils develop their understanding of the fact that the way they view the world is culture	Democracy and citizenship.

	dependent." (The Norwegian Directorate for Education and Training, 2020, p. 3).	
	"By learning English, the pupils can experience different societies and cultures by communicating with others around the world, regardless of linguistic and cultural background. This can open for new ways to interpret the world, and promote curiosity and engagement and help prevent prejudices." (The Norwegian Directorate for Education and Training, 2020, p. 3).	
Task 8 "Think of some traditions that are typical for Norway or another country you know well. What type of impressions do you think an Indian would have of the culture based on these traditions?" (Diskin, Kasbo & Winsvold, 2020, p. 191).	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). "The subject shall develop the pupils' understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice. " (The Norwegian Directorate for Education and Training, 2020, p. 2)	Relevance and central values.
	"In the English subject, the interdisciplinary topic of democracy and citizenship refers to helping the pupils develop their understanding of the fact that the way they view the world is culture dependent." (The Norwegian Directorate for Education and	Democracy and citizenship.

	Training, 2020, p. 3).	
	"By learning English, the pupils can experience different societies and cultures by communicating with others around the world, regardless of linguistic and cultural background. This can open for new ways to interpret the world, and promote curiosity and engagement and help prevent prejudices." (The Norwegian Directorate for Education and Training, 2020, p. 3).	
Task 1e) "What does "namaste"mean?" (Diskin, Kasbo & Winsvold, 2020, p. 187)	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2). "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2). "Knowledge of and an exploratory	Relevance and central values.

	approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 30 "Work in groups. Imagine that you are an Indian family. You are expecting a visitor from Norway who has never been to India before. Introduce your visitor to your family and your country. Working in groups, create a situation for his family using the questions below." e) "What kind of jobs and education do your parents have?" (Diskin, Kasbo & Winsvold, 2020, p. 207).	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2). "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p. 2).	Relevance and central values.

	"Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 30 "Work in groups. Imagine that you are an Indian family. You are expecting a visitor from Norway who has never been to India before. Introduce your visitor to your family and your country. Working in groups, create a situation for his family using the questions below." g) "Describe your religion and traditions."(Diskin, Kasbo & Winsvold, 2020, p. 207).	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training, 2020, p. 2). "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2). "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The Norwegian Directorate for Education and Training, 2020, p.	Relevance and central values.

	2).	
	"Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 10a) "Why don't Hindus eat beef?" (Diskin, Kasbo & Winsvold, 2020, p. 195)	"English is an important subject when it comes to cultural understanding, communication, all-round education and identity development." (The Norwegian Directorate for Education and Training 2020, p. 2). "The subject shall give the pupils the foundation for communicating with others both locally and globally, regardless of cultural or linguistic background." (The Norwegian Directorate for Education and Training, 2020, p. 2). "English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns." (The	Relevance and central values.

	Norwegian Directorate for Education and Training, 2020, p. 2).	
	"Knowledge of and an exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 2).	
	"explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.
Task 11 "Find out more about cricket and Bollywood on the internet. Write two paragraphs." (Diskin, Kasbo & Winsvold, 2020, p. 195)	"explore and present the content of cultural forms of expressions from various media in the English-speaking world that are related to own interest" (The Norwegian Directorate for Education and Training, 2020, p. 9).	Competence aims.

TABLE 20 EXAMPLES OF LEARNING TASKS THAT ACCOMMODATE LK20 GUIDELINES ABOUT INTERCULTURAL COMPETENCE IN ENTER 8.

Findings from the analysis showed that *Enter 8* (Diskin, Kasbo & Winsvold, 2020) accommodated several guidelines from *LK20* (The Norwegian Directorate for Education and Training, 2020) about IC. There were several examples of learning tasks that could "develop the pupils' understanding that their views of the world are culture-dependent. This can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice." (The Norwegian Directorate for Education and Training, 2020, p. 2). Tasks "4" on

page 71 and "8" on page 191 were examples of how *Enter 8* (Diskin, Kasbo & Winsvold, 2020) accommodated such guidelines. To think of some traditions that are typical of Norway or another country and imagine what impressions an Indian would have of the culture based on these traditions can encourage students' to see the world from a different point of view (Diskin, Kasbo & Winsvold, 2020, p. 191). This task "can open for new ways to interpret the world, and promote curiosity and engagement and help prevent prejudices." (The Norwegian Directorate for Education and Training, 2020, p. 3).

Further on, findings from the analysis revealed that *Enter 8* (Diskin, Kasbo & Winsvold, 2020) included learning tasks that could develop an intercultural understanding of different ways of living, ways of thinking and communication patterns. Task "1e)" which ask about what *namaste* means in *Enter 8* on page 187 (Diskin, Kasbo & Winsvold, 2020), encourages students to explore and describe different communication patterns and diversity in the English-speaking world (The Norwegian Directorate for Education and Training, 2020, p. 9). This task can aid students' knowledge of different idioms and expressions and where in the English-speaking world one might come across them, and as such it is a good example of a learning task that can develop an intercultural understanding of communication patterns. There are further examples of learning tasks in *table 20* that can aid the development of an intercultural understanding of different ways of living and thinking.

Task "30e)" and "30g)" (Diskin, Kasbo & Winsvold, 2020, p. 207) are examples of learning tasks that facilitated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) of IC in *table 20*. According to the curriculum students should "explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" and have an "exploratory approach to language, communication patterns, lifestyles, ways of thinking and social conditions open for new perspectives on the world and ourselves." (The Norwegian Directorate for Education and Training, 2020, p. 9 and 2). Task "30e)" and "30g)" can motivate students to explore and describe different ways of living and ways of thinking (Diskin, Kasbo & Winsvold, 2020, p. 207). To explore and describe the kinds of jobs, educations, religions and traditions an Indian family would have can develop an

intercultural understanding of different ways of living and ways of thinking. In the analysis I found many examples of how *Enter 8* (Diskin, Kasbo & Winsvold, 2020) accommodated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about IC, but I also found examples of how the textbook did not meet the requirements of the curriculum.

According to the curriculum students should "explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway" (The Norwegian Directorate for Education and Training, 2020, p. 9). I found no learning tasks in the analysis that could accommodate such guidelines. Consequently there are no learning tasks in *Enter 8* (Kasbo, Diskin & Winsvold, 2020) that addresses topics related to indigenous people in Norway or the English-speaking world.

Summary of findings

In this sub-chapter I will shortly summarize the key findings from the analyses. I will first present findings from the quantitative content analysis of textbooks and how they facilitated IC and then I will present findings from the qualitative content analysis of how learning tasks accommodated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) of IC.

The analysis of the extent to which textbooks can facilitate IC revealed that *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the textbook that had the highest number of learning tasks that facilitated Byram's model of ICC. According to the findings, a total of 30,61% of all learning tasks facilitated ICC. *Enter 8* (Diskin, Kasbo & Winsvold, 2020) has 28, 48% of all learning tasks linked to IC, and *Stages 8* (Pettersen & Røkaas, 2020) has 19,04% of all learning tasks identified as intercultural. The distribution of learning tasks linked to the different codes adapted from Byram's model of ICC in the textbooks showed similarities and differences.

Findings from the analysis showed that *attitudes* and *knowledge* were the two most emphasised factors from Byram's model of ICC in *Engelsk 8* (Madsen & Mohammad-Roe, 2020). These were closely followed by *skills of discovery and interaction*. *Engelsk 8* (Madsen & Mohammad-Roe, 2020) did not include learning tasks that could be linked to critical *cultural awareness/political education*. Findings from the analysis of *Stages 8* (Pettersen & Røkaas, 2020) revealed that this textbook was the only textbook that had learning tasks that could be linked to *critical cultural awareness/political education*. However, there were only 2 tasks linked to this factor of Byram's model of ICC. The two most emphasised parts of Byram's model of ICC in the textbook were *knowledge* and *skills of interpreting and relating*. *Stages 8* (Pettersen & Røkaas, 2020) was the textbook with the highest number of learning tasks in total, and the tasks linked to Byram's model of ICC are small in percentage. Findings from the analysis of *Enter 8* (Diskin, Kasbo & Winsvold, 2020) showed that *knowledge* was the most emphasised part of Byram's model of ICC in the textbook. *Knowledge* contributes to 12,55% of all learning tasks. *Enter 8* (Diskin, Kasbo & Winsvold, 2020) did not include learning tasks that could be linked to *critical cultural awareness/political education*, but the textbook has a fairly equal distribution between a*ttitudes, skills of discovery and interaction*, and *skills of interpreting and relating*. These three parts of Byram's model of ICC contribute with approximately 5% each of all learning tasks.

With a qualitative content analysis of the *Curriculum in English* from *LK20* (The Norwegian Directorate for Education and Training, 2020) I was able to detect guidelines of IC in the curriculum. After the content analysis I was able to identify that the subject of English should develop an intercultural understanding of different ways of living, ways of thinking and communication patterns. By learning English students should learn to understand that their view of the world is culturally dependent and they should explore new ways to interpret the world. *Engelsk 8* (Madsen & Mohammad-Roe, 2020)*, Stages 8 (*Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020) accommodated *LK20* guidelines (The Norwegian Directorate for Education and Training, 2020) about IC differently.

The three textbooks included learning tasks that accommodated *LK20* guidelines about developing an intercultural understanding of different ways of living, ways of thinking and communication patterns (The Norwegian Directorate for Education and Training, 2020). Despite this, there were also differences between the textbooks. *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the only textbook that included learning tasks about indigenous people. Neither *Stages 8* (Pettersen & Røkaas, 2020) nor *Enter 8* (Diskin, Kasbo & Winsvold, 2020) included any learning tasks that addressed the situation of indigenous people in Norway or in English-speaking countries. Another difference between the textbooks was whether or not they included learning tasks that challenged students' worldviews. By learning English, students should learn to understand that their view is culturally dependent and they should be encouraged to explore different ways of interpreting the world (The Norwegian Directorate for Education and Training, 2020, p. 3). *Enter 8* (Diskin, Kasbo & Winsvold, 2020) was the only textbook that included learning task linked to this *LK20* guideline, whereas *Stages 8* (Pettersen & Røkaas, 2020) and *Engelsk 8* (Madsen & Mohammad-Roe, 2020) did not facilitate this guideline.

