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på Vestlandet

MASTER'S THESIS

Developing Intercultural Competence with Critical
Literacy: An Analysis of Cultural Perspectives in
8th Grade EFL Textbooks

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I confirm that the work is self-prepared and that references/source references to all sources used in the work are provided, cf. The regulation relating to academic studies and examinations at the Western Norway University of Applied Sciences (HVL), § 12-1

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Abstract

The current master's thesis in Education is intended for the field of English didactics. The motivation behind the current study is to explore how EFL textbooks can be utilized to improve students' awareness and understanding of how positioning and power work in texts. The study aims to investigate how a critical literacy approach might help students develop intercultural competence through an understanding of positioning and power in textbooks. The thesis also explores how different operations of power evident in chapters on India in two Norwegian EFL textbooks for the 8th grade contribute to or contradict aims related to intercultural learning. The methodology applied to conduct the study is a qualitative content analysis and the critical literacy approach "Thompson's table of how power works in texts" is used as the framework for the analysis. The current study demonstrates how Thompson's table may contribute to developing the students' intercultural competence in accordance with the new Norwegian national curriculum LK20. The findings from the current study reveal that the operations of power evident in the examined textbooks to a large extent contradict the aims related to the development of intercultural competence. These indications are significant as the importance of developing students' intercultural competence is clearly stated in the new LK20 curriculum.

Abstract in Norwegian

Denne masteravhandlingen i undervisningsvitenskap er rettet mot fagområdet engelsk didaktikk. Motivasjonen bak denne studien er å utforske hvordan lærebøker i engelsk kan brukes til å forbedre elevers bevissthet og forståelse for hvordan posisjonering og makt fungerer i tekster. Studien tar sikte på å undersøke hvordan en kritisk literacy tilnærming kan hjelpe elever å utvikle en interkulturell kompetanse gjennom en forståelse av posisjonering og makt i lærebøker. Det utforskes også hvorvidt ulike «maktoperasjoner» som fremkommer i to norske lærebøker i engelsk rettet mot 8.trinn sine kapitler om India bidrar til eller motarbeider læreplanmålene som er tilknyttet interkulturell læring. Metodikken som er brukt for å gjennomføre studien er en kvalitativ innholdsanalyse og den kritiske literacy-tilnærmingen «Thompson's table of how power works in texts» brukes som rammeverk i analysen. Studien vil også vise hvordan denne tabellen kan bidra til å utvikle elevenes interkulturelle kompetanse i samsvar med fagfornyelsen, LK20. Funnene fra studien viser at maktoperasjonene som er tydelige i de undersøkte lærebøkene i stor grad motsier målene knyttet til utvikling av interkulturell kompetanse. Disse indikasjonene er av stor betydning ettersom viktigheten av å utvikle elevenes interkulturelle kompetanse slås tydelig fast i læreplanens kompetansemål.

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1. Introduction

1.1. Background to the study

When doing the research for the submission of my MA thesis project proposal in the spring of 2021, the field of critical literacy and how this could be taught/used in the EFL classroom was particularly a subject of interest to mine. This was mostly due to the strong imprint the field made on me as a second-year student when it was taught to us as part of the course curriculum for teacher students. The tools I gained while learning about the field provided me with a newfound awareness and a new outlook on the world. To be able to teach these crucial skills to my future students as well as hopefully bring awareness to the field so that other future and current teachers may do the same has been the main driving force behind the study.

Initially, the idea for the study was to investigate how activities with a critical literacy approach could be added to/implemented into a given topic within the new textbooks in English to help students' awareness and skills within critical literacy. Due to the new Norwegian National curriculum that was (gradually) implemented in 2020, all of the major publishers within the field of primary and secondary education in Norway published new or revised editions of English textbooks which were designed to be in accordance with the new curriculum. Based on this there was reason to believe that the textbooks should be up to date as well as suitable for this type of project. Originally, four different textbooks for eighth grade English by the largest publishers in Norway were assessed and read through. After reading through all of the textbooks my initial hypothesis was that there were operations of power at work in the textbooks that needed to be addressed. This discovery led to a shift of focus in the research and I found it to be both more feasible and useful to rather focus on how the textbooks can be utilized to improve the students' awareness and understanding of how power and positioning work in texts.

After this decision was made, the textbooks were categorized after how the chapters were structured. As it quickly could become too extensive to comment and compare all four textbooks given that this is a small-scale study, I found it to be most suitable to use two textbooks. *Stages 8* by Aschehoug and *Enter 8* by Gyldendal were chosen due to their similar structure and organization of their content as well as both textbooks having a chapter on India.

The individual chapters on India were chosen so that there would be a common topic from both textbooks to base the analysis on.

By using a critical literacy approach this study aims to demonstrate how power and positioning work in textbooks and how this can be turned into a resource in the classroom to develop the student's understanding of the subject. In specific, the method that is being used to demonstrate the working of power and positioning in the textbook's chapters on India is Thompson's table of how power works in texts. The details of this will be elaborated on in chapter 3: Materials and methods.

1.2. Research Questions

This study aims to investigate the following:

How might a critical literacy approach help students develop intercultural competence through an understanding of positioning and power in textbooks?

The study also aspires to explore the following sub-questions:

- How might Thompson's table of how power works in texts contribute to developing the students' intercultural competence (understanding of the fact that their perception of the world is culturally dependent)?
- How might different operations of power evident in chapters on India in two Norwegian EFL textbooks contribute to or contradict aims related to intercultural learning in the new LK20 English curriculum?

1.3. The new curriculum

In 2020 the new national curriculum was implemented into the Norwegian school system. The core curriculum – values and principles for primary and secondary education and training – is part of the curriculum as laid down by Royal Decree on 1 September 2017, and according to

sections 1-5 of the Education Act (Kunnskapsdepartementet, 2017). It elaborates on the core values in the objectives clause in the Education Act and the overriding principles for primary and secondary education and training. It is divided into six core values on which schools shall base their practice human dignity, identity, and cultural diversity, *critical thinking and ethical awareness*, the joy of creating and the urge to explore, respect for nature and environmental awareness, and lastly democracy and participation. It is stated that these values are what unite the Norwegian society, the foundation of all activities in school, and they must be used actively and have importance for each student (Utdanningsdirektoratet, 2017; italics mine). It is here necessary to explicitly mention that *critical thinking* and *critical literacy* are not the same. While *critical thinking* is the process of thinking about ideas to understand them fully, identify their implications, make a judgment, and/or guide decision making, *critical literacy* involves looking beyond the literal meaning of a text and analyzing and evaluating the text's complete meaning and the author's intent (Ontario, 2020). In other words, one can say that critical literacy is a specific aspect of critical thinking and thereby vital to the realization of critical thinking.

Within the subsection on the core values of critical thinking and ethical awareness, it is specified that: "School shall help pupils to be inquisitive and ask questions, develop scientific and critical thinking and act with ethical awareness." (Utdanningsdirektoratet, 2017). Below are some other excerpts from this sub-chapter on critical thinking which explain why the research question and the study are highly relevant to the core curriculum:

The teaching and training shall give the pupils an understanding of critical and scientific thinking. Critical and scientific thinking means applying reason inquisitively and systematically when working with specific practical challenges, phenomena, expressions, and forms of knowledge. The teaching and training must create an understanding that the methodologies for examining the real world must be adapted to what we want to study, and that the choice of methodology influences what we see.

[...] If new insight is to emerge, established ideas must be scrutinized and criticized by using theories, methods, arguments, experiences, and evidence. The pupils must be able to assess different sources of knowledge and think critically about how

knowledge is developed. They must also be able to understand that their own experiences, points of view, and convictions may be incomplete or erroneous.

[...] Critical thinking and ethical awareness are a requirement for and part of what it means to learn in different contexts and it also helps the pupils to develop good judgment. (Utdanningsdirektoratet, 2017)

As evident from these excerpts critical literacy has an important role to play in how these values can be implemented in activities to promote critical thinking.

The new curriculum for the English subject (ENG01-04) is divided into a general part including the subject's relevance and central values, core values, interdisciplinary topics, and basic skills, followed by individual parts with competence aims and assessments divided by which year the students are in. In the part on the subject's relevance and central values, it is stated that:

The subject shall contribute to developing the pupils' understanding of the fact that their perception of the world is culturally dependent. This can open up more ways to interpret the world, contribute to developing curiosity and engagement, and contribute to preventing prejudice. (Utdanningsdirektoratet, 2017).

This specific aim within the subject's relevance and central values are where the idea for the sub-questions for this study was derived from. As pointed out in this excerpt the aim here is for the students to develop their understanding of the fact that their perception of the world is culturally dependent. What is meant by "culturally dependent" in this context is that a person's view of the world will be colored by – and thereby dependent on - the culture that the given person has grown up with or been exposed to throughout their life. By using a critical literacy approach to understand positioning and power in textbooks the students will hopefully gain some understanding of how their as well as the textbook author's perceptions of the word are culturally dependent and therefore always positioned in some way.

The following excerpt is from the core elements of the English subject it is stated:

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 relate to different ways of living, ways of thinking, and communication patterns. Students should form a basis for seeing their own and others' identities from a multilingual and multicultural perspective.

(Utdanningsdirektoratet, 2017)

Here the importance of intercultural competence is acknowledged and seen in the context of knowledge about culture and society. As stated in the excerpt engaging with English texts could help students to develop their *understanding* of other people's ways of living, mindset, and communication styles, although it cannot be taken for granted that it automatically will (Dypedahl & Bøhn, 2020, p. 82). This will be further elaborated on in sub-chapter 2.2.1. about intercultural competence and culture.

1.4. The relevance of the study

In this sub-chapter, there will be a brief explanation of the relevance of this study, or in other words the reason for this research. The study will be looking at the connection between the new national curriculum and critical literacy as an approach to implementing this.

An article published by Utdanningsdirektoratet in 2021 explains as why it was created a new curriculum. Here it is stated that society changes rapidly and what the students learn must be relevant and future-oriented. Therefore the curricula have been changed so that the competence that the students develop also can be used in areas that today are unknown (Utdanningsdirektoratet, 2021). Furthermore, the article elaborates on five different themes that are key components of the new curriculum namely: in-depth learning, values, student involvement, interdisciplinarity, programming, and critical thinking. The last theme, critical thinking, is what this study is mostly concerned about. Developing students' understanding of positioning and how power works in texts by using textbooks is directly connected to this as these topics are some of the core of the field of critical literacy. This link between the

curriculum and the critical literacy approach will be further defended in sub-chapter 2.1 of the critical literacy approach.

Textbooks have a great hold in English as a foreign language education in Norway and traditionally have been a crucial part of the EFL classroom in Norway (Gilje, et al. 2016). Even though the new national curriculum has granted teachers more freedom to use their language learning methods of choice, studies indicate that teachers in the EFL classroom still to a large extent rely on the usage of textbooks in their teaching.

Jack C. Richards (2001, p. 1) states in his research on the role of textbooks in a language program that: “Textbooks are a key component in most language programs. In some situations, they serve as the basis for much of the language input learners receive and the language practice that occurs in the classroom.” A quite recent report by Gilje et al. (2016) on how educational resources are chosen and used in the different subjects shows that 70 % of all the EFL teachers teaching grades five to ten primarily use paper-based textbooks provides evidence of the authority that textbooks still carry to this day (Gilje, et al. 2016, p. 52). This further substantiates the need for research on how power works in textbooks and the usage of critical literacy as an approach to do so.

This study aims to contribute to the field of research on textbooks by focusing on English textbooks for the eighth grade about how power works in texts, positioning as well as how textbooks might contribute to developing the pupils’ understanding of the fact that their perception of the world is culturally dependent.

1.5. What research has been done

In recent years there has been conducted a great deal of research in Norway within the fields of critical literacy and interculturality, and textbooks. Examples of this include a master thesis from last year written by Trine Brudal at the University of Stavanger called *Critical literacy in Secondary School – A qualitative study on how Norwegian language teachers describe their competence related to critical literacy and how this is expressed in their teaching* (author’s translation). The findings from her study show that the teachers that participated have great knowledge of the field of critical literacy as well as awareness of its increasing

importance in an educational context, however, they expressed insecurity regarding *how to* implement it in their teaching (Brudal, 2021). This substantiates the need for further research on why this is the case, as well as an increased focus on the *how* part of critical literacy in the classroom.

Another master thesis that touches on two other relevant topics for the current study, which are intercultural competence and textbooks, is a master thesis written by Ingrid Måseidvåg Østrem called *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* (Østrem, 2021)? As the title reveals Østrem explores different textbooks and to which degree they promote intercultural competence seen in the light of LK20. The findings show that even though many of the textbooks include learning tasks that can help develop intercultural competence, different ways of thinking, and communication patterns, few tasks can be said to challenge students' worldviews. Another master thesis that examines some of the same issues is *To what extent do learning tasks promote intercultural communicative competence? – A study of EFL textbooks aimed at Norwegian lower secondary level* written by Kari Nyborg Mosand (2019). The findings from the study imply that a large proportion of the learning tasks address issues related to factual knowledge of culture. The tasks do not require the use of reason, reflection, or interpretation, as the answers are usually provided in the associated texts.

Lastly, another study of relevance that has been conducted is Ragnhild Lund's doctoral thesis *Questions of Culture and Context in English Language Textbooks - A Study of Textbooks for the Teaching of English in Norway* (Lund, 2006). In this study's final remarks Lund states: "I hope that the present study will contribute to this development, where questions of context and culture are given a more central position in discussions and developments and research related to foreign language education." (Lund, 2006, p. 321). Since the publication of this doctoral thesis 16 years have passed, yet this is still a highly relevant topic as the relationship between culture and textbooks continues to be a topic of discussion.

1.6. Organization of the Thesis

The thesis has been divided into five chapters, followed by references and appendices showing excerpts from the textbooks. In the first chapter the background for the study is described, the research question is stated and there is an elaboration on the study's relevance in the context of the new national curriculum. In chapter 2 the theoretical background which operates as a framework (or foundation) for the thesis is presented. It consists of three main topics of interest to this study, namely critical literacy, intercultural education, and textbooks. Chapter 3 presents the materials and methods that have been used to carry out the study. Chapter 4 consists of the findings of the study and the discussion. These are included in the same chapter for the content not to be too repetitive, as well as there is a close correlation between the two. Finally, in chapter 5 a summary of the thesis will be presented in addition to personal reflections, teaching implications for the EFL classroom as well as suggestions for further research.

2. Theoretical Background

2.1. Critical Literacy

2.1.1. Introduction

The Brazilian educator and philosopher Paulo Freire is known as the father of critical literacy. His revolutionary book *Pedagogy of the Oppressed* (1970) is widely considered to be one of the foundational texts in the critical pedagogy movement and his thoughts have been of great significance to the development of the field. According to Freire literacy is about reading the world instead of reading the words only. As Hilary Janks points out in the opening of her book *Literacy and Power*, many languages such as French and German do not have a specific word or term for literacy. The words they have for it translates to “communicative competence” or “alphabetic ability” which does not serve the term *literacy* justice as it fills much more than that (Janks, 2010, p. 1). It is the same case for the Norwegian language as it translates to “lese- og skriveferdighet” or just “leseferdighet” (researcher’s translation). Earlier, the meaning of being *literate* was mostly used as an antonym for being *illiterate*, however, in the most recent years, it has been defined as a social practice (Janks, 2010, p. 1).

When placing the word *critical* in front of the term *literacy* it signals a questioning of the naturalized assumptions of the discipline and its truths, discourses, and practices (Janks, 2010, p. 13). As Janks et al argue in *Doing Critical literacy* (2014) a vital part of critical literacy is the understanding that no text can ever be neutral. The starting point for learning to read texts critically is to recognize that no text is neutral. In the field of critical literacy, it is recognized that all texts are *positioned* and they work to position their audiences (Janks et al, 2014, p. 2). This will be further elaborated in sub-chapter 2.1.3 on positioning and power. Another key notion in the field of critical literacy is the understanding of how all texts are partial representations of the world, meaning two different things: 1) a text will always only be able to present *a part* of the story and 2) a text will always be partial in that it never can be truly impartial or neutral (Janks et al, 2014, p. 2).

In critical literacy part of the reasoning behind why no text is neutral is that choices are made by text producers. These choices include what words to use, whether to include adjectives and/or adverbs, which tense to write in, how to structure information, what to include and not,

and lastly whether to be tentative or definite (Janks et al, 2014, p. 2). In essence, these choices make up how the text producers choose to re-present the world through their texts. This study will be highly relevant as the aim of this study is to investigate how a critical literacy approach might help students understand positioning and power in textbooks. To be able to do this it is crucial to understand the text producers, i.e. the textbook author's, role in this. It is also important to emphasize that not all choices are always conscious, but regardless of whether or not they are deliberate, they can never be neutral which is why it is important to develop critical literacy skills.