Discussion

In this chapter I will discuss the findings retrieved from the analysis and how they connect to previous research and theories accounted for in Chapter 1 and Chapter 2. First I will discuss the findings from the analysis of the extent to which learning tasks in textbooks for 8th grade EFL facilitate IC and Byram's model of ICC (1997, p. 34). Then I will discuss how textbooks for 8th grade EFL include learning tasks that accommodate *LK20* (The Norwegian Directorate for Education and Training, 2020) guidelines about IC.

The extent to which learning tasks in textbooks for 8th grade EFL facilitate IC and Byram's model of ICC

The first research question in this thesis asks: To what extent do textbooks for 8th grade EFL facilitate the development of intercultural competence? Findings from the analysis

demonstrated how *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020) facilitated IC differently.

According to the results presented in the findings section, *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the textbook with the highest percentage of learning tasks linked to ICC. In the analysis I identified 135 learning tasks out of 441 that were suitable to foster ICC. In other words, a total of 30,61% of all learning tasks are linked to the development of ICC. This was somewhat an interesting result. It was surprising to discover that *Engelsk 8* (Madsen & Mohammad-Roe, 2020), the textbook with the lowest number of learning tasks in total, was the textbook that had the highest percentage of learning tasks linked to ICC. The two other textbooks included in the analysis had a much larger number of learning tasks in total. *Enter 8* (Diskin, Kasbo & Winsvold, 2020) had a total of 1187 learning tasks in the textbook and *Stages 8* (Pettersen & Røkaas, 2020) had a total of 1612 learning tasks in the textbook. It would be natural to assume that textbooks which include a larger number of learning tasks in total, would have the opportunity to include more learning tasks that could aid the development of ICC. However, findings from the analysis show that this is not necessarily the case.

Enter 8 (Diskin, Kasbo & Winsvold, 2020) and *Stages 8* (Pettersen & Røkaas, 2020) have less learning tasks connected to the development of ICC than *Engelsk 8* (Madsen & Mohammad-Roe, 2020) despite having a larger number of learning task in total. *Enter 8* (Diskin, Kasbo & Winsvold, 2020) has a total of 28,48% of all learning tasks identified as suitable to develop ICC, which is less than *Engelsk 8* (Madsen & Mohammad-Roe, 2020) with 30,61% of all learning tasks linked to ICC. More concerning is the result of the analysis of *Stages 8* (Pettersen & Røkaas, 2020). *Stages 8* (Pettersen & Røkaas, 2020) was the textbook with the largest number of learning tasks in total, but also the textbook with the lowest percentage of learning tasks identified as suitable to develop ICC. Of 1612 learning tasks, only 19,04% of them could be matched to the development of ICC. It is of concern that in the analysis, the textbook with the highest number of learning tasks in total, was the textbook with the poorest ability to develop ICC. And it was surprising to discover that the textbook with the

lowest number of learning tasks in total, had the best ability to develop ICC. As a result, ICC becomes fairly prominent in learning tasks in *Engelsk 8* (Madsen & Mohammed-Roe, 2020) and less apparent in *Stages 8* (Pettersen & Røkaas, 2020). Because of this there are certain implications.

Previous research has shown that teachers tend to heavily rely on textbooks for their teaching and during lessons (Gilje et al. 2016, p. 4-5; Juuhl et al., 2010, p. 18; Hodgson et al., 2012, p. 69). This also applies for EFL teachers. The *ARK&APP* report (Gilje et al., 2016, p. 52) found that 70% of 5-10th grade EFL teachers used paper based textbooks during English lessons. As a consequence the textbook becomes a tool which might have a major influence on what and how is taught during an English lesson. The choice of EFL textbook can therefore affect how students' IC is developed. As I have accounted for previously, there are differences between how many learning tasks facilitated ICC in the three analysed textbooks. Students and teachers who use *Stages 8* (Pettersen & Røkaas, 2020) will be less exposed to learning tasks that can develop ICC as opposed to students and teachers who use *Engelsk 8* (Madsen & Mohammad-Roe, 2020). Moreover, students might get a notion that IC is either important or less important to learn based on the textbook they are presented with.

According to Skjelbred (2009, p. 280), learning tasks in textbooks signalise what is of important knowledge. Textbook makers have the authority to decide what type of knowledge or skills learning tasks should develop. As a consequence, they also have the power to decide what students should perceive as important knowledge (Skjelbred, 2009, p. 280). Accordingly, students might get different perspectives on how important IC is depending on which textbook they are presented with. *Stages 8* (Pettersen & Røkaas, 2020), with only 19,04% of all learning tasks linked to ICC, presents ICC as less important compared to *Enter 8* (Diskin, Kasbo & Winsvold, 2020), which dedicates 28,48% of all learning task to ICC. Furthermore, it is not only the total amount of learning tasks linked to ICC that is of importance. It is equally important to consider the distribution of learning tasks linked to Byram's model of ICC.

To simply investigate IC as one fixed competence is not adequate enough for this thesis. IC is complex and multifaceted. Byram (2008, p. 69) explains that the intercultural speaker needs different skills, attitudes and knowledge in order to master intercultural encounters successfully. Since Byram's works, and especially his model of ICC, have been of important influence in foreign language education, I believe learning tasks in EFL textbook should mirror the complexities of IC and ICC as explained by Byram (Dypedahl, 2018, p. 196; Hoff, 2018, p. 72). Accordingly, sub-question 1.1. address this need. This question asks: How many learning tasks facilitate the factors of Byram's model of ICC in the different textbooks?

Findings from the analysis demonstrated that *knowledge* was the most emphasised factor of Byram's model of ICC in *Enter 8* (Diskin, Kasbo & Winsvold, 2020) and *Stages 8* (Pettersen & Røkaas, 2020), and second most emphasised in *Engelsk 8* (Madsen & Mohamad-Roe, 2020). Learning tasks that have been identified to facilitate this factor of the model represent "knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand." (Byram, 1997, p. 35). In *Stages 8* (Pettersen & Røkaas, 2020) 7,82% of all learning tasks facilitated this type of knowledge, and in *Enter 8* (Diskin, Kasbo & Winsvold, 2020) 12,55% of learning tasks were linked to *knowledge.* In *Engelsk 8* (Madsen & Mohammad-Roe, 2020) 10,66% of learning tasks were linked to *knowledge*.

Subsequently I discovered in the analysis of textbooks that *critical cultural awareness/political education* was the least emphasised factor of Byram's model of ICC in textbooks. Of the three analysed textbooks, *Stages 8* (Pettersen & Røkaas, 2020) was the only textbook that included learning tasks which could facilitate this factor. However, there were only 2 learning tasks out of 1612 learning tasks identified as suitable to develop *critical cultural awareness/political education*, therefore this factor is hardly present in the textbook. This does not fit well with what Byram himself says about *critical cultural*

awareness/political education. This factor of the model is according to Byram (2008, p. 236) the most significant component of his model of ICC as it "opens up the questions of educational philosophy and traditions that differ from one country to the next". Based on the findings of the current study, one can claim that the textbooks in the analysis downplay this important factor of the model. As explained in Chapter 2, the four other factors of the model are in a sense a precondition of critical cultural awareness (Dypedahl, 2018, p. 197). Textbooks might not include learning tasks that facilitate this factor because the four other factors contribute to a critical cultural understanding. However, all the factors of ICC are equally important. They are in a symbiotic relationship where the different skills, attitudes and knowledge enables an ability to "recognise how different cultural contexts affect the way in which utterances, texts and situations are interpreted." (Hoff, 2018, p. 73). With few or if any learning tasks linked to this code, students do not get the ability to critically evaluate one's own and other cultures, which is one of the most important components of ICC (Byram, 2008, p. 236; Dypedahl, 2018, p. 197).

It is, in a way, not surprising to discover that learning tasks in EFL textbooks highlight *knowledge* and diminishes the ability to critically evaluate other cultures. This corresponds with findings from similar studies. Knudsen (2016, p. 105) found in her analysis of learning tasks in upper secondary EFL textbooks that *knowledge* was the most present and *critical cultural awareness/political education* was the least present factor of Byram's model of ICC. This was also the result of Mosand's study (2019). Mosand (2019, p. 71) found more learning tasks linked to *knowledge* than learning tasks linked to *critical cultural awareness/political education* in 10th grade EFL textbooks. Even though it does not come as a surprise to discover that findings from my thesis match similar studies, it is still of concern.

The findings from my thesis and other theses (Knudsen 2016; Mosand, 2019) demonstrate a possible pattern. EFL textbooks, regardless of level, seem to highlight *knowledge* from ICC in learning tasks and reduce the most significant part of ICC, *critical cultural awareness/political education.* If this proves to be a pattern in future EFL textbooks as well, it is cause to worry. In this thesis I have investigated new or revised editions of 8th grade EFL textbooks that

correspond with the new curriculum, *LK20.* During the next few years, textbook publishers will publish new or revised 9th and 10th grade EFL textbooks to match the new curriculum. If future textbooks for 10th grade prove to follow the same pattern as discovered in this current thesis and in previous research (Mosand, 2019), students will during lower secondary school be presented with more learning task that can develop "knowledge about social groups and their cultures in one's own country, and similar knowledge of the interlocutor's country on the one hand; knowledge of the processes of interaction at individual and societal levels, on the other hand." (Byram, 1997, p. 35) and less learning tasks that can develop "An ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries." (Byram, 1997, p. 53).

This is not an argument that seeks to claim that too many learning tasks linked to *knowledge* is instrinsically negative. Learning tasks that can develop students' understanding of socialising, identity and culture is important (Dypedahl, 2018, p. 197). The development from focusing on *Big C culture* with literary texts and arts to promoting *little c culture* that focuses on factual knowledge of cultures and knowledge about other people's ways of behaving and believing in EFL education has been important (Risager, 2012; Kramsch, 2006, p. 13). Students need such knowledge to master intercultural encounters, however it is unfortunate that textbooks do not include more learning tasks aimed at developing *critical cultural awareness/political education.* Students need IC to consist of more than just factual knowledge about geographical borders and ways of greeting. When students are presented with greater chances to work with learning tasks that promote *knowledge* rather than *critical cultural awareness/political education* students might develop a more superficial understanding of other cultures. The iceberg model differs between elements of a person's culture that is either above or beneath the surface (Dypedahl & Bøhn, 2017, p. 55). Learning tasks linked to factual knowledge about culture often emphasises visual elements of culture like eating habits or dress codes, whereas *critical cultural awareness/political education* can encourage students to look beneath the surface. When students try to look beneath the surface of different beliefs or practices they are searching for a possible explanation about why others believe as they do and act as they do. Students need skills to identify and reflect

about ideological perspectives in culture (Byram, 1997, p. 63-64). This is an essential part of the intercultural shift as well (Hoff, 2018, p. 69).

The intercultural shift was introduced to foreign language learning in the 1990s by CoE to create increased dialogue and cooperation between members of different national cultures within the EU (Kramsch, 2006, p. 14). Because of this foreign language education should teach students to communicate across cultural borders (Hoff, 2018, p. 69). Students should learn to function as mediators between different cultures and worldviews, but to master this they need to be able to critically evaluate one's own and other cultures (Byram, 1997, p. 32). Since paper based textbooks are heavily emphasised in EFL education, it is important that they include learning tasks that can encourage students to identify and reflect about ideological perspectives (Byram, 1997, p. 63-64; Gilje et al. 2016, p. 4-5; Juuhl et al., 2010, p. 18; Hodgson et al., 2012, p. 69). However, findings from my thesis prove that they do not include a sufficient amount of learning tasks to support this development.

A possible explanation as to why textbooks tend to highlight *knowledge* above other parts of Byram's model of ICC is that it might be easier for teachers to assess. Certain aspects of ICC, like *knowledge*, are easier to assess than others. Knowledge about historical events or typical food eaten in different cultures does not present any difficulties for teachers to assess because it is factual, but when teachers assess students' attitudes they are also forming an opinion on individual qualities of the students which can be problematic for teachers and students (Borghetti, 2017). Students' opinions or perceptions about culture can be personal and sensitive which makes it challenging for teachers to assess (Hoff, 2020, p. 67). This can be a possible explanation for why EFL textbooks have higher numbers of learning tasks linked to *knowledge* than other factors from Byram's model of ICC, it is simply easier to assess. Another explanation is that it could be a response to a general development in Norwegian schools with increased testing and standardisation. For the past years, there has been an increased focus from policy educators and education governments on testing and standardisation in Norwegian schools (Hoff, 2020, p. 66). Textbooks might include more learning tasks that promote factual knowledge because it suits the general development in

the Norwegian school with standardised knowledge. Factual knowledge about geographical borders or historical events is much more fixed than attitudes towards different cultures.

Further I will discuss the distribution of learning tasks linked to the other parts of Byram's model of ICC as well as debating how equal the distribution is. Byram's model of ICC consists of five different components, but they all contribute to one competence: ICC. In order to successfully learn and develop ICC students need to work with all five components. The five factors of Byram's model of ICC are in a synergistic relationship which can create an ability to "recognise how different cultural contexts affect the way in which utterances, texts and situations are interpreted." (Hoff, 2018, p. 73). I have already discussed the emphasis of *knowledge* in learning tasks in the textbooks and how *critical cultural awareness/political education* is hardly included, but it is also necessary to address the three remaining factors of Byram's model of ICC and how they are included in learning tasks.

Since *Stages 8* (Pettersen & Røkaas, 2020) is the only textbook that includes learning tasks linked to the development of *critical cultural awareness/political education*, I am forced to consider the distribution between the other components of ICC without including *critical cultural awareness/political education.* A natural consequence is that there will be no equal distribution between the components of Byram's model of ICC when one component is more or less missing. Still, by considering the four other components and the amount of learning tasks linked to them, I can claim that the textbooks prioritise the different factors of ICC differently.

Enter 8 (Diskin, Kasbo & Winsvold, 2020) is the textbook that weighs the different parts of ICC most equally. Apart from no learning tasks linked to *critical cultural awareness/political education* and heavy emphasis on *knowledge*, the three remaining components are fairly equally prioritised. *Attitudes, skills of interpreting and relating* and *skills of discovery and interaction* are similarly weighted in *Enter 8* (Diskin, Kasbo & Winsvold, 2020) with approximately 5% of all learning tasks linked to each. Students who use *Enter 8* (Diskin,

Kasbo & Winsvold, 2020) will therefore be presented with an equal amount of learning tasks linked to *attitudes, skills of interpreting and relating* and *skills of discovery and interaction.* Consequently, students might develop a perception that these are equally important. However, there is a fairly large gap between how emphasised these three components are compared to *knowledge.* 12,55% of all learning tasks can develop knowledge of ICC, which is much more than 5% of all learning tasks. With more than 7 percentage points in favour of *knowledge*, the distribution between the different components of Byram's model of ICC is, perhaps, not equal enough.

The distribution of learning tasks linked to the different components in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) shows tendencies of similar equality between them, but also examples of how some components are either more or less prioritised. *Attitudes* is the most emphasised factor of Byram's model of ICC, closely followed by *knowledge*. With 11,79% and 10,66%, respectively these two components are similarly emphasised in the textbook. This means students are presented with almost the same amount of learning tasks that can develop their ability to change perspective, be open and tolerant as well as learning tasks that can develop students' knowledge about socialising, identity and culture (Dypedahl, 2018, p. 197). Looking further on, *skills of discovery and interaction* is also quite emphasised in *Engelsk 8* (Madsen & Mohammad-Roe, 2020). With 8,16% of all learning tasks linked to this factor of ICC, it is almost equally prioritised as *attitudes* and *knowledge*. Despite this positive tendency to prioritise some of the factors of ICC equally, there are examples of how *Engelsk 8* (Madsen & Mohammad-Roe, 2020) does not equally emphasise other components of ICC. *Skills of interpreting and relating* only contribute to approximately 3% of all learning tasks and there are no learning tasks linked to *critical cultural awareness/political education.*

Stages 8 (Pettersen & Røkaas, 2020) is the only textbook included in the analysis that has learning tasks linked to all components of ICC, but the components are prioritised differently. This textbook shows similar tendencies as the others; *knowledge* is the most emphasised factor, *critical cultural awareness/political education* the least emphasised factor and *attitudes, skills of interpreting and relating* and *skills of discovery and interaction*

are fairly equally emphasised. 3,47% of all learning tasks were identified in the analysis as suitable to develop *attitudes*, 1,99% to develop s*kills of discovery and interaction* and 5,65% of learning tasks linked to the development of *skills of interpreting and relating*.

Since all five factors of Byram's model of ICC are equally important in order to develop ICC it is important that learning tasks in textbooks facilitate all five factors of ICC to ensure that students can develop ICC to a satisfactory level. If textbooks do not equally emphasise the different factors from Byram's model of ICC, the consequence is that students are given different opportunities to develop and work with all the complexities of ICC. The findings from my analysis showed that there were some positive tendencies towards prioritising some factors from Byram's model of ICC equally, but the overall result is that there were too many differences to say that the distribution is adequate.

The distribution of learning tasks linked to the different factors of Byram's model of ICC could have been more equal if *knowledge* was not so heavily emphasised and if *critical cultural awareness/political education* was stressed more in learning tasks. The three other components were to some degree much more equally present in learning tasks. However, because of the extensive emphasis on learning tasks that develop *knowledge* and so little emphasis on learning tasks that encourage students to critically evaluate cultures, the consequence is that none of the textbooks included in the analysis can be described as a textbook that equally prioritises all aspects of ICC.

The inclusion of LK20 guidelines in learning tasks in textbooks for 8th grade EFL

In Norway, curricula function as a regulation with legal status in education (Speitz, 2020, p. 40). *LK20* functions as both a directive for teachers and a management tool for the government at the same time (Imsen, 2020, p. 278 and 297). As a consequence, the guidelines *LK20* present about IC are mandatory guidelines teachers are obliged to follow, but how do textbooks accommodate these requirements? According to the textbooks I have

investigated in this thesis, they are all created in line with *LK20*, the new curriculum (Diskin, Kasbo & Winsvold, 2020; Madsen & Mohammad-Roe, 2020; Pettersen & Røkaas, 2020). Through this sub-chapter I will discuss what guidelines *LK20* (The Norwegian Directorate for Education and Training, 2020) present about IC and how these are included in learning tasks in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020). Findings from my analysis of learning tasks in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020) showed that many intercultural guidelines from *LK20* are present, but there are also examples of how textbooks did not accommodate these guidelines.

LK20 presents different guidelines in terms of IC. Amongst the findings from my analysis of the curriculum is that by learning English students ought to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns (The Norwegian Directorate for Education and Training, 2020, p. 2). This fits the general understanding of what IC is, namely the "the ability to relate constructively to people who have mindsets and/or communication styles that are different from one's own" (Dypedahl, 2019, p. 101). Recognising that people have different worldviews, beliefs, perceptions, norms and values and that these can be expressed differently is an important aspect of IC (Dypedahl & Bøhn, 2017, p. 14). The curriculum further states that students should learn to acknowledge that their view of the world is culturally dependent and they should appreciate new ways of interpreting the world (The Norwegian Directorate for Education and Training, 2020, p. 3). Based on one's own culture and background, one can understand and see the world differently and students should recognise this notion of worldviews. These guidelines are some examples of the directives *LK20* present about IC. The highlighted examples address some of the issues the Norwegian government has requested future education to address.

In NOU 2014:7 and NOU 2015:8 it is explained what demands future society and work life will require of competencies and skills, and how to include these in a new curriculum.

Cultural competence will become increasingly important in the future because of the increase in globalisation and cultural diversity (NOU 2014:7, 2014, p. 127). As a consequence, it is essential that students develop an adequate ability to communicate and cooperate with diverse groups and different cultures (NOU 2014:7, 2014, p. 127). *LK20* facilitates this and explains that by learning English students should "explore and describe ways of living, ways of thinking, communication patterns and diversity in the English-speaking world" (The Norwegian Directorate for Education and Training, 2020, p. 9). By developing students' knowledge and understanding of how people have different ways of living, mindsets and communication patterns they can potentially face cultural differences easier. It is positive to discover that *LK20* includes guidelines of IC that fit the needs of future work life and society, but how are these guidelines present in learning tasks in 8th grade EFL textbooks?

Findings retrieved from the analysis of textbooks demonstrated several examples of learning tasks that accommodated this in *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020). An example of a learning task that can develop an intercultural understanding of different ways of living and ways of thinking is task "30g)" in *Enter 8*: "Describe your religion and traditions."(Diskin, Kasbo & Winsvold, 2020, p. 207). This task is connected to an overarching task which directs students to "Work in groups. Imagine that you are an Indian family. You are expecting a visitor from Norway who has never been to India before. Introduce your visitor to your family and your country. Working in groups, create a situation for his family using the questions below." (Diskin, Kasbo & Winsvold, 2020, p. 207). This task encourages students to imagine that they are living the life of an Indian family, and by doing so students are presented with an opportunity to explore different ways of living and thinking. Insight into different religions and traditions from other parts of the world can make students reflect about how there are different or perhaps even similar ways of living life.