2.1.2. The 4 dimensions of critical literacy

In 2002 Lewison, Flint and Sluys reviewed the last 30 years of different definitions of critical literacy as described by numerous literacy educators, theorists, and linguists. They then went on to synthesize all of the different descriptions into four dimensions: (1) disrupting the commonplace, (2) interrogating multiple viewpoints, (3) focusing on sociopolitical issues, and lastly (4) taking action and promoting social justice (Lewison et al, 2002, p. 382). In the paragraphs below the different dimensions as defined by Lewison et al will be presented.

1) Disrupting the commonplace

This dimension is all about seeing the “every day” through new lenses. Language and other signs are used to recognize implicit modes of perceptions and to consider new frames from which to understand the experience. For teachers to adopt these dimensions is historically seen as a rather radical stance to take as their role has commonly been perceived as transmitters of knowledge and curriculum that have been dictated from above.

From this dimension, critical literacy is seen as a way of:

- Problematizing all subjects of study and understanding existing knowledge as a historical product (Shor, 1997, cited in Lewison et al, 2002, p. 383)
- Including popular culture and media as a regular part of the curriculum for the purpose of pleasure and for analyzing how people are positioned and constructed by television, video games, comics, toys, etc. (Marsh, 2000; Shannon, 1995; Vasquez, 2000, cited in Lewison et al, 2002, p. 383)

- Developing the language of critique and hope (Shannon, 1995, cited in Lewison et al, 2002, p. 383)
- Studying language to analyze how it shapes identity, constructs cultural discourses, and supports or disrupts the status quo (Fairclough, 1989; Gee, 1990, cited in Lewison et al, 2002, p. 383)

2) Interrogating multiple viewpoints

This dimension is about imagining standing in someone else's shoes, or other words to understand experience and texts from our perspectives and the viewpoints of others and consider these various perspectives concurrently. Similar to the first dimension, this dimension also might be an unconventional perspective for teachers to engage in as the "testing and right answer" heritage of schooling stands in direct opposition to examining conflicting perspectives.

In this dimension, the learners engage in a process of:

- Reflecting on multiple and contradictory perspectives (Lewison, Leland & Harste, 200; Nieto, 1999, cited in Lewison et al, 2002, p. 383)
- Using multiple voices to interrogate texts by asking questions such as "Whose voices are heard and who's missing?" (Luke & Freebody, cited in Lewison et al, 2002, p. 384)
- Paying attention to and seeking out the voices of those who have been silenced or marginalized (Harste et al, 2000, cited in Lewison et al, 2002, p. 384)

3) Focusing on sociopolitical questions

Teaching is not a neutral form of social practice, yet often it takes place with no attention given to how sociopolitical systems, power relationships, and language are intertwined and inseparable from the teaching.

From this dimension critical literacy is seen as:

- Going beyond the personal and attempting to understand the sociopolitical systems to which everyone belongs (Boozer, Maras & Brummett, 1999, cited in Lewison et al, 2002, p. 383)

- Challenging the unquestioned legitimacy of unequal power relationships by studying the relationship between language and power (Fairclough, 1989; Gee, 1990, cited in Lewison et al, 2002, p. 383)
- Using literacy to engage in the politics of daily life (Lankshear & McLaren, 1993, cited in Lewison et al, 2002, p. 383)
- Redefining literacy as a form of cultural citizenship and politics that increase opportunities for subordinate groups to participate in society and as an ongoing act of consciousness and resistance (Giroux, 1993, cited in Lewison et al, 2002, p. 383)

4) Taking action and promoting social justice

This dimension is often perceived as *the* definition of critical literacy, however, it is challenging to take informed action against oppression or promote social justice without sufficient understanding and perspectives gained from the other dimensions.

In this dimension critical literacy to achieve social justice by:

- Engaging in *praxis*-reflection and action upon the world to transform it (Freire, 1970, cited in Lewison et al, 2002, p. 385)
- Using language to exercise power to enhance everyday life and to question practices of privilege and injustice (Comber, 2001, cited in Lewison et al, 2002, p. 385)
- Analyzing how language is used to maintain domination, how non-dominant groups can gain access to dominant forms of language without devaluing their language and culture, how diverse forms of language can be used as cultural resources, and how social action can change existing discourses (Janks, 2000, cited in Lewison et al, 2002, p. 345)
- Challenging and redefining cultural borders, encouraging students to be border crossers to understand others, and creating borderlands with diverse cultural resources (Giroux, 1993, cited in Lewison 2002, p. 385)

2.1.3. Positioning and power

As briefly mentioned in sub-chapter 2.1.1. *positioning* and *power* are two central components in critical literacy that are especially central for this study. The reason for this is that the research question is concerned with how *a critical literacy approach might help students develop intercultural competence through an understanding of positioning and power in textbooks*. All texts that exist have been produced by someone at some point or constructed. As Janks points to in her theories, anything that has been constructed can also be de-constructed. By “picking the text apart” our awareness of the choices made by the author is increased and new knowledge is gained. This de-constructing of texts will reveal the power dynamics at work that is not necessarily visible when simply reading text “unconsciously” or without looking at it through the lens of critical literacy.

Due to positions not being neutral they tend to support the world- views, beliefs, values, actions, and languages of some people and thereby exclude others. Power affects how texts are produced as well as what is included, which then in turn affect whether power relations are maintained or challenged and changed (Janks et al, 2014, p. 12). This is seen in combination with textbooks’ role in the EFL classroom which will be further elaborated on in chapter 2.3. is some of the reasoning behind why it is crucial to learn how to de-construct texts. The following sub-chapter will present a tool or “a lens” for how to detect and understand how power works in the text as well as look into who benefits from the textual constructions and consequently who is disadvantaged. i.e. use a critical literacy approach.

2.1.4. Thompson’s table: How power works in text

Thompson’s table of how power works in the text is a table that is based on content retrieved from J.B. Thompson’s *Ideology and Modern Culture* (1990) on how different operations of power can be revealed in a given text by providing concrete examples of how each operation of power may appear in the text. The table can be found in Hilary Jank’s *Doing Critical Literacy: Texts and Activities for Students and Teachers* in the section on “Language and Positioning” and is presented below in Table 2 (Janks et al, 2014, p. 29).

As presented in sub-chapter 1.2. the research question that this study aims to investigate is: *How might a critical literacy approach help students develop intercultural competence through an understanding of positioning and power in textbooks?* Thompson's table of how power works in texts will be used as the framework in this study as it is a suitable and feasible way to implement a critical literacy approach to help the students develop their understanding of positioning and power. Nevertheless, a weakness in the table is that it exclusively shows the negative workings of power (Janks, 2010, p. 37). The table does not address how suppressed groups of people can gain power through language and thereby redesign and reconstruct the world. Examples of this may include gender-neutral/inclusive language or showing and giving agency. Even though this is a valid criticism of the table, it is however not a relevant weakness for this study in my opinion. The main aim of the study is to explore how a critical literacy approach (here in the format of Thompson's table) might contribute to developing the students' intercultural competence through an understanding of power and positioning, knowledge of showing and giving agency will not be a key notion in this work.

As mentioned in the previous sub-chapter, a key notion in critical literacy is the fact that no text is neutral. Here the table is presented and further explained below:

Operation	How the operation works	Examples
<p>Legitimate</p> <p>Represent something as legitimate or worthy of support</p>	<ul style="list-style-type: none"> • By giving reasons and making a logical argument. • By using tradition. • By telling small stories such as jokes or anecdotes. • By using grand stories like the Bible or the Constitution. 	<ul style="list-style-type: none"> • English is a powerful global language. Powerful languages give people access. Therefore people should learn English. • The tradition of initiation in schools is used as a justification for bullying. • Often people use jokes as a license for stories that repeat offensive stereotypes. • People use the Bible selectively—Leviticus 18:22—to justify homophobia.
<p>Conceal</p> <p>Disguise or hide the working of power</p>	<ul style="list-style-type: none"> • By hiding some of the information and telling only half-truths. • By hiding unpleasant realities with the use of euphemism. • Using figures of speech to disguise a situation or present it in a particular light. 	<ul style="list-style-type: none"> • Half-truth: you tell your parents that your brother did not do something and you do not tell them that you offered to do it instead of him. • Euphemisms: ‘collateral damage’ for the killing of innocent civilians in a bombing raid. ‘Ethnic cleansing’ for genocide. Describing a soldier as ‘Rambo’.
<p>Unify</p> <p>Bring people together to create powerful groups</p>	<ul style="list-style-type: none"> • By creating an idea (e.g. a nation, a people) that draws people into a group that has a collective identity. • By creating symbols of unity (flags, songs, mottos, uniforms). • The use of standardization (e.g. of a language) 	<ul style="list-style-type: none"> • Under Apartheid the national motto was ‘Unity is Strength’. This of course referred to white unity. Other countries have other ways of creating a national identity. • National language policies and the standardization of particular language varieties is an attempt to create unity by making people speak the same language.
<p>Fragment</p> <p>Separate people to divide and rule</p>	<ul style="list-style-type: none"> • By emphasizing the differences between people in order to split them into different groups. • By constructing an ‘us’ and a ‘them’ where ‘they’ are represented as the dangerous enemy who threatens ‘us’ and must be wiped out. 	<ul style="list-style-type: none"> • Racial and ethnic segregation under Apartheid is an excellent example of separation that enabled white domination. • Constructing Jews and gypsies and homosexuals as the dangerous Other led to the Holocaust in which 6 million people were exterminated.

<p>“Thingify”</p> <p>Turn actions into things or state of affairs</p>	<ul style="list-style-type: none"> • By using nouns instead of verbs (e.g. the ‘recommendation’ instead of ‘the authorities recommend’). Nouns have no actors who have to account for their actions. • By using verbs in the passive that delete agents. • By making something seem natural and inevitable—part of nature rather than history. You cannot argue with nature (e.g. the tides just are). 	<p>Decisions about segregation have been implemented. Nouns: decision and segregation. Who decided? What will be segregated and who will do the segregating?</p> <ul style="list-style-type: none"> • Passive: has been implemented (by whom?). <p>Because women give birth to babies and have breasts to feed them (nature) they are constructed as naturally more suited to being care-givers and home makers, as in the Buchwald story.</p>
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Table 1: Thompson’s table of How Power Works in Text

As evident from the table, each operation is briefly described in one sentence in the first row, then there is an explanation of *how* the operation works in the second row and finally, in the third row, there are some specific examples of how the operation of power makes itself evident in the text.

An example of this is the operation “to conceal”. It is described as *disguising or hiding the working of power*. In the next column, there are three different points explaining how the operation is at work in the text, namely by hiding information, telling half-truths, avoiding unpleasant realities through the use of euphemisms, and lastly by using figures of speech to disguise a situation. This may manifest itself in the text by some of the examples provided in the next column. Here there are given examples of how a euphemism or half-truth can appear, such as the usage of the word “collateral damage” instead of the killings of innocent civilians in a bombing attack. Half-truths are explained here as telling your parents that your brother did not do something, when in fact the reason for why he did not do it was because you offered to do it instead. This everyday example provides a solid explanation of what it involves to tell a half-truth in a language and context that the students can easily understand.

One way this may help students to gain a better understanding of how no text is neutral is that the table easily can be used to reveal power at work in a text by identifying specific traits or language use. This can of course, of course, be done in an educational context together with other students or individually guided by the teacher, however, it can also be done in a context outside of the classroom such as when reading the news or while consuming social media. Nonetheless, the latter does require knowledge of how to do so and training, so the students’

ability to use a critical literacy approach such as Thompson's table is dependent on learning about it in an educational context.

2.1.5. Challenges and benefits of the approach

In this subsection some of the benefits and challenges of the usage of critical literacy as an approach will be presented, starting with the advantages. In her article *Critical literacy's Ongoing Importance for Education*, Janks states that: "The way of understanding power is to read texts critically to see how they have been constructed, whose interests are served, and how they work to produce our identities (Janks, 2014, p. 355)." Furthermore, she concludes the article by claiming that if the abiding purpose of education is to contribute to the creation of a world that is both just and sustainable then there will be an ongoing need for critical literacy (Janks, 2014, p. 355). This outlook on the benefits of the approach is also supported by Beck who states the following: "When students critically analyze texts, they uncover how texts are never neutral, unbiased representations, but constructions specific to particular beliefs held at the time of their creation (Beck, 2005, p. 394)."

However, there are some challenges related to the approach as well. Dr. Ira Shor, who has been one of the leading exponents of critical pedagogy alongside Paulo Freire, points to some challenges related to this in his article *What is Critical Literacy?* (Shor, 1999). He points out that despite the intention of creating a more democratic society through the usage of the approach, there are several challenges related to it when implemented in a classroom setting. While in an ideal world, the classroom would be a neutral arena excluded from all power struggles, inequality, and political influence, this is not the case. In his article, Shor refers to an example from his own life as a teacher where his colleague Maria was denied performing an anti-sweatshop play by their principal. The reasoning behind this decision was that fifth-graders would not be able to understand issues such as sweatshops and that the students were not being fair to Nike and Disney due to their infamous use of sweatshops in production (Shor, 1999, p. 4).

Shor follows this up by questioning why their principal did not support the campaign against sweatshop apparel and instead chose to declare the students unfair to corporate America (Shor, 1999, p. 5). Summed up, he argues that if classroom discourse was not partisan,

schools would display different stories. Even though the scenario used as an example happened in the US over twenty years ago, the point made still stands: The implementation of critical literacy as an approach in the classroom faces challenges related to the lack of neutrality in the education system and this is something that teachers need to be aware of when confronted with resistance from e.g. school management represented by the principal or other persons of power in the educational system.

Beck also points to some other challenges associated with the implementation of the approach in the classroom in her article *A Place for Critical Literacy* (Beck, 2005). She addresses power struggle and inequality within the classroom, and how this may become problematic when doing student-centered discussions and activities. It is widely known that all students are different and therefore have different strengths and weaknesses. However, realistically one cannot claim that all students' voices are created equal as some students are simply more articulated than others and yet others are persuasive due to factors such as age, race, gender, class, or ethnicity (Shor, 1999, cited in Beck, 2005, p. 394). Vocally expressive or in other ways dominant students might intimidate socially submissive students into silence or conformity through the usage of confrontational language and aggressive behavior. In these circumstances, the classroom exhibits not democratic power-sharing but instead promotes an uneven, one-sided form of control that goes against the need for mutuality to create a true and rewarding dialog (Beck, 2005, p. 395).

Beck points to two possible explanations for this: 1) the students are used to teacher-directed classrooms and discussions and therefore are unaware of their responsibility in partaking in the discussion, or 2) the students are uncomfortable with the shift from teacher to student authority and therefore might resist that change in response. In a study by Kramer-Dahl in 2001 on the challenges of importing a critical literacy pedagogy, it was found that students resisted adapting an alternative critical literacy approach and practice. The reasoning for this was that they persisted in their beliefs of that the teacher was the true and ultimate authority as to the form and content of a written final assignment due to them being used to this from earlier education and as a result of this the students resisted assuming authority for their work (Kramer-Dahl, 2001). This argumentation is supported by Ira Shor who states that students that have been conditioned by the majority of their educational experiences to expect classrooms that position the teacher as the sole authority "often do not want it [authority], or know how to use it" (Shor, 1999, p. 15). This is a great example of how the implementation of

a critical literacy approach might be frustrating and confusing to students, especially if they have an extensive history of experiencing the traditional teacher-centered classrooms (Beck, 2005, p. 395).

On the teachers' behalf, there are some additional challenges related to the approach, especially for newly educated teachers that are uncertain of how to implement the approach. Presumably, based on research's indications, this is to a large extent related to the absence of a single, widely accepted definition of critical literacy or some sort of "how-to" or template on how to use it as an approach in the classroom (Beck, 2005, p. 395). A study by Lewison et al on what critical literacy looks like in the classrooms of novice teachers at the beginning of their implementation of critical practices found that: "Initial efforts toward implementing a critical literacy curriculum are often shadowed by hesitations and uncertainties of what critical literacy looks like in classrooms" (Lewison et al, 2002, p. 390). The lacking of a clear "how-to" in critical literacy is also commented on by Edward H. Behrman in his article *Teaching about language, power, and text: A review of classroom practices that support critical literacy* (2006). Here it is stated that "[...] critical literacy, however, appears to lack a consistently applied set of instructional strategies that would mark it as a coherent curricular approach" (Behrman, 2016, p. 490). This is in coherence with the findings from the study by Lewison et al and substantiates applicability as a challenging aspect of critical literacy as an approach.

2.2. Culture and interculturality

2.2.1. Culture

In an article called *So, what is culture exactly?* Ph.D. Nicki Lisa Cole explains the significance of culture. Culture is a broad term that consists of the values, beliefs, systems of language, communication, and practices that people share in common and that can be used to define them as a collective (Cole, 2019). Furthermore, she states in the article that: "[...] culture is important in determining how we make sense of the world and our place in it, and in shaping our everyday actions and experiences in society" (Cole, 2019).

The complexity of the term *culture* and the openness to interpretation have naturally led to a different school of thought. In his book *Intercultural Communication and Ideology*, professor of Applied Linguistics & Intercultural Education, Adrian Holliday, introduces different images of a culture where it is viewed through two different paradigms namely neo-essentialism and critical cosmopolitanism:

- **Neo-essentialism:** National culture remains the basic unit and diversity is the exception to the rule
- **Critical cosmopolitanism:** Acknowledges a fluid complexity with blurred boundaries and diversity is the norm
(Holliday, 2011, p. 14)

As evident from this excerpt, the two paradigms represent two very different approaches and interpretations of culture. While neo-essentialism is more traditional and known for its clear definitions and certainty, critical cosmopolitanism is characterized by its acknowledgment of the term's complexity and a more rounded approach to definitions. Another central notion is that the two paradigms also have a very different views of diversity.

2.2.2. Intercultural competence and culture

In 1997 a professor of education Michael Byram developed a model for intercultural competence in 1997 that would since become the basis and blueprint for many more models to be built on. Byram claims that intercultural competence consists of five main elements namely attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and lastly critical culture awareness (Byram, 1997). Most theorists who have entered the field since have agreed with Byram that the term has to do with attitudes, skills, and knowledge (As evident in Risager 1994, Byram & Zarate 1997, Chamberlain 2000). It is for this reason that Byram can be referred to as the “father of the field of intercultural competence and culture”

Dypedahl defines intercultural competence as: “The ability to relate constructively to people who have the mindset and/or communications styles that are different from one's own.” (Dypedahl, 2019, cited in Dypedahl & Bøhn, 2020, p. 81). The reasoning for using the word

“relate” is that intercultural competence is relevant both when interacting directly with people in real life as well as when interpreting other people’s actions and thoughts through texts. By this definition, textbooks play a vital role in the development of this skill for students as well as serving as content for teachers to build their interculturally conscious practice on.

Arguably intercultural competence should be implemented into most activities in the EFL classroom as it is a very important aspect of a language user’s competence (Dypedahl & Bøhn, 2020, p. 81). However, the development of intercultural competence must be understood as something that is to be integrated into other learning aims and not something that is an additional element on top of all the other aspects of the curriculum (Dypedahl & Bøhn, 2020, p. 88).

Intercultural competence is explicitly mentioned in the English subject curriculum (LK20) as presented in the introduction chapter.

In the following excerpt from the core elements of the English subject, it is stated that:

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 relate to different ways of living, ways of thinking, and communication patterns. Students should form a basis for seeing their own and other’s identities from a multilingual and multicultural perspective (Utdanningsdirektoratet, 2017)

Furthermore, the following part is an excerpt from the subject’s relevance and central values:

The subject shall contribute to developing the pupils’ understanding of the fact that their perception of the world is culturally dependent. This can open up more ways to interpret the world, contribute to developing curiosity and engagement, and contribute to preventing prejudice. (Utdanningsdirektoratet, 2017).

Moreover, in the description of the relevance and the central values of the English subject, it is stated that the subject intends to “give the students a basis for communicating with others

locally and globally, regardless of cultural background and language background”
(Utdanningsdirektoratet, 2017)

In addition to this, communicative and intercultural competence can also serve as common denominators for the cross-curricular themes in LK20, namely *health and life skills, democracy, and citizenship*. The reasoning behind this is that to manage life at the individual level, it is an advantage to be able to communicate constructively and appropriately with other people. In a broader sense, democracy and citizenship are founded upon and therefore dependent on the tolerance of different mindsets and different ways of living, whilst agreeing on some basic principles. Similarly, to be a citizen requires tolerance of different perspectives, but also cooperation (Dypedahl & Bøhn, 2020, p. 84).

As stated earlier, the development of intercultural competence for students should not be an addition to the existing “workload” of the curriculum rather intercultural issues should be incorporated into other learning aims. For this to be feasible, the teacher must have an understanding of the topic themselves as well as the tools and knowledge needed to incorporate it into the language education (Dypedahl & Bøhn, 2020, p. 84). As a means to achieve this teachers can benefit from examining models which break this competence down into fathomable concepts that may help the teachers gain an overall understanding (Dypedahl & Bøhn, 2020, p. 85). Over the years several such models have been developed, e.g. the model by Byram (1997) mentioned earlier. However, while these early models had an understanding of culture as something static and closely tied up to - and thereby limited to - nationality, newer models are built upon an understanding of culture as something more fluent and individually determined. Figure 1 “The intercultural learning cycle” below is a model inspired by Deardorff (2006) adapted from Dypedahl (2018) that illustrates the learning process of gaining intercultural competence as a learning cycle where the perception of interculturality is more aligned with the way culture is viewed today. This means that the learning cycle leans more towards the paradigm of critical cosmopolitanism as it acknowledges the fluid complexity and the blurred boundaries of culture (Holliday, 2011, p. 14).

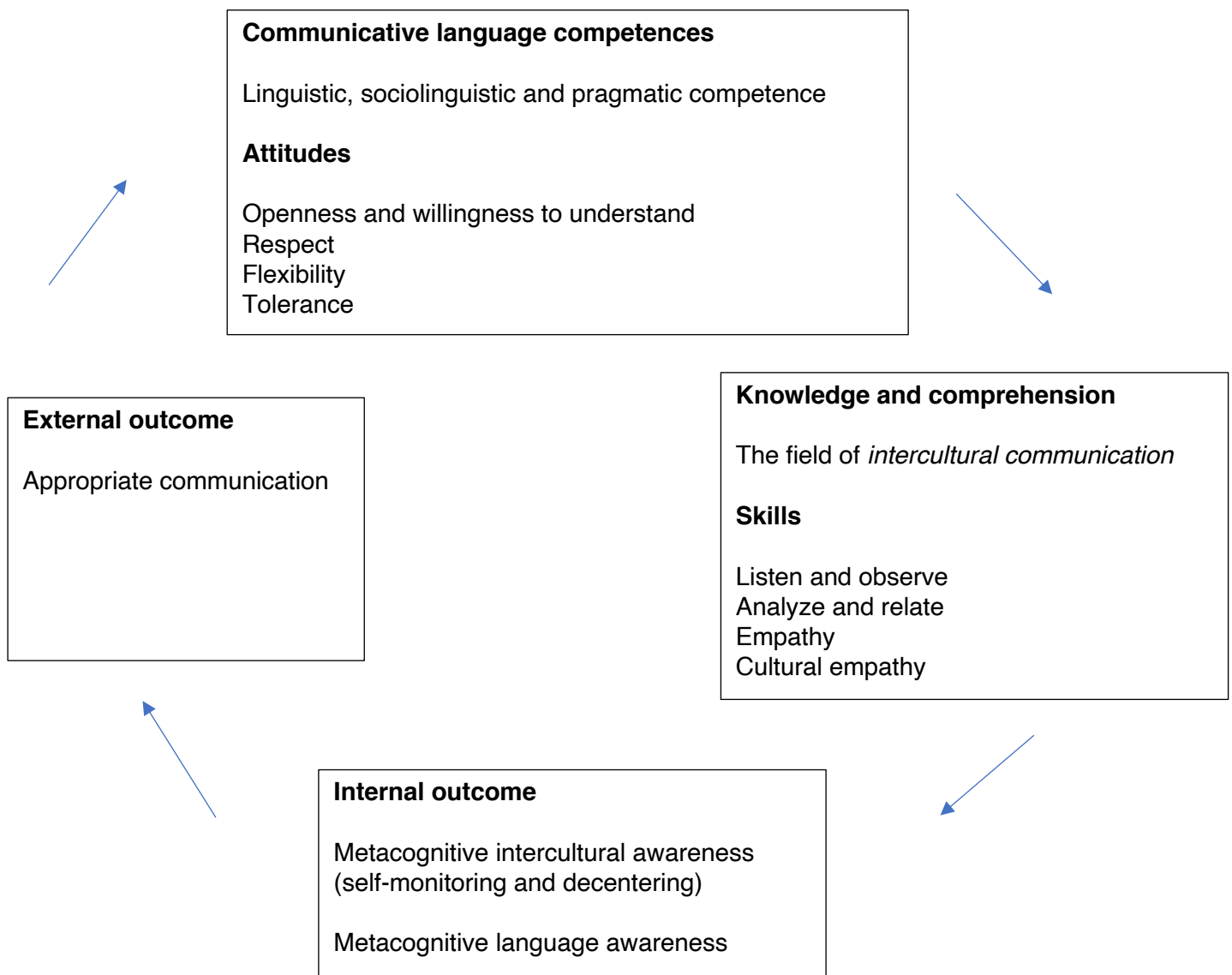


Figure 1: The Intercultural learning cycle (Dypedahl & Böhn, 2020, p. 85)

As visible the model consists of four boxes that illustrate the different stages of the intercultural learning process. Not only is this a great model to understand the process of intercultural learning, but it is also a great tool to gain an understanding of one's views as culturally dependent as the internal outcome of the learning cycle is metacognitive awareness. As the model explains, this in turn involves self-monitoring and decentering. To accomplish this, the skills listed in the box to the right are key to gaining. The skills of "observing" and "analyzing" are especially relevant to the study as the critical literacy approach of using Thompson's table of how power works in texts relies heavily on such skillsets.

As a starting point for the development of intercultural competence the box at the top consists of *communicative language competencies* and *attitudes*. According to Dypedahl & Bøhn, these two elements are the basis for communication in general and therefore essential for further communication and learning. Communicative language competencies require knowledge of the given language features such as vocabulary, grammar, and phonology, as well as knowledge of how social aspects of communication are expressed in language and comprehension of message structures and language functions. The students are also dependent on obtaining a certain set of attitudes to elevate to the next “level” of intercultural learning, namely openness and willingness to understand, respect, flexibility, and tolerance. Students who can accept and respect that others may have different mindsets and behavior than themselves have a much better chance of successfully communicating with people with different cultural backgrounds. Attitudes are not something static that never changes, however it cannot be expected that students will adapt to these attitudes automatically or just from gaining knowledge of their importance. Actively working with this is a vital part of the intercultural learning cycle and how to do this will be elaborated on in the next sub-chapter.

In the next box, the focus is on *knowledge and comprehension of the field of intercultural communication* in addition to *skills*. Briefly summarized, the main goal here is for the students to understand how differences in ways of communication and mindsets may affect communication (Dypedahl & Bøhn, 2020, p. 86). Amongst the skills that are mentioned in this box, we find listening *and observing* and *analyzing, and relating*. What is meant by this is that the students should be permitted to develop their abilities to pay attention to and analyze factors that may affect communication. Examples of this are stereotyping or different ways of communicating and different mindsets. Lastly, *empathy* and *cultural empathy* are listed as skills to aim for at this “level”. An essential part of developing an intercultural competence is the ability to see things from another person’s perspective and sympathize with their ways of thinking. *Cultural empathy* differentiates from *empathy* in that the focus is not on a specific individual but rather a focus on context and the ability to understand the concept of cultural influence in a given context (Dypedahl & Bøhn, 2020, p. 87). E.g. studying and learning about India’s history and society in class will make it easier for students to understand and view the world from an Indian point of view. Though, this is only the case if these texts are positioned to help pupils see the Indian point of view.

In the lower box of the diagram, the internal outcome is described. The phrase *metacognitive intercultural awareness* is used to describe the metacognitive aspect of intercultural learning (Dypedahl & Bøhn, 2020, p. 88). Metacognition refers to a higher level of understanding and awareness that makes it easier to monitor and control one's ways of communicating or behaving. This can be regarded as an important part of this model as there is evidence that it may have a positive effect on intercultural learning (Haukås, 2018, cited in Dypedahl & Bøhn, 2020, p. 88). As pointed out earlier, this level includes decentering and self-monitoring. With regards to the other aspect mentioned at this level, *metacognitive language awareness* can help the students to communicate more appropriately by making them aware of language forms and functions in general. The final box on the left is the external outcome of the intercultural learning cycle. At this level, the envisaged outcome of going through the cycle is to achieve *appropriate communication*.

2.2.3. Intercultural learning in the EFL classroom

There are several options as to how to implement intercultural competence in the EFL classroom. The model "The intercultural learning cycle" (see figure 1 in the previous sub-chapter) is a relevant approach that can be used as a starting point. Teachers can plan and create lessons and different learning activities with a basis on the English Subject Curriculum by using this model. A benefit of using the model as the basis for planning is that most of the elements that make up the model can easily be linked to competence aims in the English curriculum.

In addition to this, the model is very flexible teachers can also use it to plan cross-curricular activities on topics that are in common with other subjects such as social science or Norwegian. It is also highly on the topic to let the students discuss the usage of the term *culture* in different settings. When looking at the box "knowledge and comprehension" and "skills" in the model there is an abundance of opportunities for how one can work with the skills mentioned in the EFL classroom. This skill set can be trained by using films, various types of online resources, or texts describing topics such as world views, values, norms, or beliefs (Dypedahl & Bøhn, 2020, p. 90). Furthermore, Dypedahl & Bøhn suggest that students can be introduced to and work with topics such as ethnocentrism, stereotypes, values, and verbal and non-verbal communication (2020, p. 89). With regards to this study, the first two

topics would be the most relevant to work with. By using Thompson's table as a critical literacy approach the study aims to contribute to developing the students' intercultural competence, or in other words an understanding of the fact that their perception of the world is culturally dependent. By examining how power and positioning work in texts the students are indirectly partaking in the intercultural learning cycle as they are analyzing and observing to be able to decenter and thereby understand that their perception of the world is culturally dependent. This way of working with developing intercultural competence is by the recommendations made by Dypedahl & Bøhn regarding how the development of intercultural competence should not be an addition to the existing "workload" of curriculum and that rather intercultural issues should be incorporated into other learning aims (Dypedahl & Bøhn, 2020, p. 84).

2.2.4. Area studies – A contribution to developing intercultural competence?

Traditionally in Norwegian textbooks for the English subject, a major focus has been on The United Kingdom or the United States of America (Dypedahl & Bøhn, 2020, p. 35).

"Culture/area studies" have been a part of the subject curriculum for decades (Dypedahl & Bøhn, 2020, p. 91). In LK20 there has been a shift from only focusing on the UK and the US into having a more broad focus on other English-speaking societies and their history. This is for example evident in the curriculum aims after year ten as the following is stated:

"Explore and describe ways of living, ways of thinking, communication patterns and diversity in the English speaking world"

"Explore and present the content of cultural forms of expressions from various media in the English speaking world that is related to one's interests"

(Utdanningsdirektoratet, 2017)

Whether or not "area studies" contribute to intercultural learning is something that is still discussed today and there are different opinions about this amongst researchers within the field (Dypedahl & Bøhn, 2020, p. 92). Area studies typically involve studying the history and the ways of living common in the given area or culture and it can therefore be argued that for

the students to develop high levels of cultural empathy, which is an essential part of intercultural learning, they need a sufficient amount of knowledge about other people's background and therefore area studies can be beneficial if executed correctly (Dypedahl & Bøhn, 2020, p. 92). By correctly it is here meant if it is done in a way that promotes intercultural learning e.g. by using the intercultural learning cycle as a framework in doing this.

This will in turn lead to the students gaining an insider's perspective and thereby the ability to decenter themselves. To "decenter" is defined by Byram as "the ability to see how own values, beliefs, behaviors might look from the perspective of an outsider who has a different set of values, beliefs, behaviors" (1997). As mentioned earlier, it is key that this process is done consciously from the teacher's side as one cannot believe that this happens automatically. Simply knowing the aspects that people living there know about, such as norms of behavior, cultural forms of expression, and so on is called cultural knowledge. This differentiates from cultural awareness which is the next stage of understanding other groups and gaining an insider's perspective. Working with cultural awareness rather than cultural knowledge alone will allow the students to relate to people with other backgrounds than themselves in an appropriate manner. When teaching in the eighth grade up to the tenth grade it is possible to implement increasingly more authentic texts or cultural forms of expression produced in the given society as the students become more and more proficient in English. This can include everything from classic works of poetry to current movies or trends (Dypedahl & Bøhn, 2020, p. 92).