Another example of a learning task that can develop an intercultural understanding of different ways of living and ways of thinking is task "11" from *Engelsk 8*: "Work with a

partner. How would you define the word family? There can be several possible definitions, but try to agree on a definition and write it down." (Madsen & Mohammad-Roe, 2020, p. 109). The word *family* is a word most people are familiar with, but the meaning behind the word can differ from person to person. This can be based on someone's way of life, religion or tradition. To encourage students to discuss amongst them how they define this word can open for reflections about how people live different lives and have different mindsets. It is also useful that the task asks students to agree on a definition. To agree on a definition of the word *family*, students might have to understand their partners' point of view. This is a good exercise to develop an intercultural understanding of different ways of living and ways of thinking.

The next example is a learning task that demonstrates how students can develop an intercultural understanding of different ways of living and communication patterns. Task "5" in *Stages 8* asks: "In English-speaking cultures it is important to introduce people to each other. How do people greet each other in Norway? Discuss with a partner" (Pettersen & Røkaas, 2020, p. 43). This task recognises cultural practices and traditions in English-speaking cultures as well as Norwegian cultures. This is beneficial because if students understand their own culture and its practices and traditions, it might be easier to recognise different or similar cultural practices and traditions in other cultures.

These examples demonstrate some of the learning tasks I identified in the analysis as suitable to facilitate guidelines of IC from *LK20*. Based on these results, textbook makers are right to state that their textbooks are made to fit the curriculum. There are several learning tasks that can develop students' "ability to relate constructively to people who have mindsets and/or communication styles that are different from one's own" and thus improve their IC (Dypedahl, 2019, p. 101). Students are presented with tasks that are suitable to develop the skills and competencies they need to manage future work life and society in an increasingly globalised and diverse world. It is important that textbooks and learning tasks facilitate these requirements of the curriculum because textbooks are a major influence for how lessons are planned and carried out (Gilje et al. 2016, p. 4-5; Juuhl et al., 2010, p. 18;

Hodgson et al., 2012, p. 69; Hogdson et al., 2010, p. 87). However, while there are good examples from the findings section of how textbooks accommodated *LK20* guidelines about IC, there are also examples of how the textbooks included in the analysis did not facilitate *LK20* guidelines.

Only one of the textbooks included in the analysis contained learning tasks that addressed the situation of indigenous people in Norway and in English-speaking countries. According to the curriculum students should by 10th grade "explore and reflect on the situation of indigenous peoples in the English-speaking world and in Norway'' (The Norwegian Directorate for Education and Training, 2020, p. 9). Of the three 8th grade textbooks analysed in this thesis, *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the only textbook that facilitated this competence aim. As a results of this, students and teachers who use *Enter 8* (Diskin, Kasbo & Winsvold, 2020) and *Stages 8* (Pettersen & Røkaas, 2020) are not presented with learning tasks that can facilitate students' knowledge and understanding of indigenous people in Norway and English-speaking countries. Further on, there are additional examples of how textbooks did not meet the requirements from the *LK20* curriculum in terms of IC.

Only one of the analysed textbooks included learning tasks that could challenge students' worldviews. While *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the only textbook to include learning tasks that facilitated *LK20* guidelines about exploring and reflecting about the situation of indigenous people, *Enter 8* (Diskin, Kasbo & Winsvold, 2020) was the only textbook that included learning tasks that challenged students worldviews. According to the curriculum students should learn to understand that their view is culturally dependent and they should be encouraged to explore different ways of interpreting the world (The Norwegian Directorate for Education and Training, 2020, p. 3). This guideline is not accommodated by neither *Engelsk 8* (Madsen & Mohammad-Roe, 2020) nor *Stages 8* (Pettersen & Røkaas, 2020). When textbooks do not include the guidelines for what should be taught in schools in terms of IC, they do not facilitate the curriculum properly and students might miss out on important intercultural topics. Based on previous research that

shows how heavily emphasised textbooks are for teachers, these results are cause to be concerned.

It is concerning to discover how some intercultural guidelines from *LK20* are not facilitated in learning tasks in textbooks while knowing how emphasised textbooks are for teachers. When teachers rely on textbooks for how they plan and carry out lessons, it is vital that the content of textbooks is of a certain quality and facilitate curricular guidelines. The use of textbooks during lessons and for planning lessons is extensive in Norwegian schools (Gilje et al. 2016, p. 4-5; Juuhl et al., 2010, p. 18; Hodgson et al., 2012, p. 69). A common classroom activity is individual student work with texts and learning tasks from the textbook (Juuhl et al., 2010, p. 10). If textbooks do not include learning tasks that accommodate *LK20* guidelines about IC, students might not get the opportunity to work and develop their intercultural understanding adequately. When textbooks do not include learning tasks that address how the students' worldviews are culturally dependent, students are deprived of the chance to properly develop their IC.

Moreover, teachers do not only use textbooks during lessons, they also use them as a tool for planning teaching (Juuhl et al., 2010, p. 18). With the help of textbooks, teachers make half-year plans, monthly plans and weekly plans (Hodgson et al., 2010, p. 87). As a result, the textbooks become a way of operationalising the curriculum. Based on the textbooks teachers plan the content of their teaching for the school year. This is considered to be a fairly safe practice by teachers as teachers believe the textbooks function as an insurance for covering competence aims from the curriculum (Gilje et al., 2016, p. 27). However, it is important to remember that in the same manner as teachers and schools interpret the curriculum, textbook writers have their own individual interpretation of the curriculum (Engelsen, 2012, p. 28; Fenner & Ørevik, 2018, p. 335). When teachers plan their teaching and use textbooks during lessons as a tool to accommodate *LK20* guidelines, they base their trust on textbook writers' interpretation of the curriculum. Findings retrieved from the analysis show examples of why textbooks are a good resource for accommodating *LK20*

guidelines about IC, but there are also examples of how textbooks do not meet the requirements from *LK20* about IC.

It must be stressed that in my thesis I have only investigated learning tasks in 8th grade EFL textbooks, and thus 9th and 10th grade textbooks are not included. Topics that are not dealt with in 8th grade textbooks might be addressed in 9th and 10th grade textbooks. Another aspect that must be stressed is that I do not investigate classroom practices connected to IC and textbooks. It is important to remember that there is a difference between intention and reality; textbooks present learning material, but how teachers work with this can only be discovered by classroom research. Nonetheless, findings from this thesis show that 8th grade EFL textbooks can function as a suitable resource to work with *LK20* guidelines about IC, but it is useful to be aware of the limitations the textbooks have and which guidelines they do not facilitate.

Conclusion

With this chapter I will conclude the present study. I will revisit the research questions, summarize some of the key findings from the investigation and present a conclusion. Further on I will address possible limitations in the current study and at the end I will make some reflections about possible suggestions for further research.

Summary of key findings and conclusion

The present study has investigated three 8th grade EFL textbooks, *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020). The aim of the study has been to investigate:

1. To what extent do textbooks for 8th grade EFL facilitate the development of intercultural competence?

1.1. How many learning tasks facilitate the factors of Byram's model of ICC in the different textbooks?

2. How are LK20 guidelines about intercultural competence present in learning tasks in textbooks for 8th grade EFL?

These research questions are a response to what scholars have been pointing out for some time; namely the need for research that investigates the new curriculum, *LK20*, new EFL textbooks that fit the *LK20* curriculum and how these deal with IC (Knudsen, 2016: Mosand, 2019; Hoff, 2019). To investigate how learning tasks in EFL textbooks facilitate IC and Byram's model of ICC (1997, p. 34) I used a quantitative content analysis with a qualitative aspect. I adapted Byram's model of ICC into deductive codes and measured the number of learning tasks that could develop the different factors of the model.

The findings from the analysis revealed that *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the textbook that had the highest number of learning tasks that facilitated Byram's model of ICC. 30,61% of all learning tasks in *Engelsk 8* (Madsen & Mohammad-Roe, 2020) are identified as suitable to develop students' ICC. Further, I found in the analysis that 28,48% of all learning tasks in *Enter 8* (Diskin, Kasbo & Winsvold, 2020) are linked to ICC, and that 19,04% of all learning tasks in *Stages 8* (Pettersen & Røkaas, 2020) can develop students' ICC. This makes *Stages 8* (Pettersen & Røkaas, 2020) the textbook with the lowest number of learning tasks suitable to develop students' ICC. These results were interesting, because the textbook with the highest number of learning tasks in total had the lowest percentage of learning tasks linked to ICC, whereas the textbook with the lowest number of learning tasks in total had the highest percentage of learning tasks matched to ICC. *Stages 8* (Pettersen & Røkaas, 2020) has 1612 learning tasks in total, but only 19,04% of these are linked to the development of ICC. *Engelsk 8* (Madsen & Mohammad-Roe, 2020) on the other hand, has 441 learning tasks in total and 30,61% of these can aid students' ICC. As a consequence, students can be either more or less exposed to ICC based on which textbook they use.

The distribution of learning tasks linked to the five factors of Byram's model of ICC shows positive tendencies of being equally prioritised, but the overall result is that learning tasks in the selected textbooks do not adequately prioritise all factors of ICC. There is a high emphasis on learning tasks that develop *knowledge* and hardly any learning tasks that can develop students' *critical cultural awareness*. In *Enter 8* (Diskin, Kasbo & Winsvold, 2020) and *Stages 8* (Pettersen & Røkaas, 2020) *knowledge* was the most emphasised factor of Byram's model of ICC, and the second most emphasised factor in *Engelsk 8* (Madsen & Mohammad-Roe, 2020). In the analysis I was only able to identify 2 learning tasks linked to *critical cultural awareness/political education* and these were found in *Stages 8* (Pettersen & Røkaas, 2020). The three remaining factors, *attitudes, skills of interpreting and relating,* and *skills of discovery and interaction,* were to a certain degree more equally distributed, but with a heavy emphasis on *knowledge* and no emphasis on *critical cultural awareness/political education* there is no equal distribution between the five factors of Byram's model of ICC. All five factors of Byram's model of ICC are equally important in order to effectively develop ICC and it is important that learning tasks in textbooks facilitate all five factors of ICC to ensure that students are presented with equal chances to develop ICC to a satisfactory level. With a heavy emphasis on *knowledge* and no emphasis on *critical cultural awareness/political education* students are not presented with equal opportunities to work with all the complexities of ICC.

To investigate how intercultural guidelines from the *Curriculum in English* from *LK20* (The Norwegian Directorate for Education and Training, 2020) were present in learning tasks in EFL textbooks I used a qualitative content analysis. I investigated what guidelines *LK20* presented about IC and then I systematically searched for learning tasks in the textbooks that could match the guidelines. Findings retrieved from the analysis revealed guidelines which state that by learning English students should develop an intercultural understanding of different ways of living, ways of thinking and communication patterns (The Norwegian Directorate for Education and Training, 2020). Students should learn that their view and understanding of the world is culturally dependent and they are encouraged to explore new

ways of interpreting the world (The Norwegian Directorate for Education and Training, 2020).

I proceeded to investigate which of the guidelines were present in learning tasks in the selected textbooks. The textbooks, *Engelsk 8* (Madsen & Mohammad-Roe, 2020), *Stages 8* (Pettersen & Røkaas, 2020) and *Enter 8* (Diskin, Kasbo & Winsvold, 2020), included several examples of learning tasks that included intercultural guidelines from *LK20*, but also examples of how they did not meet the requirement of the curriculum. All three textbooks included examples of learning tasks that accommodated *LK20* guidelines about developing an intercultural understanding of different ways of living, ways of thinking and communication patterns (The Norwegian Directorate for Education and Training, 2020). However, there were examples of how the textbooks did not facilitate all of the intercultural guidelines *LK20* presents. *Engelsk 8* (Madsen & Mohammad-Roe, 2020) was the only textbook that included examples of learning tasks that addressed the situation of indigenous people in Norway and in English-speaking countries. Further, *Enter 8* (Diskin, Kasbo & Winsvold, 2020) was the only textbook that included learning tasks that challenged students' worldviews.

To conclude, the investigated textbooks show both strengths and weaknesses when it comes to the extent to which they facilitate IC, how they distribute the five factors of Byram's model of ICC and how they facilitate *LK20* guidelines about IC. The textbooks can be a good source for developing students' IC, but it is important to be aware of the limitations. Based on the results of this study, I would recommend that textbooks function as a source for inspiration as well as a useful tool for planning and carrying out lessons, but to solely rely on textbooks is not good enough to adequately teach and develop students' IC and accommodate *LK20* guidelines about IC.

Limitations

Since I have investigated learning tasks in EFL textbooks and the *LK20* curriculum, a natural limitation of the present study is that I have not investigated classroom practices. Textbooks and the curriculum are two factors that contribute to how teaching is done, but there is no guarantee that the intentions from either the curriculum or the textbooks are conveyed in the classroom. How classroom practices truly unfold can only be investigated by talking to and observing teachers and pupils in a classroom setting. Still, the text material included in this thesis is considered to be a good source of information about classroom practices because they represent obligatory guidelines and tools teachers have to consider for their teaching.

Another limitation to the present study is that I have solely focused on learning tasks in EFL textbooks. To investigate how effectively learning tasks in EFL textbooks facilitate ICC and *LK20* guidelines, I decided to investigate every single learning task in the selected textbooks to get a full picture. A consequence of this choice is that I have excluded literary text from this thesis. To investigate literary texts as well as learning tasks would have been too big of a task with the time limitations of this thesis. Another limitation is that I did not have the opportunity to investigate additional EFL textbooks for 9th and 10th grade. When this thesis was written, new or revised 9th and 10th grade EFL textbooks were currently not published and my choices were reduced to 8th grade EFL textbooks. As a consequence, my findings will be difficult to generalise because I have investigated specific material in a limited selection of EFL textbooks. The limitations I have identified in my own research, will however, open up for new possibilities to investigate ICC in EFL textbooks further.

Suggestions for future research

As mentioned above, there is a need to investigate how EFL textbooks are used in the classroom and how teachers and students use these to develop ICC. Investigations into how teachers use textbooks to develop students' ICC during lessons and for planning lessons would be beneficial. We need further information about how textbooks are used and what

strengths and weaknesses teachers believe textbooks have in terms of developing ICC. Further on, it would be useful to investigate how students work with learning tasks and how these can potentially develop their ICC.

Other suggestions for further research is to investigate the potential literary texts in EFL textbooks have to develop students' ICC. Reading literature allows students to walk in someone else's shoes which can encourage them to explore important intercultural aspects like different ways of living, ways of thinking and communication patterns. The current study has investigated how effectively learning tasks in 8th grade EFL textbooks can facilitate ICC and accommodate *LK20* guidelines about IC, and there is consequently a need to investigate how literary texts in these textbooks facilitate ICC.

Last, but not least, it is important to continue researching learning tasks in EFL textbooks. *LK20* presents guidelines for what students should learn after 10th grade, and therefore it is natural to assume that topics that have not been dealt with in 8th grade textbooks can be included in 9th or 10th grade textbooks. Consequently there is a need for further investigations into how new or revised 9th and 10th grade EFL textbooks accommodate *LK20* guidelines about IC and facilitate Byram's model of ICC. These points need to be investigated further and hopefully this Master's thesis will be an inspiration for others to continue to investigate this important topic.

Bibliography

Bakken, J. & Andersson-Bakken, E. (2016). Forståelser av skjønnlitteratur og sakprosa i

norskfagets oppgavekultur. *Tidsskriftet Sakprosa, 8*(3), 1-36.

https://doi.org/10.5617/sakprosa.3669

Brislin, R. (2000). *Understanding culture's influence on behaviour* (2.edition). Orlando, FL:

Wadsworth Thomson Learning.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence.*

Clevedon: Multilingual Matters.

Byram, M. (2008). *From foreign language education to education for intercultural*

citizenship: Essays and reflections. Clevedon: Multilingual Matters.

Borghetti, C. (2017). Is there really a need for assessing intercultural competence? Some

ethical issues. *Journal of Intercultural Communication, 44*. Retrieved from

https://www.immi.se/intercultural/nr44/borghetti.html

Bowen, G. (2009). Document analysis as a Qualitative Research Method. *Qualitative*

Research Journal, 9(2), 27-40. DOI: https://doi.org/10.3316/QRJ0902027

Canale, M. & Swain, M. (1980). Theoretical bases of communicative approaches to second

language teaching and testing. *Applied Linguistics, 1*(1), 1-47.

Cappelen Damm (2020). Engelsk 8 fra Cappelen Damm Student's Book. Retrieved from

https://www.cappelendammundervisning.no/_engelsk-8-fra-cappelen-damm-
students-book-tone-madsen-siri-mohammad-roe-9788202560683

Christoffersen, L. & Johannessen, A. (2012). *Forskningsmetode for lærerutdanningene.* Oslo:

Abstrakt Forlag.

Dervin, F. (2016). *Interculturality in education: A theoretical and methodological toolbox.*

Palgrave Macmillan.

Diskin, E., Winsvold, K. G., & Kasbo, K. (2020). *Enter 8: engelsk for ungdomstrinnet* (2.

edition). Oslo: Gyldendal.

Dypedahl, M. (2018). Kapittel 11 Interkulturell læring i fremmedspråk. In C. Bjørke,

M. Dypedahl & Å. Haukås (Eds.). *Fremmedspråksdidaktikk* (2. edition) (pp. 193-210).

Oslo: Cappelen Damm.

Dypedahl, M. (2019). Chapter 6 Intercultural communicative skills. In T. Burner, C. Carlsen &

K. Kverndokken (Eds.). *101 Ways to Work with Communicative Skills* (pp. 100-112).
Bergen: Fagbokforlaget.

Dypedahl, M. & Bøhn, H. (2017). *Veien til interkulturell kompetanse* (2. edition). Bergen:

Fagbokforlaget.

Dypedahl, M. & Bøhn, H. (2020). Chapter 5 Intercultural competence and culture. In C.

Carlsen, M. Dypedahl & S. Hoem Iversen (Eds.). *Teaching and Learning English* (2.

edition) (pp. 81-99). Oslo: Cappelen Damm Akademisk.

Eisner, E. W. (2004). What can education learn from the arts about the practice of

education? *International Journal of Education and the Arts, 5*(4), 1–13. Retrieved

from http://www.ijea.org/v5n4/v5n4.pdf

Engelsen, B. U. (2012). *Kan læring planlegges? Arbeid med læreplaner – hva, hvordan,*

hvorfor (6. edition). Oslo: Gyldendal akademisk.

Erlingsson, C. & Brysiewicz, P. (2017). A hands-on guide to doing content analysis. *African*

Journal of Emergency Medicine, 7 (3), 93-99. DOI:
https://doi.org/10.1016/j.afjem.2017.08.001

Forskrift til opplæringslova. (2006). Forskrift til opplæringslova (FOR-2006-06-23-724).

Retrieved from https://lovdata.no/dokument/SF/forskrift/2006-06-23-724

Fenner, A. B. (2012). Promoting intercultural competence and Bildung through foreign

language textbooks. In M. Eisenmann & T. Summer (Eds.), *Basic Issues in EFL Teaching* (pp. 371-384). Heidelberg: Universitetsätsvarleg Winter.

Fenner, A. B. (2017). Cultural Awareness in the Foreign Language Classroom. In J. Cenoz, D. Gorter & S. May (Eds.), *Language Awareness and Multilingualism. Encyclopedia of Language and Education Vol. 6* (3. edition) (pp. 205-17). Cham: Springer.

Fenner, A. B. (2018). Chapter 9: Approaches to literature. In A. B. Fenner & A. S. Skulstad (Eds.), *Teaching English in the 21st century: central issues in English Didactics* (pp. 215-236). Bergen: Fagbokforlaget.

Fenner, A. B. & Ørevik, S. (2018). Chapter 14: Analysing teaching materials. In A. B. Fenner & A. S. Skulstad (Eds.), *Teaching English in the 21st century: central issues in English Didactics* (pp. 333-360). Bergen: Fagbokforlaget.

Gilje, Ø., Ingulfsen, L., Dolonen, J. A., Furberg, Rasmussen, I., A., Kluge, A., Knain, E., Mørch, A., Naalsund, M. & Skarpaas, K. G. (2016). *Med ARK&APP. Bruk av læremidler og ressurser for læring på tvers av arbeidsformer* (end report). Retrieved from https://www.uv.uio.no/iped/forskning/prosjekter/ark-app/arkapp_syntese_endelig_til_trykk.pdf

Gilje, Ø. (2017). Læremidler og arbeidsformer i den digitale skolen. Bergen: Fagbokforlaget.