2.2.5. Imaginaries about interculturality in an educational context

In chapter 3 of the book *Interculturality in Education: A theoretical and Methodological Toolbox* (2016) author and professor of Multicultural education Fred Dervin explores different imaginaries about interculturality. As stated in the abstract of the chapter; Interculturality is not a new phenomenon as people have met across boundaries throughout history. The narrative of interculturality includes many imaginaries or myths and these are highly relevant in an educational context. Dervin discusses five different imaginaries that should be aimed to be discussed and revised in intercultural education. The selected myths are often heard in an intercultural education context and are namely called:

1. *“Globalization is not new”*

This myth is about how globalization often is presented as a new phenomenon, when in fact globalization has been a reality since societies started to develop. The reasoning behind this is that societies have always interacted with each other, the difference between globalization in earlier days and now is the pace at which it happens.

2. *“Desperately seeking diversity”*

This myth is about how the idea of diversity is approached in a highly problematic and biased way today. The word is often used as a euphemism for one or more unnamed categories of people, or as a shorthand way to refer to cultural diversity in general.

3. *“Where are you really from?”*

This myth or infamous question is about how questions of origin are central in intercultural education, although they might be problematic at the same time. Even though our world can be said to be global and cosmopolitan, the idea of origins still seems to matter vastly.

4. *“The same is lame”*

This myth addresses how there seems to be a fixation on and bias of differences in dealing with interculturality in education. While cultural differences are often highlighted and celebrated in schools, similarities between the different “cultural groups” appear to be rejected and banished.

5. *“Obsession with the locals”*

The last myth is about how there is an obsession with the locals, meaning that ever since the creation of nation-states there has been a focus on nationality to determine who is local and who is non-local. This is problematic as the definition of the term local is hard to pin down to a set specific of criteria.

(Dervin, 2016, p. 24 - 37)

With regards to the current study where the analysis focuses on how power works in text through different hidden operations such as “unifying” and “fragmentation”, it is most

interesting to look further into the second, fourth, and fifth imaginary listed by Dervin. Below each of the selected imaginaries will be elaborated on and further explained.

“Desperately seeking diversity”

Identity and cultural diversity are listed as one of the core values of the education and training in the new curriculum on which schools shall base their practice (Kunnskapsdepartementet, 2017). This indicates the importance and relevance of diversity in the educational system. Diversity is often discussed in the context of things like *diversity in education, classroom diversity is good for children, benefits of diversity in the classroom*, and so on (Dervin, 2016, p.27). However, what diversity in itself means often remains unspoken or implied. Depending on the context diversity might refer to and substitute the words immigrants, refugees, Muslims, Africans, and so on (Dervin, 2016, p.27). Furthermore, Dervin believes that the idea of diversity may easily lead to different kinds of problematic *-isms* such as West-east-ism, culturalism, linguism, or religiousism where people are placed into static and solid groups. According to Wood diversity leads to pinning down and labeling and the way that we usually conceptualize diversity in education is artificial, imaginary, and concocted (Wood, 2003, cited in Dervin, 2016, p.27). Furthermore, Dervin argues that the way the very idea of diversity is approached today is highly problematic and biased (Dervin, 2016, p.28). While the word ideally should refer to multiplicity it often means difference and “oneness”.

[such conception of] diversity is a form of systematic injustice and it makes us accomplices to injustices. To treat people as objects, as though they are the residuum of their race, class, gender, and other such superficialities, and not individuals who define themselves through their ideas and creative acts – that is injustice. (Wood, 2003, cited in Dervin, 2016, p.28)

As argued and explained in this quote, this outdated perception of diversity promotes injustice in that it considers people as objects instead of defining people based on their ideas and unique personas. Indirectly this way to think of diversity makes itself evident in texts by the powers of “unifying” and “fragmentation”. These operations of power will be further elaborated on in sub-chapter 2.3.1. on Thompson’s Table.

“The same is lame”

In this subsection, Dervin discusses the term differential *bias*. What is meant by this is the bias of difference in how interculturality in education is dealt with. While cultural differences are often celebrated in schools, similarities with the “other” tend to be rejected and banished. In other words, this is an obsession with what makes us different from others rather than focusing on and acknowledging our similarities and our commonalities despite our differences (Dervin, 2016, p. 35).

This bias makes itself evident in the operation of power “fragmentation” due to its focus on what sets *us* apart from *them* and the constant focus on what makes people different from each other based on superficial elements such as nationality, religion, or race. Furthermore, Dervin recognizes that differences matter and that both across and within cultures people will be different, however, they also might have a lot in common such as their values, ideas, opinions, and so on (Dervin, 2016, p. 35). He also points to how two individuals from different cultures might have more in common than two people from the same culture or country. This obsession with the difference in addition to the disclaiming of similarities across cultures or countries may become evident in several educational contexts, such as in the classroom or in textbooks.

In conclusion, Dervin emphasizes that to create intercultural practices that respect individuality, we have to accept that people that look, sound, and behave differently from us might share many commonalities with us (Dervin, 2016, p. 37). Identifying and focusing on similarities rather than differences might be more rewarding than identifying mere differences, as it requires spending more quality time with people and in-depth discussions (Abdallah-Preteille, 1986, cited in Dervin, 2016, p. 37). This applies very well to an educational context as well as the perspective.

“Obsession with the locals”

Since the beginning of nation-states and the implementation of passports, nationality has prevailed as well as been the differentiator between what is considered “local” and non-local”

(Dervin, 2016, p. 37). In this sub-chapter Dervin refers to the recent studies that indicated that students who are studying abroad avoid being with people from their own country in fear of being “stuck” with their own. Instead, they chose to seek out “the locals” whom they prefer to become friends with. The term “local” however is challenging as it is difficult to define: Is a local defined by the place of birth, nationality, language or simply by if this person lives in a given place(Dervin, 2016, p. 38)? There are sufficient both observable and more hidden signals of how our society is obsessed with “the authentic” or “the local” both in our everyday lives and in our educational system. In textbooks for example this may become evident by the excessive focus on ...

“The obsession with the locals” raises several important issues related to power dynamics in our society that is vital to be aware of and also perhaps discuss in an educational context: Who has the definition of power? Who has the right to say what serves as a local and not? Is it sustainable to continue the legitimization of the hierarchy between the locals and non-locals (Dervin, 2016, p. 39)?

2.3. Textbooks

2.3.1. The role of textbooks today

A textbook can be defined as a book that contains detailed information about a subject for people who are studying that given subject. In an educational context, a textbook is a book that 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 available to utilize for them to plan and teach lessons, but among all the different teaching materials available, the textbook has an outstanding position (Gilje, 2017, p. 29). The following excerpt is a quote from Mahatma Gandhi on the role of textbooks originally published as part of an article about the importance of education in his own weekly newspaper *Harijan* in September 1939. Mohandas Karamchand Gandhi, as his name full name is, was an Indian lawyer that played a crucial role in the campaign for India’s independence from British rule and went on to become an inspiration for the civil rights movements all over the world.

If textbooks are treated as a vehicle for education, the living word of the teacher has very little value. A teacher who teaches from textbooks does not impart originality to his pupils. He becomes a slave of textbooks and has no opportunity or occasion to be original. It, therefore, seems that the fewer textbooks there are, the better it is for the teacher and his pupils. (Gandhi, 1939, cited in Kumar, 1998, p. 452)

Whilst this statement may be conceived as rather sharp/extreme, unnuanced/oversimplified, or out of date, it brings awareness to an interesting perspective on the role of the textbook concerning the role of the teacher. Gandhi claimed that if teachers were to use textbooks as their basis for their teaching they would be “slaves” to the textbooks which would leave no room for originality which again would inevitably be a liability for the students and themselves. By “originality” Gandhi might here refer to the unique possibility each teacher has to be independent and creative in his or her teaching. Given this reasoning it then makes sense to limit the usage of textbooks to a minimum, or as Gandhi puts it himself “the fewer textbooks, the better”. As commonly known this belief about textbooks as a whole is not the consensus as textbooks traditionally have been, and still to a great extent are, an essential part of education and teaching all over the world.

Textbooks remain a staple within school curricula worldwide, presenting teachers and students with the official knowledge of school subjects as well as the preferred values, attitudes, skills, and behaviors of experts in those fields (Wen-Cheng, Chien-Hung & Chung-Chieh, 2011, p. 92). Yet, this is not to say that all usage of textbooks is exclusively beneficial. There has been conducted a great deal of research within the field of the usage of textbooks in school, some of which will be presented in the following sub-chapter on the advantages and disadvantages of the use of textbooks.

Textbooks provide novice teachers with guidance in the course and activity design as well as assure a measure of structure, consistency, and logical progression in a class (Wen-Cheng, Chien-Hung & Chung-Chieh, 2011, p. 91). In the report *På vei fra læreplan til klasserom* (translated by the researcher to *From the curriculum to the classroom*) the textbook is referred to as the most important resource in the planning of the teaching, together with the curriculum. This is part of the reason why it is so vital to understand power and positioning in textbooks. When the teaching is planned based on the textbook, it is a strong signal that the textbook has a dominant role in the implementation of the teaching (Hodgson, Rønning, et.al.,

2010). This is supported and also found specifically true for EFL teachers in a quite recent report by Gilje et al. (2016) on how educational resources are chosen and used in different subjects. Here it is found that 70 % of all the EFL teachers teaching grades 5 to 10 primarily use paper-based textbooks.

2.3.2. The benefits and limitations to the usage of commercial textbooks

In his article, *The Role of Textbooks in a Language Program* professor Jack C. Richards elaborates on the advantages and limitations of textbooks as well as explains why textbooks are a key component in most language programs. Richards states that in some situations textbooks serve as the basis for much of the language input learners receive and provide the basis for the content of lessons in the EFL classroom (Richards, 2001, p.1). Textbooks serve different roles in different ways. What is meant by this is that to students the textbook may serve as the main source of contact with the language in the written form, while to newly educated – or even experienced - teachers the textbook may serve as a form of extended teacher training where input on how to plan and teach lessons are found. It is essential to point out that without the extensive usage of commercial textbooks, much language teaching would not take place (Richards, 2001, p.1). Yet, being critical and conscious about the textbooks, how they are being used, and what messages they convey are a vital part of a teacher's role in the EFL classroom. It is evident that textbook authority equals power as the role of the textbooks is one of the most central elements in teaching.

Like any other method or choice of material, there are both advantages and disadvantages tied up to the usage of textbooks in general. The advantages and limitations are dependent on the context for their use, however below is the list of advantages that Richards points to in his article with regards to the use of commercial textbooks in the general sense:

1. *They provide structure and a syllabus for a program*

“Without textbooks, a program may have no central core and learners may not receive a syllabus that has been systematically planned and developed”

2. They help standardize instruction

The use of a textbook in a program can ensure that the students in different classes receive similar content and therefore can be tested in the same way.

3. They maintain quality

If a well-developed textbook is used students are exposed to materials that have been tried and tested, that are based on sound learning principles, and that is paced appropriately.

4. They provide a variety of learning resources

Textbooks are often accompanied by workbooks, CDs and cassettes, videos, CD ROMs, and comprehensive teaching guides, providing a rich and varied resource for teachers and learners.

5. They are efficient

They save teachers' time, enabling teachers to devote time to teaching rather than material production.

6. They can provide effective language models and input

Textbooks can provide support for teachers whose first language is not English and who may not be able to generate accurate language input on their own.

7. They can train teachers

If teachers have limited teaching experience, a textbook together with the teachers' manual can serve as a medium of initial teacher training.

8. They are visually appealing

Commercial textbooks usually have high standards of design and production and hence are appealing to learners and teachers.

(Richards, 2001, p.1)

As evident from the list, there are several benefits to the usage of textbooks in the classroom, ranging from predictability and security for the students. Ragnhild Lund, a professor in English and English didactics, touches in on many of the same advantages in her chapter in

Teaching and Learning English (Carlsen, Dypedahl & Iversen, 2020). In the chapter, it is specifically mentioned that textbooks help teachers to save time, that they can function as a trainer as well as provide structure and function as “an anchor” in the teaching (Lund, 2020, p. 349).

As explained in the list by Richards, textbooks may function as teacher training as they can serve as a foundation from which teachers can find “ready to go” material tied up to the syllabus and systematically structured to use in their teaching. This premise relies heavily upon another listed advantage, namely the quality of the textbooks. Richards explains that textbooks of high quality consist of tried and tested materials that are based on sound learning principles. One can argue that the quality of the textbook is a premise for the rest of the advantages presented in the list given that if the quality of a textbook is not up to a certain standard the rest of the advantages would be invalid. A continuation of this is how the advantage of textbooks as teacher training would turn into a major disadvantage if the quality of the given textbook is low and the teachers that in good faith are using it are unaware of this.

On the contrary, below are the potential limitations to the usage of commercial textbooks and their explanations as listed by Richards:

1. *They may contain inauthentic language*

Textbooks sometimes present inauthentic language since texts, dialogs and other aspects of content tend to be specially written to incorporate teaching points and are often not representative of real language use.

2. *They may distort the content*

Textbooks often present an idealized view of the world or fail to represent real issues. To make textbooks acceptable in many different contexts controversial topics are avoided and instead an idealized white middle-class view of the world is portrayed as the norm.

3. *They may not reflect students' needs*

Textbooks often present an idealized view of the world or fail to represent real issues. To make textbooks acceptable in many different contexts, controversial topics are avoided, and instead, an idealized white middle-class view of the world is portrayed as the norm.

4. They can deskill teachers

If teachers use textbooks as the primary source of their teaching leaving the textbook and teachers' manual to make the major instructional decisions for them the teachers' role can become reduced to that of a technician whose primary function is to present materials prepared by others.

5. They are expensive

Commercial textbooks may represent a financial burden for students in many parts of the world.

(Richards, 2001, p. 2)

As evident from the list, Richards points to several limitations to the usage of commercial textbooks. A key limitation in the context of the current study is that textbooks may deskill teachers in that they may indirectly reduce the teacher's abilities and possibilities by the blind usage of textbooks as their primary source of teaching. This notion is also supported by Lund in her chapter on teaching and learning materials where it is stated that the side effect of excessive textbook usage may de-skill the teachers in that they succumb to the tradition of using the textbook as the only resource as they are easily available and some teaching materials can even be said to promote such a situation (Lund, 2020, p. 350). This is an unfortunate outcome as it undermines the teachers' credibility, ability, and role as educators. This weakness becomes even more significant when seen in the context of the three first limitations cited by Richards, namely that textbooks may contain inauthentic language, distort content, and may not reflect students' needs. If teachers blindly follow the textbook without questioning it or making any adjustments to its teaching implications or the materials all of the mentioned limitations may be at risk in the teaching.

Furthermore, Richards claims that textbooks may not reflect students' need in that they often are written for global markets and therefore does not necessarily reflect the students' interests and/or needs and therefore might require adaption. Even though the textbooks used in an educational context in Norway mainly are written by Norwegian authors and published by Norwegian publishers and therefore not aimed at the global market, Richards' point about textbooks not reflecting students' interests and needs stays the same never the less. There is

no guarantee that textbooks will provide this simply because it is produced in Norway. From 1889 to 2000, all textbooks used in the Norwegian school system had to be approved by the authorities (Lund, 2020, p. 345). The textbooks were assessed on several criteria ranging from whether or not they were in accordance with the curriculum to if there was any discrimination against certain people or cultures, and in the 70s a criterium related to gender equality was introduced as well (Skjelbred, 2019, cited in Lund, 2020, p. 345). Even though the abolishment of the official certification system did not change much with regard to the use of textbooks, teachers should still be critical in their use of textbooks. The role of textbooks in the EFL classroom particularly will be further elaborated on in the next sub-chapter.

Richards summarizes the content of the lists by stating that both the advantages and the disadvantages require consideration and attention from the teacher. If the textbook that is being used is considered to have some of the negative consequences mentioned, remedial action should be taken, e.g. by adapting or supplementing books or by providing appropriate guidance and support for teachers in how to use them appropriately (Richards, 2001, p. 2).

2.3.3. Textbooks in the EFL classroom

Research indicates that EFL textbooks are used in many different ways, depending on a wide spectrum of factors, in which the teacher appears to be the most important factor (Wen-Cheng, Chien-Hung & Chung-Chieh, 2011, p. 92). As briefly cited in the introduction to this thesis in 2016 Gilje et al. conducted a research report on how teaching materials were used in 4 different subjects, namely English, Mathematics, Natural science, and Social Studies, in primary and secondary schools in Norway. The findings confirm that textbooks still to this day are a vital part of teaching for teachers at all levels, ranging from primary school to upper secondary school teachers. This is evident across all subjects, however, EFL teachers teaching at the level of year 5 to year 10 stand out as 70 % of these teachers stated that they use paper-based textbooks as their main source in teaching, whilst only 40 % of the EFL teachers in upper secondary school answered the same in comparison (Gilje, et al., 2016, p. 52). Despite the impact of new technologies, textbooks will doubtless continue to play an important role in language teaching and provide a useful resource for both teachers and learners (Richards, 2001, p. 6).

In 2006 English teacher Ian McGrath wanted to investigate teachers' and students' perceptions of English language textbooks and therefore made a survey where he asked 75 teachers and several hundred secondary school students to provide a metaphor or a simile to complete the sentence "A coursebook is ...". (McGrath, 2006). As McGrath comments in his study, he believes that it is vital to gain knowledge of what both teachers' and students' attitudes towards textbooks are, as these two factors are likely to have an impact on how the textbooks are being used by teachers and consequently to which degree the students will learn from them.

The findings from this investigation were quite interesting, and below the findings from the teachers' answers will be presented in a table:

Theme	Instances				
<i>Guidance</i>	Map	Path	Guideline	Lighthouse	Compass
<i>Support</i>	Petrol	Belt			
	Railing	Blind man's stick	Anchor	Scaffolding	Teacher's parachute
<i>Resource</i>	Oil in cooking	Rice	Cake	Daily bread	
	Supermarket	Convenience store	Ingredients		
	Salad		Handbag	Umbrella	Menu
	Tool	Music house	Rainbow	Ring for the finger	
	Stone	Coal mine			
<i>Constraint</i>	Road block	Millstone	Straightjacket		

Table 2: A thematic classification of teacher images for English-language coursebooks (McGrath, 2006, p. 174)

As evident from the table the answers are categorized into four main categories or themes, namely *guidance*, *support*, *resource*, and *constraint*. The themes have been arranged vertically in a rough order which reflects at the top, in the category of Guidance, the apparent acceptance by teachers of at least some degree of control by the textbook, and—towards the bottom, at the level of Resource—a willingness by the teacher to take control of the textbook (McGrath, 2006, p.174). While the three first categories express, to different degrees, a relatively positive attitude towards textbooks, the last category points to different negative associations with the constraint of textbooks.

Even though the study was conducted in Hong Kong, the findings' indications still are of relevant value to the current study as it is an important notion on the fact that both students and teachers relate to and understand teaching materials in quite different ways and that this has an important impact on how textbooks are being used in the EFL classroom (Lund, 2020, p. 350).

3. Materials and Methods

In this chapter, the materials of the study will be presented and the selection of it is further explained in sub-chapter 3.1. In sub-chapter 3.2 there will be explained what is meant by qualitative analysis as well as a brief description of the qualitative tradition and its implications in the field of research. This is followed up by a description of what a content analysis is. Sub-chapter 3.3 explains the investigation that will be carried out, as well as a presentation of the table which will be the main component of the content analysis. In sub-chapter 3.4 the reliability and validity of the study will be discussed, followed up by a continued discussion about the ethics in sub-chapter 3.5. Finally, in sub-chapter 3.6 the possible limitations of the study will be addressed.

3.1. Materials

3.1.1. Selecting Textbooks

When selecting the textbooks for the thesis I started by assessing the textbooks for English level eight grade by the 4 largest publishers in Norway within the field of educational material. Due to the new national curriculum for primary, lower secondary, and upper secondary education all of these textbooks are revised editions from 2020 made to fit into the current curriculum. The reason for choosing eight grade textbooks in specific was that when the study was started, this was the only grade with revised editions of textbooks available. This contributes to a fair comparison between the textbooks as they all should aspire to cover the same competence aims and be equally “up to date” on e.g. social issues.

The following textbooks were considered:

- *Stages 8 textbook* by Aschehoug
- *Engelsk 8* by Cappelen Damm
- *Echo texts in English 8 – 10* by Fagbokforlaget
- *Enter 8* by Gyldendal

The textbooks were read binder to binder before categorizing them according to how the chapters were structured. For this research project, I found it to be most suitable to use two textbooks for comparison as it could become too extensive to comment and compare all 4 textbooks. *Stages 8* by Aschehoug and *Enter 8* by Gyldendal have a similar structure and organization of their content as well as both textbooks have a chapter on India. This makes them suitable for somewhat direct comparison and it makes it easier to spot and point out small variations in language and what they have chosen to focus on within the same subject.

3.1.2. Selection of Chapters and texts

In this study, the focus has been on analyzing text excerpts and not images. The reason for this is that the chosen method of analyzing, i.e. Thompson's table of how power works in texts, would not be as compatible with images as it is with texts.

As mentioned above both *Stages 8* by Aschehoug and *Enter 8* by Gyldendal each have a chapter on India. While *Enter 8* has its own chapter on India, *Stages 8* has India as a part of its chapter on "The English-speaking World". Below is a short description of each of the books:

Pettersen, S. & Røkaas, F. (2020) *Stages 8* (2. utg.). Aschehoug undervisning.

This project will be focusing on the textbook's section on India which is found within chapter 4: The English-speaking world – The UK, Ireland, India. The part of the chapter that is concerned with India consists of 18 pages made up of texts, pictures, and tasks. In the table of contents it is stated that the chapter focuses are the following:

- Reading, writing, and speaking about the English-speaking world
- Using and comparing with regular, irregular, and long adjectives
- Writing descriptions
- Using comparisons

(Pettersen & Røkaas, 2020, p. 6)

Diskin, E., Kabo, K. & Winsvold, K. (2020) *Enter 8* (2. utg.). Gyldendal.

This project will be focusing on the book's chapter 7: India. It consists of thirty-two pages made up of texts, pictures, and tasks. It is not explicitly stated in the table of content nor at the beginning of the chapter what the focus of the chapter will be. The chapter consists of

different types of texts. It has a variety of factual texts on different topics with coherent questions and tasks, as well as extracts from the following: two Indian novels/books, a comic book, and an Indian newspaper article.

3.2. Methods

3.2.1. What is a qualitative analysis/research?

Qualitative analysis is the best choice for this study as it aims to investigate an open-ended question and seeks to describe and decode to get to terms with the “hidden meaning”, not the frequency of something. It would be challenging to define the quantitative parameters in a study such as this where depth is valued over quantity, thus it is more suitable to use a qualitative approach. The importance and utility of qualitative research have long been recognized in the field of second language studies and the term is associated with a range of different methods, perspectives, and approaches (Mackey & Gass, 2016, p. 215). This broad definition makes its nature a bit more vague in comparison to its “counterpart” the quantitative approach, and can therefore be said to be more of an “umbrella term” covering a collection of interpretive techniques which seek to describe, decode, translate, and otherwise come to terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world (Van Maanen, 1979, quoted in Merriam, 2009, p.13). Given this knowledge of the field, one can understand how the term qualitative research defies a simple definition, however, the following characteristics are common to most types of qualitative research and are generally agreed upon when categorizing research:

- Cyclical and open-ended processes
- Rich descriptions
- Possible ideological orientations
- Research generated hypothesis

(Mackey & Gass, 2016, p. 216)

To sum this up one can say that the qualitative tradition calls on inductive as well as deductive logic. It appreciates subjectivities, accepts multiple perspectives and realities, strongly argues the value of depth over quantity, and encourages to dive into social complexity to understand

and explore the interactions and belief systems that are part of individuals, cultural groups, and institutions such as the educational system (O’Leary, 2017, p. 142).

3.2.2. Content analysis

As this study aims to investigate how a critical literacy approach might help students to develop intercultural competence by understanding power and positioning textbooks, content analysis is the best choice for achieving this. A content analysis allows for a deep close read of the texts in question, here text excerpts from textbooks, and aims to uncover the less obvious contextual content of the texts. This fits well with how Thompson’s table of how power works in texts operates in this study as a framework to do this. Klaus Krippendorf’s description of content analysis is a frequently used reference by social scientists and goes as follows: “a technique for drawing replicable and valid conclusions from data to context.” (Krippendorf, 2012, quoted in Bratberg, 2018, p.101). An earlier description from the 1950s defines the term as “A research technique for objective, systematic and quantitative description of the tangible content of communication” (Berelson, 1952, quoted in Bratberg, 2018, p. 100). In the broadest sense content analysis refers to any analysis which systematically summarizes textual content, which in turn means that both qualitative and quantitative practices are embraced in this definition (Bratberg, 2018, p. 101). A qualitative approach to content analysis is typically inductive, starting with a deep close reading of a text and then trying to uncover the less obvious contextual content of the text (Given, 2012) In this study there will be a qualitative content analysis where the Thompson’s table will be used as a method of categorizing qualitative textual data into conceptual categories of “operations” to identify how power works in text and to which extent these operations of power can be found in the textbooks.

3.3. Carrying out the Investigation

3.3.1. Thompson’s table

As mentioned in the sub-chapter 2.1.4. Thompson’s table of how power works in texts will be the framework for the investigation in this study. The table can be found in Hilary Jank’s *Doing Critical Literacy: Texts and Activities for Students and Teachers* in the section on

“Language and Positioning”, page 29. The table is based on content retrieved from J.B. Thompson’s *Ideology and Modern Culture* (1990). The table will be used to code the excerpts from the two textbooks and to identify in which way power is at work in the given text. The table differentiates between 5 different operations of power and explains how they work as well as concrete examples of how they may appear in the text. Chapter 4: “Findings and Discussion” will be presented, explained, and further discussed. The usage of this table as a framework for the coding is arguably the best choice for this study as it fits well with the purpose. One of the main purposes of the study is to enlighten how both teachers and students easily can implement a critical literacy approach to display and understand how power works and implements itself in any given text from textbooks. Thompson’s table provides a manageable way of doing this and serves as an easily replicable form of coding for the content analysis.

On the next page the table will be presented again and further explained:

Operation	How the operation works	Examples
<p>Legitimate</p> <p>Represent something as legitimate or worthy of support</p>	<ul style="list-style-type: none"> • By giving reasons and making a logical argument. • By using tradition. • By telling small stories such as jokes or anecdotes. • By using grand stories like the Bible or the Constitution. 	<ul style="list-style-type: none"> • English is a powerful global language. Powerful languages give people access. Therefore people should learn English. • The tradition of initiation in schools is used as a justification for bullying. • Often people use jokes as a license for stories that repeat offensive stereotypes. • People use the Bible selectively—Leviticus 18:22—to justify homophobia.
<p>Conceal</p> <p>Disguise or hide the working of power</p>	<ul style="list-style-type: none"> • By hiding some of the information and telling only half-truths. • By hiding unpleasant realities with the use of euphemism. • Using figures of speech to disguise a situation or present it in a particular light. 	<ul style="list-style-type: none"> • Half-truth: you tell your parents that your brother did not do something and you do not tell them that you offered to do it instead of him. • Euphemisms: ‘collateral damage’ for the killing of innocent civilians in a bombing raid. ‘Ethnic cleansing’ for genocide. Describing a soldier as ‘Rambo’.
<p>Unify</p> <p>Bring people together to create powerful groups</p>	<ul style="list-style-type: none"> • By creating an idea (e.g. a nation, a people) that draws people into a group that has a collective identity. • By creating symbols of unity (flags, songs, mottos, uniforms). • The use of standardization (e.g. of a language) 	<ul style="list-style-type: none"> • Under Apartheid the national motto was ‘Unity is Strength’. This of course referred to white unity. Other countries have other ways of creating a national identity. • National language policies and the standardization of particular language varieties is an attempt to create unity by making people speak the same language.
<p>Fragment</p> <p>Separate people to divide and rule</p>	<ul style="list-style-type: none"> • By emphasizing the differences between people in order to split them into different groups. • By constructing an ‘us’ and a ‘them’ where ‘they’ are represented as the dangerous enemy who threatens ‘us’ and must be wiped out. 	<ul style="list-style-type: none"> • Racial and ethnic segregation under Apartheid is an excellent example of separation that enabled white domination. • Constructing Jews and gypsies and homosexuals as the dangerous Other led to the Holocaust in which 6 million people were exterminated.

<p>“Thingify”</p> <p>Turn actions into things or state of affairs</p>	<ul style="list-style-type: none"> • By using nouns instead of verbs (e.g. the ‘recommendation’ instead of ‘the authorities recommend’). Nouns have no actors who have to account for their actions. • By using verbs in the passive that delete agents. • By making something seem natural and inevitable—part of nature rather than history. You cannot argue with nature (e.g. the tides just are). 	<p>Decisions about segregation have been implemented. Nouns: decision and segregation. Who decided? What will be segregated and who will do the segregating?</p> <ul style="list-style-type: none"> • Passive: has been implemented (by whom?). • Because women give birth to babies and have breasts to feed them (nature) they are constructed as naturally more suited to being care-givers and home makers, as in the Buchwald story.
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Table 1: Thompson’s table of How Power Works in Text

3.3.2. Showing how with examples from the text

In chapter 4 the findings will be presented and discussed based on how textual content from the textbooks fits into the framework. The five operations of Thompson’s table will be put into the context of examples from the texts and discussed. The investigation will be to examine each operation and explore whether or not it is present in each of the textbooks and then feasibly compare the two textbooks.

Below is an example of how the coding works:

“In the early 1800s, India **became a British colony.**”

Here, part of the sentence that is evidence of an operation of power at work has been highlighted in pink. Pink highlighting indicates the operation of power called “to thingify”. This is categorized as thingifying as there is the usage of passive verbs to eliminate agents which is a typical trait of thingifying. This way of formulating the sentence disregards Britain’s agency in the making of the colonization of India as it is simply stated that India *became* a British colony. By using Thompson’s table when analyzing the texts one can identify certain traits or evidence of operations of power.

3.4. Reliability and Validity

Reliability and validity are concepts used to evaluate the quality of the research study. When conducting a content analysis it is of special significance to ensure that anyone should be able to repeat the analysis and achieve the same results as the original (Bratberg, 2018, p. 119). This principle is called replicability and is essential to warrant the reliability of the study. Another important aspect is validity. A content analysis is valid to the extent that it has succeeded to measure what was intended to measure (Bratberg, 2018, p. 120). This study will be to evidence to which extent and how power works in the textbooks. When conducting a qualitative content analysis the researcher seeks reliability and validity by conducting iterative analyses, seeking negative or contradictory examples, as well as making sure to provide sufficient supporting examples for conclusions drawn (Given, 2012). What makes the coding process in this study reliable is that it is based on a table where one can find examples to match up with what one finds when coding the text. Nevertheless, it is imperative to mention that another researcher could examine the same material differently as the analysis is of a qualitative approach and therefore cannot be utterly objective. Since meaning is context-dependent and subjective, a single piece of text can indeed be open to different qualitative interpretations by different researchers (Given, 2012). Researchers always have a responsibility to be attentive to their perspectives and how these come into play when doing analyses, which means that reliability of judgment remains important.

3.5. Ethics

There was no requirement for approval from the Norwegian Agency for Shared Services in Education and Research (NSD) for this study given that no personal information was needed to conduct the research, nor was there any need for anonymity as the content analysis is based on a textual content only from English textbooks. It is also worth declaring that the purpose of this study is to enlighten and bring awareness to critical literacy in textbooks and how power works in texts. It is not in the researcher's intent to indicate which of the textbooks are more favorable to be used, the intention is merely rather to assist teachers in using textbooks critically and consciously.

3.6. Possible Limitations

Given that this is a small-scale study only using two textbooks and relying only on Thompson's table of how power works in texts as a framework there are some expected limitations to the research. It is not possible to guarantee that the results of the analysis would be the same if it was to be conducted with more or other textbooks, however, the findings of the study may contribute as a starting point to bring awareness to the field of critical literacy in research of English textbooks. Another important notion is that one criticism of this study could be that it set out to find what I already knew to be the case: Namely, the fact that textbooks are not neutral. However, as I explained in my introduction, I started this study with the intent to supplement the textbooks with activities to promote critical literacy, but then as part of the research process found that the textbooks themselves should be analyzed with a critical literacy approach.

4. Findings and discussion

In this chapter, the findings will be presented and discussed in 3 main parts where each part consists of an extract from both *Enter 8* and *Stages 8* on the same topic, such as e.g. “history”. The extracts are color coded using Thompson’s table of how power works in the text as a framework. Below each coded extract there will be an elaboration on the coding as well as a discussion on how the different operations of power typically make themselves evident in texts. In sub-chapter 4.4 there will be a summary of the discussion and findings in light of how this can be utilized concerning the research question.