Given, L. M. (2008) *The SAGE encyclopedia of qualitative research methods* (Vols. 1-0).

Thousand Oaks, CA: Sage Publications, Inc. DOI:
https://dx.doi.org/10.4135/9781412963909

Grønmo, S. (2016). *Samfunnsvitenskapelige metoder* (2. edition). Bergen: Fagbokforlaget.

Haug, P. (2020). Fagfornyinga i reformrhistorisk perspektiv. *Bedre skole, 32*(4), 26-29.

Hodgson, J., Rønning, W., Skogsvold, A. S. & Tomlinson, P. (2010). *På vei fra læreplan til*

klasserom (NF-rapport nr.3/2010). Retrieved from

https://www.udir.no/globalassets/filer/tall-og-
forskning/rapporter/2010/evakl/5/smul_andre.pdf

Hodgson, J., Rønning, W., Skogsvold, A. S. & Tomlinson, P. (2012). *Sammenhengen Mellom*

Undervisning og Læring: En studie av læreres praksis og deres tenkning under

Kunnskapsløftet (NF-rapport nr. 4/2012). Retrived
from https://www.udir.no/globalassets/filer/tall-og-
forskning/rapporter/2012/smul.pdf

Hoff, H. E. (2014). A critical discussion of Byram's model of intercultural communicative

competence in the light of Bildung theories. *Intercultural Education, 25*(6), 508–517.

DOI: https://doi.org/10.1080/14675986.2014.992112

Hoff, H. E. (2016). From "intercultural speaker" to "intercultural reader": A proposal to

reconceptualize intercultural communicative competence through a focus on literary

reading. In F. Dervin & Z. Gross (Eds.), *Intercultural Competence in Education:*

Alternative Approaches for Different Times (pp. 51–71). London: Palgrave Macmillan.

Hoff, H. E., (2018). Chapter 3: Intercultural Competence. In A.-B. Fenner & A. S. Skulstad

(Eds.), *Teaching English in the 21st century: central issues in English Didactics* (pp. 67-

89). Bergen: Fagbokforlaget

Hoff, H. E. (2020). The evolution of intercultural communicative competence:

Conceptualizations, critiques and consequences for 21st century classroom practice.

Intercultural Communication Education, 3(2), 55–74. DOI:

https://doi.org/10.29140/ice.v3n2.264

Holliday, A. (2011). *Intercultural communication and ideology*. London: Sage.

Imsen, G. (2020). *Lærerens verden: innføring i generell didaktikk* (6. edition). Oslo:

Universitetsforlaget.

Johannessen, A., Christoffersen, L., & Tufte, P. A. (2016). *Introduksjon til*

samfunnsvitenskapelig metode (5. edition). Oslo: Abstrakt.

Juuhl, G. K., Hontvedt, M. & Skjelbred, D. (2010). *Læremiddelforsking etter LK06: eit*

kunnskapsoversyn (1/2010). Retrieved from

https://www.udir.no/globalassets/filer/tall-og-
forskning/rapporter/2010/5/laremiddelforsking_lk06.pdf

Kramsch, C. (1993). *Context and Culture in Language Teaching*. Oxford: Oxford University

Press.

Kramsch, C. (2006). Culture in language learning. In H. L. Andersen, K. Lund, & K. Risager

(Eds.), *Culture in language learning* (pp. 11–26). Aarhus: Aarhus University Press.

Kramsch, C. (2011). The symbolic dimensions of the intercultural. *Language Teaching, 44*(3),

354–367. DOI: https://doi.org/10.1017/S0261444810000431

Krumsvik, R. J., Jones, Øen, L. & Røkenes, F. M. (2019). *Kvalitativ metode i lærarutdanninga.*

Bergen: Fagbokforlaget.

Li, Y. & Dervin, F. (2018). Interculturality in a different light. Modesty towards democracy in

education? *Intercultural Communication Education, 1*(1),

12–26. https://doi.org/10.29140/ice.v1n1.28

Lund, R. (2007). *Questions of culture and context in English language textbooks : a study of

textbooks for the teaching of English in Norway* (PhD Dissertation).University of

Bergen. Retrieved from https://bora.uib.no/bora-xmlui/bitstream/handle/1956/2421/Dr%20Avh%20%20Ragnhild%20Lund.pdf?sequence=1&isAllowed=y

Mackey, A. & Gass, S. (2015). *Second Language Research: Methodology and Design.* New York, NY: Routledge.

Madsen, T., & Mohammad-Roe, S. (2020). *Engelsk 8: Student's book.* Oslo: Cappelen Damm.

Merriam, S. (1988). *Case study research in education: a qualitative approach*. San Francisco: Jossey-Bass.

Merriam, S. (1998). *Qualitative Research and Case Study Application in Education*. San Francisco CA: Jossey-Bass Publications

Ministry of Education. (2016). *Fag - fordypning - forståelse: En fornyelse av Kunnskapsløftet* (Meld. St. 28 (2015-2016)). Oslo: Ministry of Education. Retrieved from https://www.regjeringen.no/contentassets/e8e1f41732ca4a64b003fca213ae663b/no/pdfs/stm201520160028000dddpdfs.pdf

Ministry of Education. (2017). *Core curriculum – values and principles for primary and secondary education.* Retrieved from

138

https://www.regjeringen.no/en/dokumenter/verdier-og-prinsipper-for-grunnopplaringen---overordnet-del-av-lareplanverket/id2570003/

Ministry of Education. (2019, 18.11). Nye læreplaner skal gi elevene tid til mer

fordypning. Retrieved from

https://www.regjeringen.no/no/aktuelt/nye-lareplaner-skal-gi-elevene-tid-til-mer-fo

dypning/id2678138/?expand=factbox2678140

NOU 2014:7 (2014). *Elevenes læring i fremtidens skole. Et kunnskapsgrunnlag.* Oslo:

Ministry of Education. Retrieved from

https://www.regjeringen.no/contentassets/e22a715fa374474581a8c58288edc161/n

o/pdfs/nou201420140007000dddpdfs.pdf

NOU 2015:8 (2015). *Fremtidens skole. En fornyelse av fag og kompetanser*. Oslo:

Ministry of Education. Retrieved from

https://www.regjeringen.no/contentassets/da148fec8c4a4ab88daa8b677a700292/n

o/pdfs/nou201520150008000dddpdfs.pdf

Ong, W. J. & Hartley, J. (2012). *Orality and literacy: the technologizing of the the word* (30th

anniversary edition). London: Routledge.

Pearce, L. D. (2015). Thinking Outside the Q Boxes: Further Motivating a Mixed Research

Perspective. In: S. N. Hesse-Biber, & B. Johnson, *The Oxford Handbook of*

Multimethod and Mixed Research Inquiry (pp. 42-45). Oxford: Oxford University Press.

Pettersen, S., & Røkaas, F. A. (2020). *Stages 8 : engelsk for ungdomstrinnet* (2. edition). Oslo: Aschehoug.

Postholm, M. B. & Jacobsen, D. I. (2018). *Forskningsmetode for masterstudenter I lærerutdanningen.* Oslo: Cappelen Damm akademisk.

Risager, K. (2012). Intercultural Learning: Raising cultural awareness. In M. Eisenmann & T. Summer (Eds.), *Basic Issues in EFL Teaching* (p. 143-154). Heidelberg: Universitetsätsvarleg Winter.

Risager, K. (2018). *Representations of the world in language textbooks.* Bristol: Channel View Publications.

Silverman, D. (2010). *Doing Qualitative Research. London:* Sage Publications

Skjelbred, D. (2009). Lesing og oppgaver i lærebøker. In S. V. Knudsen (Eds.), D. Skjelbred & B.

Aamotsbakken, *Lys på lesing* (pp. 271-289). Oslo: Novus Forlag.

Skjelbred, D. (2010). Kapittel 8: Lærerveiledninger og oppgaver. In D. Skjelbred (Eds.) & B.

Aamotsbakken, *Lesing som grunnleggende ferdighet* (pp. 169-184). Oslo: Novus

Forlag.

Skulstad, A. B. (2018). Chapter 2: Communicative Competence. In A.-B. Fenner & A. S.

Skulstad (Eds.), *Teaching English in the 21st century: central issues in English*

Didactics (pp. 43-66). Fagbokforlaget

Speitz, H. (2020). Chapter 2 National curricula and international perspectives. In

In C. Carlsen, M. Dypedahl & S. Hoem Iversen (Eds.). *Teaching and Learning English*

(2. edition) (pp. 40-51). Oslo: Cappelen Damm Akademisk.

The Norwegian Directorate for Education and Training. (2019). *Curriculum in English*

(ENG01-04). Retrieved from

https://data.udir.no/kl06/v201906/laereplaner-lk20/ENG01-04.pdf?lang=eng

UN Committee on Economic, Social and Cultural Rights (CESCR), General comment no. 21,

Right of everyone to take part in cultural life (art. 15, para. 1a of the Covenant on

Economic, Social and Cultural Rights), 21 December 2009, E/C.12/GC/21, available

at: https://www.refworld.org/docid/4ed35bae2.html [accessed 30 January 2021]

Ørevik, S. (2018). Chapter 3: Reading and literacy. In A. B. Febber & A. S. Skulstad (Eds.),

Teaching English in the 21st century: central issues in English

Didactics (pp. 93-116). Bergen: Fagbokforlaget.