This is the color coding system that has been used to identify the different operations of power in the findings:

To legitimate = yellow

To conceal = green

To unify = blue

To fragment = red

To “thingify” = pink

4.1. Part 1: General portrayal of India

Enter 8

“Topic words / list” – Appendices 1 & 2 (p. 182-183 in Enter)

The first double-page display of the chapter is made up of a close-up photo of what appears to be an Indian woman on the left side (see appendix 1), and the question “What do you know about India?” along with a symbol for the audio on the right side (see appendix 2). Beneath the question, there is a shortlist of “topic words” about India which is listed below:

- Independence

- Population

- Hinduism

- Languages

- Curry

- To travel

- Colony

(Diskin et al., 2021, p. 183)

As is evident from the color coding above there are examples of power at work through 4 different operations of power in the topic word list above, namely “to thingify”, “to conceal”, “to unify” and “to fragment”. Since this is a topic list made up of singular words meant to start some thought processes before starting the chapter on India, association and previous knowledge on the subject is what makes this so critical to point out and be conscious about.

The first topic word is *independence* and here there are two different operations of power working together, “to thingify” and “to conceal”. The reason for this is that by using the word *independence* the author is focusing on India’s independence from presumably Britain and thereby also choosing to define the country by this as this is the first word on the topic word list. This is to thingify as the author is using a noun instead of a verb which deletes all actors that would be involved if using a verb such as e.g. *gain* independence. Using a verb would make it more evident that independence is not a thing that just happens to happen, but that it takes to parts, i.e. countries, to even have a discussion about independence in the first place. If it was not for the British rule, independence would most likely not have been the first topic word to mention about India. This brings the discussion on to the next finding which is concealing as working power in this topic word. By only stating *independence* the author is hiding the unpleasant realities of years of British exploitation of India with the use of euphemism. This is disguising the working of power in the word.

The third topic word on the list is *Hinduism*. To include this specific religion in a topic word list on India where other words to cover general terms such as *language* or *population* have been used is an example of power working through unifying. Instead of using the general term *religion* which would be in the same class of words as the others, the author has, consciously or unconsciously, chosen to write a specific religion, namely the largest one in India. This is power working by creating an idea (e.g. a nation, a people) that draws people into a group that has a collective identity. Not only is this painting a picture of India having a collective

religious identity which is not the case at all, but it is also at the same time undermining the fact that India is home to one of the world's largest Muslim populations and millions of Christians and Buddhists.

The fifth topic word on the list is *curry*. Again, instead of using a general umbrella term such as *spices* when listing the topic words, the author has chosen to list something specific within that term. Choosing to mention something specific might be unproblematic in itself, however, this specificity shows the author's positioning. This can also be seen in the light of Dervin's imaginary about interculturality "the same is lame" where he addresses the differentialist bias. To mention *curry* in specific and not *spices*, in general, might be an example of this obsession with what makes *us* different from *others* rather than focusing on and acknowledging our similarities (Dervin, 2016, p. 35). Another important notion is that curry as it is known in Europe does not exist in India. In Indian cuisine, curry is a term used to describe the gravy or a sauce in any given dish and each different curry has its name, with different words denoting the presence of sauce. As cited earlier this is a topic word list meant to build upon previous conceived knowledge of the reader, so it is reasonable to assume that a reader might think of curry in the European sense of meaning when seeing it listed. This plays into the European stereotypes of India and "curry" and makes it seem as if the only thing Indians eat is curry. Recently, South Asian American chefs are asking for the world outside of South Asia, i.e. India included, to stop using the word "curry" to lump all foods together as it is what they call "a made-up British colonial word" (Venkatraman, 2021). This is a great example of power working through the operation of fragmenting as this generalization is emphasizing the differences between people to split them into different groups. It also reveals very outdated views of culture as unified and stereotypical.

To travel is the sixth topic word on the list and evidently the only verb to be included. This is yet another example of fragmentation as a working power where there is created a divide between "us" and "them". When using a verb it is natural to think of the involved actors – who are traveling? It is noteworthy that this is the only topic word about India that is a verb and it is insinuating that it is someplace to travel to. According to The Cambridge Dictionary travel is defined as *to make a journey, usually over a long distance*. This implies that the author might have meant something along the lines of: "To travel to India from Europe or Norway". If this is the case then the focus lies on how far apart India is from e.g. Norway, emphasizing what sets "us" apart from "them". Still, India is not particularly known as a

major tourist travel destination for Norwegians or Brits so it is hard to recognize the meaning of this as a topic word. The usage of the word does however go to show the eurocentrism and positioning of the author.

The seventh and last topic word on the list is *colony* which is an example of both concealing and thingifying as operations of power in the text. This is evidently the case because it is hiding some of the information as well as it is using a noun to describe where it could be more accurate to use a verb. By using the noun *colony* instead of a verb such as e.g. *to colonize* the agents of the action are deleted and it seems a lot more like something inevitable or a natural part of the history. *Colonization* would also evidently fit better as it would be a noun in the same form as *independence*. It would also make more sense to put the word at the top of the list before *independence* as the two words at least then would resonate.

The findings from this topic list can also be seen in the light of the two different paradigms mentioned earlier about culture. The findings indicate that the author has an approach to culture that fits more into the neo-essentialism rather than the critical cosmopolitanism as they exhibit a more “traditional” and certain/clear outlook on culture (Holliday, 2011, p. 14). Seen from an intercultural perspective it would be more beneficial if the author would have had more of a critical cosmopolitan approach as it to a much greater extent acknowledges that there is a fluid complexity to the term culture with blurred boundaries and also sees diversity as the norm (Holliday, 2011, p. 14).

It is also worth noticing that the list in total appears to be “random” and it consists of words that do not belong to the same word class. It also switches back and forth between the specific and the general, e.g. “Hinduism” and “Languages”. The list is not sorted by alphabetical or chronological order, nor does the chapter elaborate on or even attempt to cover all of the topic words. The topic words “colony” and “travel” only appear in this list throughout the chapter which emphasizes why this list is problematic. These are examples that show the author’s positioning. As stated earlier in the study all texts that exist have been produced by someone at some point or constructed (Janks et al, 2014). In this case, the text in question has been constructed by the textbook author, As Janks points to in her theories, anything that has been constructed can also be de-constructed, which is what has been done in this section (Janks et al, 2014). By “picking the text apart” and revealing the positioning of the author and the power at work in the text excerpt our awareness of the choices made by the author is

increased and new knowledge is gained. This de-constructing of texts has revealed the power dynamics at work that are not necessarily visible when simply reading text “unconsciously” or without looking at it through the lens of critical literacy.

Stages 8

“Starting point” – Appendix 6 (p. 218 in Stages 8)

Which of these facts about India surprises you?

- India is the largest democracy in the world.
- Chess comes from India.
- New Delhi has the worst air pollution in the world.
- The Hindu calendar has 6 seasons: spring, summer, monsoon, autumn, winter, and prevernal.
- Indians read more than any other people in the world.
- India has more mobile phones than toilets.
- India has the largest population of vegetarians in the world.
- 70 % of the world’s spices come from India.
- The richest man in India lives in a 27-storey home.
- India’s national animal is the Bengal Tiger.

(Pettersen & Røkaas, 2020, p. 218)

This list of ten facts about India is found as an introduction to the chapter on page 218 in Stages 8 (see appendix 6). It is called a starting point and is meant to serve as one before embarking on the chapter. The list is started with the question: “Which of these facts about India surprises you?” This sentence in itself evidently has the power of fragmentation in it by being a lens through which the reader perceives the facts listed below the question. This positions us as readers to be “shocked” or “surprised” by differences or even similarities between “us” and “them”. This is evidence of the differentialist bias at work as the focus once again is directed at the differences instead of what is in common. While Dervin recognizes

that differences matter and that both across and within cultures people will be different, he points out that they also might have a lot in common such as their values, ideas, opinions, and so on (Dervin, 2016, p. 35). The aspect of values, ideas, and opinions is something that is completely left out in a text such as this excerpt where the focus is only on “surprising facts”. This is an example of how cultural differences are celebrated in an educational context such as a textbook, while similarities with the “other” tend to be rejected and banished, or at best presented as something that should be “surprising”.

If the starting question was framed differently as e.g. “Which of these facts did you know about India from before?” the readers would have a completely different perspective on the facts. Not only would this enable the readers to start a thinking process about their previous knowledge on the subject, but it could also have a positive effect in a classroom situation. If there would be any students with previous extensive knowledge about India e.g. due to their cultural background in a classroom situation they could experience this knowledge as a resource. All students should experience that cultural diversity is a resource in school and society as it is stated in the Core Curriculum.

Contrary to this scenario would be if the students with Indian background/heritage were to feel uncomfortable due to the framing of the question as what is “surprising” to learn about India. One can argue that by asking which of the facts *surprised* the reader the most that all of the facts should be surprising to some extent. This attempt at “shock value” contributes to the narrative about the differences between “us” and “them”. Choosing to focus on the differences also contributes to exoticization and stereotyping which again pose problems for intercultural development.

The fourth, fifth, and sixth sentences are clear examples of power working through the operation of fragmentation. These are all pointing to different ways that the Indians, i.e. “they”, are different from the rest of the world, i.e. “us”. Again there is some attempt at “shock value” as random facts are picked out with what seems like the sole purpose of surprising the reader. E.g. in the fifth sentence, it is stated that: “Indians read more than any other people in the world.”, while it is factually correct what is being stated, it has to be seen in the context of the question being asked. Why should the readers be surprised by this factual statement? By presenting this fact in this context of “shock value” it plays into a narrative about India being underdeveloped or less “cultured” than other countries. By indirectly

comparing India to other countries and pointing out the differences the focus is on what sets “us” apart from “them” and thereby contributes to an outdated view of culture as something set and unified, which as stated earlier shows the textbook author’s positioning.

4.2. Part 2: The textbooks’ paragraph on history

Enter 8

Q&A: What is the link between India and Britain? – Appendix 3 (p. 184 in Enter 8)

India was once part of the British Empire. Around 1700, Britain wanted to own the country as a colony because India had a lot of valuable resources. Goods like cotton, spices, and tea were shipped to Britain. Cotton was used to make soft and lovely underwear and other pieces of clothing. Spices, such as curry and ginger, made European food more interesting and tasty, and the tea from India turned Britain into a tea-loving nation. India was called “the Jewel in the Crown”. In 1947 India left the Empire and became an independent country.

(Diskin et al., 2021, p. 184)

When observing the color coding of this paragraph it becomes evident that there is evidence of all 5 different operations of power within the below 100 words that makes up this paragraph. In the following paragraphs, these findings/operations in each of the sentences will be explained and discussed in chronologic order.

The first operation of power that appears in the first sentence is “to conceal” which in this context means to disguise or hide the working of power. Stating that “India was once part of The British Empire” is in a way telling a half-truth and it is definitely hiding some more unpleasant parts of the reality of the history as it fails to mention or address that this was not something natural that just happened to be, but an active action taken by the British Empire. Furthermore, this also explains why another operation of power, “to thingify”, is at work in this sentence. By only telling the half-truth about the relationship between the two countries and using the verb in passive, “India *was* part of The British Empire”, it deletes the agent of the action i.e. The British Empire which actively chose to colonize India.

In the second sentence, there is a case of the operation called “to legitimate”. In the sentence, it is described that Britain wanted to own India due to its valuable resources. By explaining the reason for Britain’s wish to own India the text is legitimating the concept of one country owning another, in this case, Britain owning India. By giving reasoning and making a logical argument the text is indirectly legitimating the Brits’ exploitation of India. The legitimization can be said to go like this: Britain lacks resources, India obtains resources, therefore Britain’s ownership of India to gain access to these resources is logical or legitimate and therefore worthy of support. Naturally, most students/teachers are aware of how it is not tolerable in this day and age to claim ownership over another country due to their resources, however, the wording of the sentence sends a message. When taking into regard that EFL teachers in particular often relies on textbooks as their main resource for their teaching (Gilje, et al. 2016, p. 52), the need to address problematic formulations such as these above weighs even heavier.

In the third sentence the operations of power “to thingify” and “to conceal” are evident. It is stated that “Goods like cotton, spices, and tea were shipped to Britain.” This is a passive form of the verb and thereby removes any agents from the action. In this sentence that is convenient as the agents, in this case, would be the Brits exploiting India for its resources. This brings the sentence into its other operation of power, concealing. If it was to be stated so directly in the text that the Brits were using Indians as a cheap labor force, borderline slavery, there would probably be a need for further explanation, but since it is only mentioned briefly with no agents the same need for an explanation does not arise. This is a great example of how different operations of power work together to reach the same goal – serve the position in question and keep its power.

In the fourth sentence, there is another example of the operation of concealing. It is stated that “Cotton was used to make soft and lovely underwear and other pieces of clothing”. While this statement is true, it is leaving out some vital parts of the matter of the cotton trade between Britain and India. To prioritize to address how cotton made it possible to make soft and lovely underwear is a way of undermining all the other, and more arguably more important, aspects of the cotton. The usage of adjectives such as “soft” and “lovely” also illudes the reader and contributes to a cover-up of the unpleasant reality of the situation. Crucial parts of Indian history such as the exploitation of Indian workers, the various discriminating official Acts on cotton production in India implemented by the British Government, and the fall of India as the

world-leading exporter of cotton as a result of Britain's rule in India (BBC, 2015). Narratives such as this ...

In the fifth sentence, it is stated that: "Spices, such as curry and ginger, made European food more interesting and tasty, and the tea from India turned Britain into a tea-loving nation". This is a great example of the operation of power that is called "to fragment". Emphasizing the differences between people, here Europeans and Indians, creates a divide and a focus on what makes "us" Europeans different from "them" Indians. Also, it is worth mentioning again that to insinuate that curry is a specific spice is a generalization as Indians use the word curry to describe the gravy or a sauce in an Indian dish. As disclosed earlier in this chapter curries have their names, with different words denoting the presence of sauce. The insinuation that Indian "spices" are exotic and therefore make the European food more "interesting" contributes to the narrative of "us" and "them", where "they" are the exotic and foreign country whose main purpose or value is to add exoticness to the already established European cuisine i.e. "us". Furthermore, this sentence provides another example of how power works in texts. The operation of power that is called "to unify" is present as it is stated at the end of the sentence that the tea from India turned India into a tea-loving nation. Here Britain is being unified as a "tea-loving nation" which serves to bring people together to create powerful groups. By defining Britain as this term the idea of a collective identity is created. This also plays into the narrative of "us" vs. "them" where "they" i.e. India only serves as a provider to "us" i.e. Britain where Britain comes out as the winning part as their culture has been enriched by India while India gains little to nothing from the trade.

The examples above of operations of "fragmentation" and "unifying" in the text become evidence of an outdated view of diversity and interculturality. As elaborated on in sub-chapter 2.2.5 on imaginaries about interculturality in an educational context Dervin argues that an outdated view of diversity will in turn lead to the sustaining of myths such as "the same is lame", "obsession with the locals" or "desperately seeking diversity" (Dervin, 2016). These myths pose problems for intercultural learning as they conflict with the criteria for the learning input necessary to promote intercultural development. The intercultural learning cycle by Dypedahl & Bøhn (2020, p. 85) illustrates the learning process of gaining intercultural competence as shown in sub-chapter 2.2.2. As pointed to there, one of the vital parts of the starting point of this cycle is the attitudes of the learners. Attitudes such as openness, respect, and tolerance are mentioned as key to even being able to start the process

of intercultural learning (Dypedahl & Bøhn, 2020, p. 85). Imaginaries about interculturality that substantiates an outdated view of diversity hinder the development of attitudes such as these and thereby also hinder intercultural learning.

The fifth sentence is also an example of the operation “to conceal” as the author is using figures of speech – a tea-loving nation - to disguise a situation or present it in a particular light. It is also interesting to reflect on how the concept of tea is associated with Britain (the colonizers) and that the focus is on that rather than on the fact that India was and still is a tea-loving nation. The way the sentence is structured gives no value to India being the “original” tea-drinking country in this scenario and the focus ends up being on Britain instead of India, which the chapter is supposed to be about.

The sixth sentence is the following: “India was called “the Jewel in the Crown”. This is an example of the operation of “thingifying” as well as “concealing”. By calling India “the Jewel in the Crown” one is actively using a noun to describe. When using nouns instead of verbs actions are turned into things. This takes away responsibility as nouns have no actors who have to account for their actions. In this case, it is Britain who would be the actors responsible for making India a colony to serve them, but this power dynamic is somewhat hidden or glossed over by calling India the Jewel of the Crown, i.e. the most prized possession of the powerful British Empire. Even though the author did not coin this figure of speech, it still has an effect power-wise to include it in the text without further explanation. The phrase is also a euphemism for “what makes the Empire valuable“ which explains why the power of concealing also is present in this statement.

The finishing sentence of the paragraph states the following: “In 1947 India left the Empire and became an independent country”. This is an example of power operating through concealing. Here it is evident that the working of power is hidden as it is telling half-truths and hides some of the relevant information. The focus is on how India became an *independent* country which is to use a euphemism to hide the unpleasant reality being that Britain withheld their freedom and exploited the country for many, many years. Also, by stating that India left the Empire in 1947 it is framed as if India could have chosen to leave the Empire earlier on but for some reason just chose to stay until then. The usage of verbs in passive tense “left” and “became” is also evidence of power working through “thingifying” as they serve to turn

actions into the state of affairs. This also makes the state of affair in question seem more natural and appear as something inevitable.

As shown above, all five different operations of power are present in this relatively short paragraph and there are several sentences where one can find two different operations of power at work in one singular sentence. This goes to show that Thompson's table works well to identify how power works in texts such as this. When looking at the findings altogether it becomes evident that the author's positioning truly influences the reader through the different operations of power that have been explained. There are several examples in the paragraph of the author's view on culture as a unity and the eurocentrism that makes itself evident throughout the text. Even though the chapter from which this paragraph is retrieved is called "India" the text ends up mostly addressing Britain and its link to India, and not the other way around. This is yet another example of how the author's positioning becomes evident in the text excerpts. As pointed out in the theory, due to positions not being neutral they tend to support the world-views, beliefs, values, actions, and languages of some people and thereby exclude others, in this case, the Eurocentric standpoint (Janks et al, 2014). It here becomes very evident how power affects how texts are produced as well as what is included, which then in turn affect whether power relations are maintained or challenged and changed (Janks et al, 2014, p. 12).

Stages 8

*India (evidently an introductory paragraph on the history of India) – Appendix 7
(p. 216 in Stages 8)*

India has a proud and complex history with many different rulers and empires. It is one of the oldest civilizations on earth. In the early 1800s, India became a British colony. The British were interested in India's spices, jewels, tea, and goods.

After a long struggle, India gained independence from Britain in 1947. Shortly after, India was divided into two countries – India and Pakistan. In 1971, East Pakistan became Bangladesh. Today the Indian economy is developing rapidly. There is a growing middle and upper class. However, millions of Indians still live in poverty. (Pettersen & Røkaas, 2020, p. 216)

As evident by the color coding there are three different operations of power at work in this paragraph, being “to legitimate”, “to conceal” and “to thingify”. In the first sentence, it is recognized that India has a proud and complex history and then added: “with many different rulers and empires”. This has been coded as power at work by concealing as it is hiding some information as well as hiding some unpleasant realities such as the negative effect caused by these rulers and empires. Even though the author might be referring to the various dynasties in India, and not to the modern-day empire, this is not clear from that sentence alone and should in that case be further explained. It is noteworthy that the author briefly recognizes that India has a proud and complex history and is one of the oldest civilizations on earth just to disregard any more information about it and rather move on to Britain’s role. This speaks to the textbook author’s positioning.

In the second sentence, it is stated that India *became* a British colony in the early 1800s. This is an example of the usage of passive verbs to eliminate agents, i.e. the power of “thingifying”. This way of formulating the sentence disregards Britain’s agency in the making of the colonization of India. Instead of using phrasing such as: “Britain *colonized* India in the early 1800’s” the author uses the noun “(British) colony” instead. This is yet another evidence of thingifying as nouns have no actors who have to account for their actions.

In the third sentence, it is stated that “The British were interested in India’s spices, jewels, tea, and goods”. This is an example of two different operations of power at work in a singular sentence, namely “to conceal” and “to legitimate”. Firstly, concealing is relevant because the sentence is only telling half-truths. While the sentence declares that Britain was interested in India’s spices, jewels, tea, and goods, it speaks nothing of the enormous economic gain this would provide the empire and thereby the great losses for the Indian economy in years to come. Secondly, legitimization is also at work in this sentence by the way it aims to explain the previous sentence “India became a British colony”. By describing the goods of which India was in possession and adding that Britain was interested in access to them, Britain’s incentives to own India as a colony are made out to be valid and legitimate.

In the sixth sentence it is stated that “Shortly after, India was divided into two countries – India and Pakistan.”. To simply state that it *was divided* is an operation of power called concealing, as well as thingifying. To say that is to cover up the fact that it was Britain who

decided to split up India and Pakistan, drawing the lines to benefit India and thereby themselves. The Brits decided that Pakistan would be the “Muslim” part of former India, which led to rioting, civil war, and other severe consequences in years to come. Even though the author does not seem to miss an opportunity to elaborate on Britain’s role in relation to India, The British Empire’s vital role in this crucial part of Indian history is not even mentioned. Given that it is a short paragraph a long elaboration would not necessarily be required, however, a more detailed and precise formulation should take place. In the seventh sentence there is an example of power at work through the operation of thingifying as it is stated that “In 1971, East Pakistan *became* Bangladesh.” This is evident by the passive tense verb *became* as this turns the action of an actual war into a state of affair that delete any agents.

In the tenth and last sentence it is stated that “However, millions of Indians still live in poverty”. This is connected to the previous sentence “Today the Indian economy is developing rapidly. There is a growing middle and upper class.”. While this sentence (the ninth sentence) is attempting to describe the Indian economy and changing demographics, the tenth sentence is significantly more generalizing in its wording by slightly disregarding the previously stated positive development. This is an example of power at work through “thingifying” as the sentence is declaring that regardless of the economic growth that India is experiencing there are still millions of Indians living in poverty. As is evident the millions of Indians living in poverty are made out to be something inevitable or natural.

4.3. Part 3: Original texts from external authors

In this part, there will be presented a text from each of the textbooks that are written by external authors. Many textbook authors choose to include authentic texts in textbooks, however, this raises a question about what it means for a text to be authentic. Often there is a distinction between texts developed for educational purposes and texts from “the real world” (Lund, 2020, p. 345). The dictionary definition of *authentic* is something that is real or true, and one can therefore argue that authentic texts could be of value to work with as students might gain knowledge or perspective from the real world. The texts that will be presented and discussed below are excerpts from original works by two external authors, a novel and a poem. Initially, for this project, the plan was to include a text written by an Indian author from

both textbooks, however, given that neither of the textbooks has this included this had to be changed to “external authors” instead.

The authors as well as the text excerpts will be presented briefly and commented on. Since the choice of authors and their respective works and their portrayal in the textbooks are what is mainly interesting, color coding of the text using Thompson’s table of how power works in texts will not be the main focus in this part of the findings and discussion. However, it will be used in some cases to highlight the workings of power where it is evident.

Enter 8

“Only English? The Poor Fool” – Appendices 4 – 5 (p. 188-189 in Enter)

On these pages, there is an excerpt from the novel *Shantaram* written by the Australian author Gregory David Roberts who lived in India for 10 years. The novel is fictional with strongly autobiographical traits as he claims that it is based on true events but has some blended or disguised characters in it (Ryan, 2005). The choice of Roberts as the only external author in this chapter on India is noteworthy as well as problematic. What arguments exist for it being an Australian author instead of an Indian one on the subject of India? To make a random comparison, it would not make much sense to include work by a Swedish author in a chapter on Lithuania. Even though the Swedish author might have lived in Lithuania for several years, his or her outlook on and experience of their culture would still be from an “outsider’s perspective” as this person was not born in that country nor brought up there. Lithuania and Sweden are both countries located on the same continent, however, this does not necessarily mean that a Swedish person is qualified to elaborate on Lithuanian culture or claim to create representative work. Even though Roberts probably never claimed to be representative or culturally appropriate in his work, the author of the textbooks sends a signal to the readers that it is exactly this by choosing to include it. This, again, points to the positioning of the author.

The excerpt (see appendices 4 – 5):

“What’s he doing here?”

“He’s visiting my family.”

“Where’s he from?”

“New Zealand,” Prabaker replied.

“New Zealand?”

“Yes. New Zealand. In Europe.”

“Plenty of money in New Zealand?”

“Yes, yes. Plenty. They’re all rich, white people there.”

“Does he speak Marathi?”

“No.”

“Hindi?”

“No. Only English.”

“Holy father! The poor fool.”

“Yes.”

“How old is he?”

“Thirty.”

“He looks older.”

“They all do. All the Europeans look older and angrier than they really are. It’s a white thing.”

“Is he married?”

“No.”

“Not married? Thirty and not married? What’s wrong with him?”

“He’s European. A lot of them get married only when they’re old. that’s crazy.”

“Yes.”

“What job does he do?”

“He’s a teacher.”

“A teacher is good.”

“Yes.”

(Diskin et al., 2021, p. 188-189)

As evident from the color coding, there are several examples of different operations of power at work in this text excerpt. Concealing, unifying and fragmentation are all present in the text. Throughout the text, there is an underlying notion of stereotyping, in this case, the portrayal of Indians stereotyping Europeans. The illustrations on the pages are showing a white male dressed in a shirt, jeans, and shoes standing while talking to an elderly Indian, a barefoot man with a turban sitting directly on the ground. The different operations of power evident in the text excerpt alongside the illustrations paint a picture of an outdated view of culture where the focus is on what sets “us” apart from “them” in addition to simplifying, stereotyping back and forth, and viewing other cultures through the lens of eurocentrism.

One of the sub-questions of the study is to explore how different operations of power evident in chapters on India in two Norwegian EFL textbooks might contribute to or contradict aims related to intercultural learning in the new LK20 English curriculum? As evident from the previous paragraphs above it has been argued throughout the findings and discussion chapter that topics such as stereotyping, oversimplification, and a general outdated view of culture and diversity is found in the textbooks are highly problematic and pose a huge hinder to the development of intercultural competence for students. In other words, the findings so far point towards that the textbooks and chapters in question in fact do contradict the aims related to intercultural learning.

However, on the other hand, one also might turn the textbooks’ chapters on India into a resource due to this lack of “appropriateness”. What is meant by this is that one can teach students about typical intercultural topics such as stereotyping and ethnocentrism and different operations of power by learning to identify them in texts. In this way, one might be able to use the textbooks as a contribution to achieving the intercultural competence-related aims in the new LK20 English curriculum. As pointed out earlier by Dypedahl & Bøhn intercultural learning is something that should be implemented into the existing materials which in this case is the textbooks’ chapters on India.

Stages 8

“My Sari” – Appendix 8 (p. 222 in Stages 8)

On this page, there is a poem written by the Indian-born British writer and poet Debjani Chatterjee. On top of the page it is stated the following:

“Debjani Chatterjee (1952 -) is Britain’s best known Asian poet. She was born in India.”
(Pettersen & Røkaas, 2020, p. 222, see appendix 8)

With India’s population exceeding 1.3 billion people and by that logic alone having more than enough talented authors to choose from, it is noteworthy that the textbook author has chosen to use a poem by a British, Indian-born author. Also, she is introduced as “Britain’s best known Asian poet.” This is yet another evidence of the textbook author’s positioning having a major impact on not only the content that is chosen to be included in the textbooks, but also how the content is portrayed. Right below this information, there is an up-close picture of an Indian girl in an orange sari (see appendix 8), which the readers could be led to believe is a picture of a young Debjani given the placement of the picture, the color on her clothes and the context. However, when looking up the credentials for pictures in the back it is clear that it is in fact a random stock photo from Getty Images. While it is challenging to find a theory that explicitly states why this is wrong, the researcher would like to emphasize the fact that it is almost banal that something like this would even occur in a textbook from 2020. This finding speaks for itself, however, it can be noted that it might be the author’s positioning that has led to this being the case.

The poem:

Saris hang on the washing line:
A rainbow in our neighborhood.
This little orange one is mine,
it has a mango leaf design.
I wear it as a Rani would.

It wraps around me like sunshine,
it ripples silky down my spine,
and I stand tall and feel so good.

To summarize this section one can point to how the positioning of the textbook authors became especially evident here. The choices made by the textbook authors with regards to what external authors to include and the misleading and incorrect usage of images are among the factors that reveal concepts of stereotyping, overly simplifying, and an outdated view of culture. This has been the case throughout all of the excerpts which substantiates the point about why this is important to be aware of and work actively with. Seen in relation to the theory about textbooks' relevance in the EFL classroom as the main resource to teaching, as well as the theory about the development of intercultural competence and the importance of cultural awareness these findings should be alarming.

4.4. Answering the research questions

In this sub-chapter, the research question and sub-questions will be revisited and attempted answered in the light of the findings of the current study and the cited theory. The main research question was: "How might a critical literacy approach help students develop intercultural competence through an understanding of positioning and power in textbooks?"

In the current study, Thompson's table of how power works in text has been used as the chosen critical literacy approach and has been used as the main framework for the analysis. As the research question states the table was used with the aim of developing the students' intercultural competence. The main argumentation for choosing this specific table as a critical literacy approach was its suitability for the investigation in question as well as its applicability. The simplicity of the table makes it easy to understand for both teachers and students and has great potential for usage in the classroom to develop intercultural competence through the use of a critical literacy approach. Hopefully, this is something that may contribute to lowering the threshold for implementing a critical literacy approach in the classroom. As research has indicated, teachers can be reticent to question the textbook and its content due to insecurities related to how to do so. By implementing Thompson's table as an

approach, teachers, as well as students, are offered a feasible way to develop intercultural competence. Critical literacy is a great way to achieve this whilst also having a value of its own as it is stated in the core curriculum that:

[...] Critical thinking and ethical awareness are a requirement for and part of what it means to learn in different contexts and they also help the pupils to develop good judgment [...]. (Utdanningsdirektoratet, 2017)

This goes to show why this approach is not only well suited to answer the first *how* part of the research question, namely using Thompson's table, but also an important skill on its own that adds value to the teaching and contributes to accomplishing one of the core values in the curriculum which shall permeate all teaching.

The second *how* part of the research question is the understanding of power and positioning in textbooks. This is of course closely related to the first *how* part, however, it specifies more precisely how the development of intercultural competence is supposed to transpire. This study has illustrated how students can learn about power and positioning in textbooks by using Thompson's table to analyze text excerpts. The first three parts of the findings and discussion chapter shows how this easily and intuitively can be done with color coding. The findings from the color coding have been explained and discussed and seen in the light of the theory presented in the theory chapter. This way of conducting the analysis is an approach that easily can be reproduced and varied in countless ways in a classroom setting. This is closely related to and answers one of the sub-questions of the study, namely: "How might Thompson's table of how power works in texts contribute to developing the students' intercultural competence (understanding of the fact that their perception of the world is cultural dependent)?" As discussed above Thompson's table is a very feasible critical literacy approach to use and it provides a great contribution to the development of cultural competence.

Moving on to the *why* and *what* parts of the research question, namely intercultural competence. This can be called both the *why* and *what* part of the research question as the development of intercultural competence here is seen as the main "aim" and therefore fits both parts. As previously stated in sub-chapter 2.2.2. about intercultural competence and

culture, the central role of development of intercultural competence is explicitly declared in the core elements of the English subject curriculum (LK20):

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 relate to different ways of living, ways of thinking, and communication patterns. Students should form a basis for seeing their own and other's identities from a multilingual and multicultural perspective (Utdanningsdirektoratet, 2017)

In addition to being closely related to the importance and relevance of the main research question, this also directly touches on the second sub-question which was to explore: "How might different operations of power evident in chapters on India in two Norwegian EFL textbooks contribute to or contradict aims related to intercultural learning in the new LK20 English curriculum?" Based on the findings from the analysis the answer can be said to be ambiguous. As earlier stated there are several options as to how to implement intercultural competence in the EFL classroom, and in this study, the model "The intercultural learning cycle" (see figure 1 in sub-chapter on intercultural learning) is a relevant approach that can be used as a starting point. Dypedahl & Bøhn suggest that students can develop their intercultural competence by being introduced to and working with topics such as ethnocentrism, stereotypes, values, and verbal and non-verbal communication (2020, p. 89).

There are several examples of such topics in the chapters which can be interpreted in two different ways. One might say that if a teacher is able to identify and understand when/if a text from a textbook is problematic and contradicts the aims related to intercultural competence, then the teacher has an opportunity to turn this clear disadvantage into a resource by showing the students in what ways the text in question is being problematic with regards to diversity or interculturality. The teacher can do so by for example introducing the students to using a critical literacy approach such as Thompson's table of how power work in texts as shown in this study. However, the feasibility of this would rely on several factors that are not necessarily easy to control such as teachers' knowledge of and level of comfortability of both critical literacy as an approach in the classroom and intercultural learning.

In sub-chapter 2.2.3. on imaginaries about interculturality in an educational context, Dervin points to several different myths related to intercultural learning. One of the myths he elaborates on is “The same is lame” where he points out that in the educational context there is an obsession with what makes “us” different from “others”, rather than focusing on and acknowledging our similarities and our commonalities despite our differences (Dervin, 2016, p. 35). This obsession with difference in addition to the disclaiming of similarities across cultures or countries is evident in several of the text excerpts from the textbooks. This is specifically evident where the operation of power “fragmentation” has been found due to its focus on what sets *us* apart from *them* and the constant focus on what makes people different from each other based on superficial elements such as nationality, religion, or race.