Appendices

Appendix 1 Learning tasks in Engelsk 8 (Madsen & Mohammad-Roe, 2020) which facilitate Byram's model of ICC

Learning tasks that facilitate Byram's model of ICC Engelsk 8 (Madsen & Mohamad-Roe, 2020)				
Attitudes	Knowledge	Skills of interpreting and relating	Skills of discovery and interaction	Critical cultural awareness
Chapter 1 A world of English p. 6-49				
35 p. 42, 37 p. 43, 43 a) p. 47, 42 b) p. 46, 43 p. 47, Main targets c) p. 48	3 p. 7, 1 a) p. 8, 1 b) p. 8, 3 p. 9, 6 a) p. 12, 6 b) p. 12, 7 p. 12, Before reading p. 13, Write an autobiography a) p. 18, Before reading p. 23 ,Before reading p. 40, 34 a) p. 41, 34 b) p. 41, 36 a) p. 42, 36 b) p. 42, 44 p. 47, Main targets b) p. 48	33, p. 39 41 p. 46	13 a) p. 16, 13 b) p. 16, Before reading p. 31, 26 p. 31, 27 a) p. 33, 27 b) p. 33, 28 p. 33	
Chapter 2 Explore p. 50-95				
Before reading p. 60, 38, p. 91, 39, p. 91	Before reading p. 83, 32 a), p. 85, 33 p. 86	25 p. 76, 26 a) p. 77, 26 b) p. 77		
Chapter 3 Growing up p. 96-139				
7 p. 104, 8 a) p. 104, 8 b) p. 105, 11 p. 109, 12 p. 109, 13 p. 110, Before reading p. 112, 23 a) p. 121, 23 c) p. 121, 23 d) p. 121, 24 a) p. 121, 24 b) p. 121, 24 c) p. 121, 25 p. 122, 29 a) p.	2 p. 98, 4 a) p. 99, 4 b) p. 99, 23 b) p. 121, Before reading p. 121, 33 a) p. 131	10 b) p. 109, 10 c) p. 109, 16 a) p. 112, 16 b) p. 113, 17 a) p. 113, 17 b) p. 113, 18 p. 113, 36 a) p. 136, 36 b) p. 136, 36 c) p. 136, 36 d) p. 136	9 p. 105, 20 b) p. 116, 21 a) p. 116, 21 b) p. 116, 30 p. 128	

128, Before reading p. 130, 33 b) p. 131, Before reading p. 134, Main target a) p. 138, Main target b) p. 138, Main target c) p. 138				
Chapter 4 Encounters p. 140-185				
2 c) p. 143, 9 p. 147, Before reading 2 p. 150, 14 a) p. 152, 14 b) p. 152, 15 p. 152, 16 p. 152, 26 p. 161, 30 a) p. 167, 31 p. 167, 36 p. 175, 39 b) p. 179	2 a) p. 142, 2 b) p. 142, Before reading 1 p. 150, Before reading p. 153, 25 p. 160, 29 p. 167, 30 b) p. 167, 39 a) p. 178, 40 a) p. 179, 41 a) p. 179, 41 b) p. 179, Before reading p. 180, 46 a) p. 183, Main targets a) p. 184, Main targets b) p. 184	7 p. 146, 19 a) p. 155, Before reading p. 168, 37 p. 175, 38 p. 175, 42 p. 182, 43 p. 182	1 p. 141, 40 b) p. 179	
Chapter 5 Let me tell you a story … 186-233				
3 p. 187, 5 b) p. 192, 11 a) p. 197, 11 c) p. 197, 11 d) p. 197, 40 c) p. 229	1 p. 187, Before reading p. 212	2 p. 187, 4 a) p. 190, 4 b) p. 190, 5 a) p. 192, 5 c) p. 19211 b) p. 197, 39 a) p. 228		

Appendix 2 Learning tasks in Enter 8 (Diskin, Kasbo & Winsvold, 2020) which facilitate Byram's model of ICC

Learning tasks that facilitate Byram's model of ICC in Enter 8 (Diskin, Kasbo & Winsvold, 2020)				
Attitudes	Knowledge	Skills of interpreting and relating	Skills of discovery and interaction	Critical cultural awareness/political education
Chapter 1 A fresh start! p. 6-33				
2 b) p. 9, 2 c) p. 9, 3 a) p. 9. 6 b) p.	6 a) p. 11, 7 b) p. 11, 13 a) p. 15, 13	11 a) p. 15, 42 e) p. 29, 42 f) p. 29, 44	3 b) p. 9, 7 a) p. 11, 8 b) p. 11, 11 b) p.	

11, 10 h) p. 15, 38 a) p. 27, 38 b) p. 27, 38 c) p. 27, 44 b) p. 29	b) p. 15, 36 a) p. 27, 8 a) p. 11, Warm-up p. 28, 43 a) p. 29	a) p. 29, 45 p. 29, 64 p. 33	15, 51 a) p. 32, 60 p. 33	
Chapter 2 Heroes p. 34-65				
? p. 35, Warm-up p. 36, 2 p. 39, 3 c) p. 39, 5 a) p. 39, 5 b) p. 39, 6 p. 39, 33 h) p. 57, 40 i) p. 63, 55 p. 65	1 c) p. 39, 3 a) p. 39, Warm-up p. 54, 46 a) p. 63	4 p. 39 , 9 p. 45, 40 c) p. 63, 40 d) p. 63, 40 e) p. 63, 42 p. 63, 47 p. 63, 56 p. 65, 58 p. 65	11 p. 45, 3 b) p. 39, 32 a) p. 53, 32 b) p. 53, 54 a) p. 64, 54 b) p. 64	
Chapter 3 The UK p. 66-103				
1 g) p. 71, 1 h) p. 71, 6 i) p. 77, 6 j) p. 77, 11 p. 77, Warm-up p. 78, 36 f) p. 89, 37 p. 89,64 g) p. 102, 67 c) p. 102	? p. 67, Warm-up p. 68, 1 a) p. 71. 1 b) p. 71, 1 c) p. 71, 1 d) p. 71 , 1 e) p. 71, 1 f) p. 71, 4 p. 71, Warm-up p. 72, 6 a) p. 77, 6 b) p. 77, 6 c) p. 77, 6 d) p. 77, 6 e) p. 77, 6 f) p. 77, 6 g) p. 77, 6 h) p. 77, 7 p. 77, 8 a) p. 77, 14 c) p. 79, 17 a) p. 79, Warm-up p. 80, 20 a) p. 83, 20 b) p. 83, 20 c) p. 83, , 20 d) p. 83, 20 e) p. 83, 20 f) p. 83 , 20 g) p. 83, 21 a) p. 83, 21 b) p. 83, 28 p. 83, Warm-up p. 84, 29 p. 85, 30 a) p. 85, 30 b) p. 85, Warm-up p. 90, 43 a) p. 91 , 43 b) p. 91, 43 c) p. 91, 43 d) p. 91, 43 e) p. 91, 43 f) p. 91, 56 g) p. 101, 64 a) p. 102, 64 b) p. 102, 64 c) p. 102, 64 e) p. 102, 64 f) p. 102, 64 h) p. 102,	9 p. 77 14 e) p. 79, 14 f) p. 79, 16 p. 79, 19 p. 79, 41 p. 89	33 a) p. 85, Warm-up p. 86, 46 a) p. 93, 51 a) p. 97, 65 p. 102, 73 p. 103 , 74 p. 103, 80 a) p. 103, 80 b) p. 103	

	66 p. 102, 67 a) p. 102, 67 b) p. 102, 69 a) p. 102, 69 b) p. 102, 69 c) p. 102, 75 p. 103, 79 p. 103			
Chapter 4 Action p. 104-127				
Warm-up p. 106, Warm-up p. 124, 39 a) p. 125, 39 b) p. 125, 39 c) p. 125, 39 d) p. 125, 42 a) p. 125, 42 b) p. 125, 47 a) p. 126, 47 b) p. 126 ,50 a) p. 127, 50 b) p. 127	Warm-up p. 108, 8 p. 109, Warm-up p. 110, 16 a) p. 113, 16 b) p. 113, 16 c) p. 113, Warm-up p. 118, 38 a) p. 125, 38 b) p. 125, 38 c) p. 125, 38 d) p. 125, 38 e) p. 125, 38 f) p. 125, 38 g) p. 125, 40 p. 125	12 b) p. 113, 12 c) p. 113, 20 p. 113, 33 a) p. 123, 35 p. 123	2 b) p. 107, 4 p. 107, 10 a) p. 109, 25 a) p. 117 ,26 p. 117, 29 p. 123, 30 p. 123, 31 a) p. 123, 34 p. 123, 52 p. 127, 54 a) p. 127, 54 c) p. 127	
Chapter 5 Disasters p. 128-155				
7 p. 133, 32 h) p. 153, 43 c) p. 154, 44 a) p. 154, 44 b) p. 154	Warm-up p. 134, 9 a) p. 137, 9 b) p. 137, 9 c) p. 137, 9 d) p. 137, 9 e) p. 137, 12 p. 137, 13 p. 137, 15 a) p. 143, 15 d) p. 143, Warm-up p. 148, 32 a) p. 153, 32 b) p. 153, 32 c) p. 153, 32 f) p. 153, 43 a) p. 154, 43 b) p. 154	5 b) p. 133, 15 b) p. 143, 15 c) p. 143, 15 e) p. 143, 18 p. 143, 20 c) p. 143, 24 p. 147, 30 a) p. 147, 30 b) p. 147, 30 c) p. 147, 33 a) p. 153, 34 a) p. 153, 35 a) p. 153, 36 p. 153, 51 p. 155, 52 p. 155	3 a) p. 133, 3 b) p. 133, 20 a) P. 143, 20 b) p. 143, 35 b) p. 153, 49 a) p. 155, 49 b) p. 155, 49 c) p. 155	
Chapter 6 Science p. 156-181				
11 p. 165, Warm-up p. 168, 22 i) p. 171	43 a) p. 179, 43 d) p. 179, 51 p. 181, 53 p. 181	22 a) p. 171, 22 b) p. 171, 22 c) p. 171, 22 d) p. 171, 22 e) p. 171, 22 f) p. 171, 22 g) p. 171, 22 h) p. 171, 22 j) p. 171, 25 p. 171, 44 p. 179	26 p. 171, 52 p. 181, 54 p. 181	
Chapter 7 India p. 182-217				

1 g) p. 187, 4 b) p. 187, Warm-up p. 188, 6 f) p. 191, 8 p. 191, 10 g) p. 195, Warm-up p. 196, Warm-up p. 204, Warm-up p. 210, 37 e) p. 211, 42 j) p. 215	? p. 183, Warm-up p. 184, 1 a) p. 187, 1 b) p. 187, 1 c) p. 187, 1 d) p. 187, 1 f) p. 187 ,6 a) p. 191, 10 a) p. 195, 10 c) p. 195, 10 d) p. 195, 10 e) p. 195, 10 f) p. 195, 15 a) p. 203, 15 b) p. 203, 15 c) p. 203, 15 d) p. 203 ,15 e) p. 203, 15 f) p. 203, 23 b) p. 207, 23 c) p. 207, 23 d) p. 207, 23 e) p. 207, Warm-up p. 208, 32 a) p. 209, 32 b) p. 209, 32 c) p. 209, 32 d) p. 209, 32 e) p. 209, 32 f) p. 209, 32 g) p. 209, 32 h) p. 209, 32 i) p. 209, 37 a) p. 211, 37 b) p. 211, 37 f) p. 211, 54 a) p. 216, 56 p. 216, 59 a) p. 217, 59 b) p. 217, 64 p. 217, 66 p. 217	2 p. 187, 4 a) p. 187, 6 c) p. 191, 6 e) p. 191, 16 p. 203, 18 p. 203, 45 a) p. 215, 45 b) p. 215, 46 p. 215, 23 f) p. 207, 23 g) p. 207, 34 p. 209, 37 d) p. 211, Warm-up p. 212	1 e) p. 187, 7 p. 191, 11 p. 195, 19 a) p. 203, 19 b) p. 203, 19 c) p. 203, 20 a-d) p. 203, 23 a) p. 207, 26 p. 207, 29 p. 207, 30 b) p. 207, 30 c) p. 207, 30 d) p. 207, 30 e) p. 207, 30 f) p. 207, 30 g) p. 207, 41 p. 211, 60 p. 217	

Appendix 3 Learning tasks in Stages 8 (Pettersen & Røkaas, 2020) which facilitate Byram's model of ICC

Learning tasks that facilitate Byram's model of ICC in Stages 8 (Pettersen & Røkaas, 2020)				
Attitudes	Knowledge	Skills of interpreting and relating	Skills of discovery and interaction	Critical cultural awareness
Chapter 1 Schooldays p. 8-71				
Starting point p. 20, 2 c) p. 24, 2 a) p. 29, 2 b) p. 29, , 2 c) p. 29, 2 a) p.472	Starting point p. 12, 5 p. 15, 6 p. 15, 1 p. 21, 2 p. 21, 3 p. 21, 4 p. 21, 5 p. 21,	1 a) p. 24, 1 b) p. 24, 1 c) p. 24, 2 a) p. 24, Starting point p. 30, 4 p. 53	3 p. 29, 5 p. 29, 6 a) p. 44, 3 p. 57, 2 Prepare a minitalk p. 60	2 c) p. 57, 2 d) p. 57

b) p. 47, 2 c) p. 47 ,2 d) p. 47, 2 a) p. 57	6 p. 21, 7 p. 21, 8 p. 21, 9 p. 21, 10 p. 21, 1 a) p. 29, 5 p. 44, 5 j) p. 191, 1 a) p. 57, 1 b) p. 57, 1 c) p. 57, 1 d) p. 57, 1 e) p. 57, 1 f) p. 57, 1 g) p. 57, 1 h) p. 57, 4 p. 58, 5 p. 58	,2 b) p. 57, 5 Writing practice p. 60	

Chapter 2 Amazing Animals p. 72-125

Starting point p. 86	Starting point p. 100, 2 a) p. 110, 4 p. 117	2 a) p. 104, 2 b) p. 104, 5 p. 118	3 p. 104, 3 p. 110, 7 p. 111, 4 p. 121	

Chapter 3 Journeys p. 126-181

1 a) p. 128, 1 b) p. 128, 1 c) p. 128, 2 e) p. 138, Starting point p. 153, 2 a) p. 173, 2 b) p. 173	2 d) p. 138, 4 p. 143, Starting point p. 144, 1 b) p. 151, 1 c) p. 151, 1 d) p. 151, 1 e) p. 151, 1 g) p. 151, 1 h) p. 151 ,1 j) p. 151, 4 p. 152, Starting point p. 171, 1 a) p. 173, 1 b) p. 173, 1 c) p. 173, 1 d) p. 173, 1 e) p. 173, 1 g) p. 173	1 f) p. 151, 2 a) p. 162, 2 b) p. 162, 2 c) p. 162, 2 d) p. 162, 2 e) p. 162, 3 p. 170	3 a) p. 152, 3 b) p. 152, 3 c) p. 152, 3 d) p. 152, 3 e) p. 152, 3 f) p. 152, 3 g) p. 152, 3 h) p. 152, 3 i) p. 152, 3 p. 173, 4 p. 174, 5 p. 174, 6 p. 174	

Chapter 4 The English Speaking World - The UK, Ireland, India p. 182-243

1 a) p. 212 , 1 b) p. 212, 1 c) p. 212, Starting point p. 218, 2 d) p. 223, 3 a) p. 223, 3 b) p. 223, 4 a) p. 227, 2 b) p. 232, 2 d) p. 232	Starting point p. 184, 1 a) p. 190, 1 b) p. 190, 1 c) p. 190, 1 d) p. 190, 1 e) p. 190, 1 f) p. 190, 1 g) p. 190, 1 h) p. 190, 1 i) p. 190, 1 j) p. 190, 1 k) p. 190, 2 a) p. 190, 2 b) p. 190, 2 c) p. 190, 2 d) p. 190, 3 a) p. 190, 3 b) p. 190, 3 c) p. 190, 3 d) p. 190, 3	3 p. 215, 2 a) p. 232, 3 p. 234 , 6 p. 234	4 p. 199, 5 p. 199, Starting point p. 206, 2 a) p. 208,2 b) p. 208, 2 c) p. 208, 2 d) p. 208, 2 e) p. 208, 2 f) p. 208, 2 g) p. 208, 2 h) 208, 2 i) p. 208, 2 j) p. 208, 3 p. 209, 5 p. 209, 6 p. 209, Starting point p. 210, 3 p. 212, 1 b) p. 220, 1 c) p. 220, 2 a) p. 220, 2	

	e) p. 190, 3 f) p. 190, 3 g) p. 190, 3 h) p. 190, 3 j) p. 190, 4 a) p. 191, 4 b) p. 191, 4 c) p. 191, 4 d) p. 191, 4 e) p. 191, 4 f) p. 191, 4 g) p. 191, 4 h) p. 191, 4 i) p. 191, 4 j) p. 191, 5 a) p. 191, 5 b) p. 191, 3 c) p. 191, 5 d) p. 191, 5 e) p. 191, 5 f) p. 191, 5 g) p. 191, 5 h) p. 191, 5 i) p. 191, 5 j) p. 190, Starting point p. 192, 2 p. 194, 4 a) p. 195, 4 b) p. 195, 5 p. 195, Starting point p. 196, Starting point p. 204, 1 a) p. 208, 1 b) p. 208, 1 c) p. 208, 4 p. 209, Starting point p. 213, 4 a) p. 215, 4 b) p. 215, 4 c) p. 215, Starting point p. 216, 1 a) p. 220, 4 p. 221, 5 p. 227, 7 p. 233, 2 p. 234		b) p. 220, 2 c) p. 220, 2 d) p.220, 2 e) p. 220, 2 f) p. 220, 2 g) p. 220, 2 h) p. 220, 2 i) p. 220, 2 j) p. 220, 5 p. 221, 6 p. 221, Starting point p. 222, 6 p. 227, 4 p. 234, 5 p. 234	
Chapter 5 School's out p. 244-305				
2 a) p. 247, 2 b) p. 247, 2 c) p. 247, Starting point p. 248, Starting point p. 253, Starting point p. 254, 1 p. 256, 2 d) p. 256, 3 a) p. 256, 3 b) p. 256, 3 c) p. 256, 3 d) p. 256, 3 e) p. 256, 4 p. 257, 4 a) p. 259, 4 b) p. 259 , 4 c) p. 259, 2 d) p. 266, Starting point	Starting point p. 246, 1 h) p. 249, 1 p) p. 251, 3 c) p. 259, 5 p. 273, 3 b) p. 276 ,3 c) p. 276, 3 e) p. 276, 3 g) p. 276, 3 p. 286, 6 p. 287 ,1 p. 289	1 d) p. 253, Starting point p. 260, 2 a) p. 266, 2 b) p. 266, 2 c) p. 266, 2 a) p. 282, 3 a) p. 282, 3 b) p. 282, 1 a) p. 286, 2 a) p. 286, 5 p. 289	1 r) p. 251, 2 p. 252 , 3 p. 252, 7 p. 267, 8 p. 267, 4 p. 272, 6 a) p. 273, 6 b) p. 273, 6 c) p. 273, 6 d) p. 273, 6 e) p. 273, 6 f) p. 273, 6 g) p. 273, 6 h) p. 273, 6 i) p. 273, 7 p. 273, 8 a) p. 274, 8 b) p. 274, 8 c) p. 274, 8 d) p. 274, 8 e) p. 274, 8 f) p. 274, 9 p. 274,	

p. 269, 2 a) p. 272 ,2 b) p. 272, 2 c) p. 272, Starting point p. 278, 2 b) p. 282, 2 c) p. 282, 2 c) p. 286, 1 p. 189, 6 p. 289			Starting point p. 275, 1 a) p. 276, 1 b) p. 276, 1 c) p. 276, 1 d) p. 276, 1 e) p. 276, 1 f) p. 276, 1 g) p. 276 4 p. 286, 5 p. 287	

Appendix 4 Learning tasks that are linked to LK20 guidelines about IC in Engelsk 8 (Madsen & Mohammad-Roe, 2020)

9 p. 13 facilitates competence aims

Before reading p. 34 facilitates health and life skills

39b) p. 179 facilitates relevance and central values, working with texts and competence aims

Before reading p. 168 facilitates relevance and central values and working with texts

11 p. 109 facilitates relevance and central values and competence aims

46a) p. 183 facilitates competence aim

46b) p. 183 facilitates working with texts and competence aim

Appendix 5 Learning tasks that are linked to LK20 guidelines about IC in Stages 8 (Pettersen & Røkaas, 2020)

2 p. 29 facilitates relevance and central values and competence aims

Starting point p. 222 facilitates relevance and central values and competence aims

3a) p. 223 facilitates relevance and central values and competence aims

4 p. 234 facilitates relevance and central values and competence aims

6 p. 227 facilitates relevance and central values and competence aims

5 p. 43 facilitates relevance and central values and competence aims

Starting point p. 206 facilitates relevance and central values and competence aims

Starting point p. 20 facilitates competence aims

10 p. 21 facilitates competence aims

5 p. 221 facilitates competence aims

Appendix 6 Learning tasks that are linked to LK20 guidelines about IC in Enter 8 (Diskin, Kasbo & Winsvold, 2020)

4 p. 71 facilitates relevance and central values and democracy and citizenship

2 p. 187 facilitates relevance and central values, working with texts and democracy and citizenship

8 p. 191 facilitates relevance and central values and democracy and citizenship

1e) p. 187 facilitates relevance and central values and competence aims

30e) p. 207 facilitates relevance and central values and competence aims

30g) p. 207 facilitates relevance and central values and competence aims

10a) p. 195 facilitates relevance and central values and competence aims

11 p. 195 facilitates competence aims