4.5. The findings’ indications – How to utilize it?

The overall takeaway from the findings and discussion is that both textbooks display a very outdated view of culture and that the textbook author’s positioning as Eurocentric is evident throughout both textbooks’ chapters on India. They convey a very one-sided story where the emphasis is put on what separates “our” European, or in several cases British, culture from “their” Indian culture. Indian culture is treated as exotic and different, and whenever any similarities between India and the European countries occur it is supposed to have some shock value for the reader as if it should come as a surprise that people in India have a lot in common with how “we” live our lives. The way power works through different “hidden” operations in text found in both textbooks displays how the author’s position heavily influences the reader. From the choice of perspective from which the story of India is told to the choice of what texts, authors, and illustrations have been included, all play into the big picture of the western perspective evident in both textbooks. Not only is the factors mentioned above problematic in themselves, but it also goes against the National Curriculum and is therefore not in accordance with the “Skolens Mandat”.

Although this is a small-scale study, given that the textbooks that have been analyzed are from two of the largest publishers in Norway it is possible that the findings may indicate that this could be the case for many other textbooks as well. This leads to the debate on how this should be dealt with in the classroom if this is the case. So how may the findings’ indications

be utilized in the best way with regard to the research question? As stated earlier the main research question is: *How might a critical literacy approach help students develop intercultural competence through an understanding of positioning and power in textbooks?*

By using a critical literacy approach such as e.g. Thompson's table of how power works in text in the classroom the students can gain an understanding of this and it will assumably become evident for the students that no text is neutral. Using critical literacy as a lens to read and understand the problematic aspects of positioning and outdated views on culture in the textbooks becomes a resource instead of a liability. This changes the outlook from e.g. disregarding the textbooks altogether due to their lack of accordance with the curriculum over to how these findings indications can be *utilized* in the context of the development of students understanding of culture. This is a way to cover the core curriculum with the materials that are available in the classroom and it is achievable to do on virtually any subject or theme that touches on culture throughout the book.

There are of course various methods to choose between within the field of critical literacy as an approach in the classroom, however, in this study, Thompson's table has been used to demonstrate how feasible this is to carry out even with little to no previous knowledge about critical literacy as a field. It would also serve as a great starting point for discussions on being critical when reading text, understanding that no text is neutral, intercultural competence, eurocentrism, and positioning as well as all of the different operations of power described in Thompson's table on how power works in texts.

5. Conclusion

5.1. Summary

The current study has investigated two 8th grade EFL textbooks' chapters about India, namely *Enter 8* (Diskin, Kabo & Winsvold, 2020) and *Stages 8* (Pettersen & Røkaas, 2020). The main aim of the study has been to investigate:

How might a critical literacy approach help students develop intercultural competence through an understanding of positioning and power in textbooks?

The study has also explored:

- How might Thompson's table of how power works in texts contribute to developing the students' intercultural competence (understanding of the fact that their perception of the world is culturally dependent)?
- How might different operations of power evident in chapters about India in two Norwegian EFL textbooks contribute to or contradict aims related to intercultural learning in the new LK20 English curriculum?

In sub-chapter 4.4. these research questions have been reviewed and attempted answered. To conduct the study I have used qualitative content analysis as I believed that would be the best choice for the current study given the open-ended research questions and the aspiration to explore for "a hidden meaning". Thompson's table of how power works in text has been the framework for the content analysis. The table has provided valuable insight into how power and positioning in 8th grade EFL textbooks are evident, in addition to demonstrating a feasible way to use a critical literacy approach to develop intercultural competence.

5.2. Personal reflections

When thinking back to the start of the MA project I remember being both nervous and excited about writing a whole MA thesis on my own. As mentioned in the introduction chapter regarding the background to the study, my main field of interest was critical literacy and how this could be taught to students. Even though the initial thought was to investigate how activities with a critical literacy approach could be implemented in the newly revised editions of EFL textbooks, I rather ended up investigating how a critical literacy approach could be used to develop students' intercultural competencies. In retrospect, I am very glad that I decided to go this route, as I sincerely hope/believe that the findings may be of some significance within the fields of EFL textbooks, critical literacy, intercultural learning, and the crossing of these.

Even though the findings at times could be both baffling and disappointing, I am nonetheless glad that I discovered what I did as it hopefully might contribute to further focus on the topic. While the famous idiom "Ignorance is bliss" might have some truth to it in certain contexts, I believe that the lesser-known quote "Ignoring a problem is the same as being ignorant of it" by Jarod Kintz is much more fitting in this context. As stated earlier, in my opinion, the implications of the current study's findings should be taken seriously and seen as a sign of the current state of perspectives on culture in textbooks. I think what surprised me the most while working on the project was to the large extent that the text excerpts from the textbooks were "problematic" in terms of power and positioning, as well as intercultural awareness. I think that due to my knowledge of how recently the textbooks were revised (2020) I had higher expectations or hopes for what I was going to find in terms of an "up to date" view on culture. Nevertheless, as mentioned above I am happy with the way the project turned out and the outcome.

5.3. Teaching Implications

The current study and its findings may serve to make teachers more aware of how a critical literacy approach such as Thompson's table of how power works in texts can be a feasible way to implement critical literacy in the classroom to develop the students' intercultural competencies. Given the insecurities found amongst teachers regarding the implementation

part of critical literacy that have been mentioned earlier, this could be a helpful contribution to the classroom. Seen in a larger context the current study's teaching implications have effects on the role of the teacher in an EFL classroom and the status of textbooks. The current study has pointed to how students' intercultural competencies can be developed through the usage of critical literacy as an approach. The findings revealed that the operations of power evident in the textbooks to a large extent contradicted the aims related to the development of intercultural competence. As emphasized earlier, the importance of developing the students' intercultural competencies is stated in the new LK20 curriculum which substantiates the need for interculturally aware teaching. While the textbooks might be "problematic" in the sense that they do not directly contribute to the fulfillment of the interculturally related aims of the curriculum, I believe that the textbooks still can be viewed as a resource. What is meant by this is that if teachers are aware of in which ways the textbooks are being "problematic" they can use that knowledge and teach it to the students through a critical literacy approach such as Thompson's table of how power works in text. This would allow the students to analyze themselves and understand how all texts are positioned and how/why what becomes evident and potentially "problematic". In a world with a constant flow of information where the ability to be critical literate is a vast advantage, this could be a great way to introduce the students to deal with texts as critical literates.

5.4. Future Research

As stated in sub-chapter 1.5. there has been conducted a great deal of research within the fields of critical literacy, intercultural competence, and textbooks. Brudal's study on Norwegian language teachers' critical literacy competencies revealed that while the teachers had great knowledge of the field of critical literacy there still were a lot of insecurities with regard to how to implement it in their teaching practices (Brudal, 2021). The indications from Brudal's study speak to a need for further research on *how to* use critical literacy as an approach in the classroom. While the current study has not explicitly addressed the "how-to" of the implementation of critical literacy in the classroom, it has touched on it by demonstrating how Thompson's table could be used as a tool for this. As mentioned above I hope that the current study's findings can contribute to generating even more interest in the fields of critical literacy, intercultural learning, and the significance of EFL textbooks, as well

as the relation between these fields. Given that the current study is a small-scale study, it could be interesting to see whether or not the findings indications would be confirmed if there were to be conducted a larger scale study with similar research questions.

As elaborated on in the introduction about the relevance of the study there is a need for further research on how power and positioning in EFL textbooks affect the aims of intercultural development. Given the status today of EFL textbooks as the main resource for teachers and the insecurities surrounding the implementation of critical literacy as an approach, I genuinely believe that further research on this is something that could benefit not only the teaching and quality of the English subject but also contribute to the implementation of the new national LK20 curriculum as a whole.

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Appendices

Appendix 1



Appendix 2

?

What do you know about India? 

TOPIC WORDS

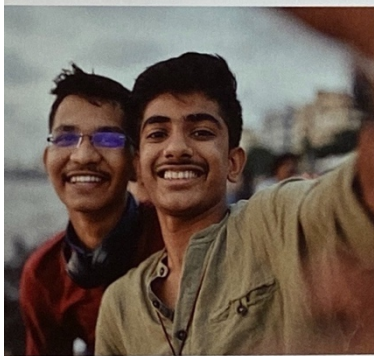
- independence
- population
- Hinduism
- languages
- curry
- to travel
- colony

183

Appendix 3

Warm-up

Skim through the questions about India. Do you already know some of the answers?



Q&A – questions and answers

countryside – landsbygda

several – flere

well-known – kjente

billion – milliard

population – folketall, befolkning

colony – koloni

valuable – verdifulle

cotton – bomull

spices – krydder

ginger – ingefær

tasty – smakfull

the Jewel in the Crown
– juvelen i kronen

independent – uavhengig

Q&A



India is a large country with a long history and many different traditions. It has a wide variety of landscapes, from the mountains of Kashmir to the beaches of Goa. The country is famous for its spicy food, colourful clothing, different religions and beautiful buildings. The economy in India is growing, but there are still many poor people, especially in the countryside. Here are some questions people often ask about India, with answers, of course.

? What is the capital of India?

The capital is New Delhi. There are also several other well-known cities such as Kolkata, Bangalore and Mumbai. Mumbai is the largest city in India.

? How many people live in India?

There are more than a billion people living in India. This is the second largest population in the world.

? What is the link between India and Britain?

India was once a part of the British Empire. Around 1700, Britain wanted to own the country as a colony because India had a lot of valuable resources. Goods like cotton, spices and tea were shipped to Britain. Cotton was used to make soft and lovely underwear and other pieces of clothing. Spices, such as curry and ginger, made European food more interesting and tasty, and the tea from India turned Britain into a tea-loving nation. India was called "the Jewel in the Crown". In 1947 India left the Empire and became an independent country.

Warm-up

Do you know of any traditions from other cultures that have surprised you? Explain why?

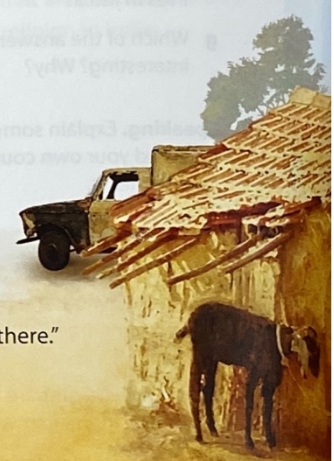
Only English? The Poor Fool!

People in India often speak many languages. They speak one language at home, one in the village and probably English or another language at school. This is a story about Lin from Australia who travelled in India. On his journey he meets a young Indian named Prabaker, and they become good friends. Read what happens when Prabaker meets an older friend and they talk about Lin.

Extract from *Shantaram* by Gregory David Roberts

"What's he doing here?"
"He's visiting my family."
"Where's he from?"
"New Zealand," Prabaker replied.
"New Zealand?"
"Yes. New Zealand. In Europe."
"Plenty of money in New Zealand?"
"Yes, yes. Plenty. They're all rich, white people there."
"Does he speak Marathi?"
"No."
"Hindi?"
"No. Only English."
"Only English?"
"Yes."
"Why?"
"They don't speak Hindi in his country."
"They don't speak Hindi there?"
"No."
"No Marathi? No Hindi?"
"No. Only English."
"Holy Father! The poor fool!"
"Yes."
"How old is he?"
"Thirty."

the poor fool – stakkaren
village – landsby
journey – reise
replied – svarte



Appendix 5

"He looks older."

"They all do. All the Europeans look older and angrier than they really are.
It's a white thing."

"Is he married?"

"No."

"Not married? Thirty, and not married? What's wrong with him?"

"He's European. A lot of them get married only when they're old."

"That's crazy."

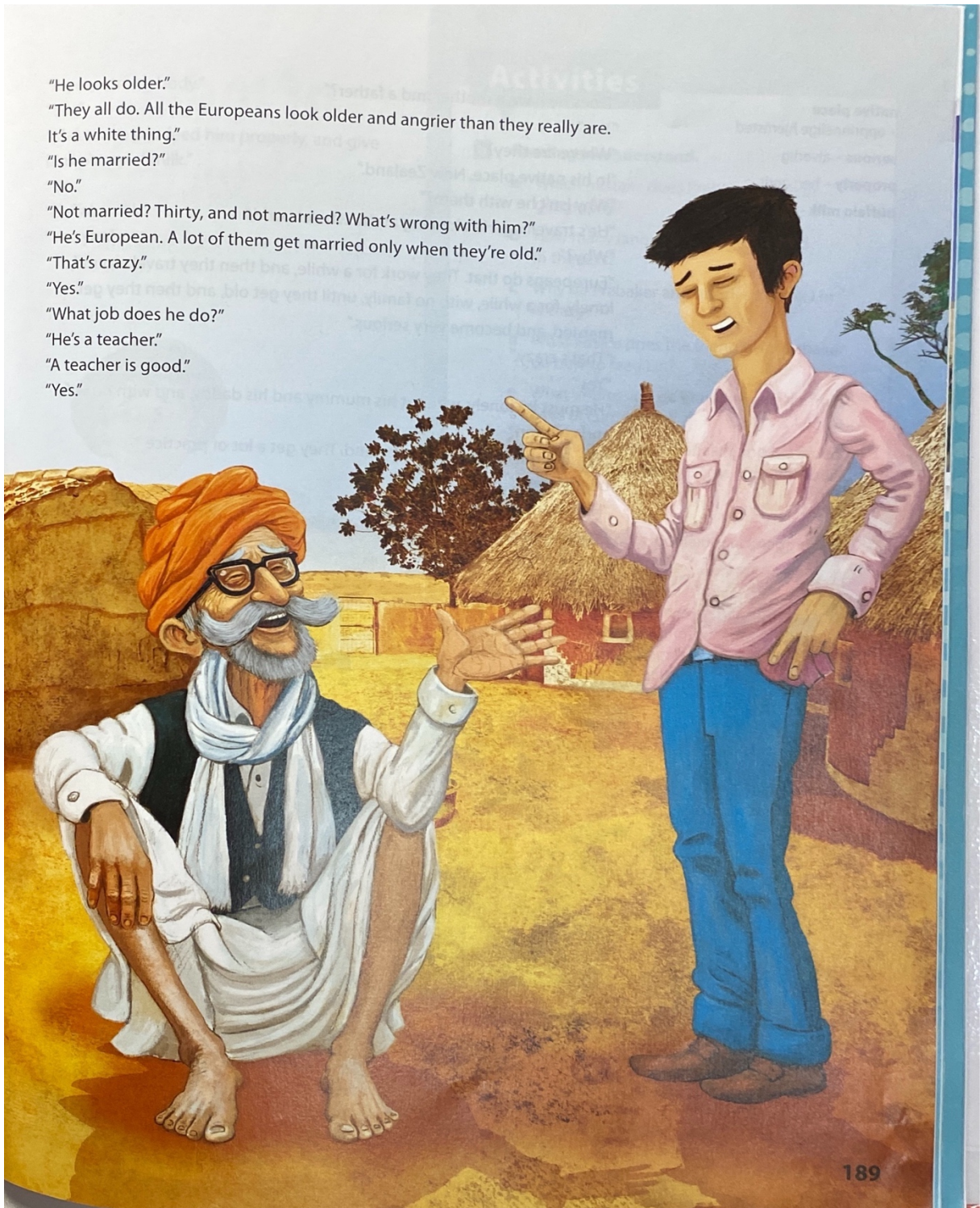
"Yes."

"What job does he do?"

"He's a teacher."

"A teacher is good."

"Yes."



Which of these facts about India surprise you? Discuss in groups.

- India is the largest democracy in the world.
- Chess comes from India.
- New Delhi has the worst air pollution in the world.
- The Hindu calendar has 6 seasons: spring, summer, monsoon, autumn, winter and prevernal.
- Indians read more than any other people in the world.
- India has more mobile phones than toilets.
- India has the largest population of vegetarians in the world.
- 70% of the world's spices come from India.
- The richest man in India lives in a 27-storey home.
- India's national animal is the Bengal Tiger.

Incredible India

CRICKET

Cricket is the most popular sport in India. It is played with a bat, a ball and two teams of eleven players. The teams bat, bowl and field against each other to score the most runs. Cricket games typically last for hours. Sometimes they can go on for days! Pakistan is India's biggest cricket rival.

monsoon regntid
prevernal tidlig vår

bat slår med balltre

bowl her: kaster

field stopper og
returnerer ballen

score the most runs
skåre flest poeng ved å
løpe til den andre siden
av banen



STARTING POINT

What is the population of Norway? Which five countries have the world's largest populations? What is the population of each of these countries?

India

India has a proud and complex history with many different rulers and empires. It is one of the oldest civilizations on earth. In the early 1800s, India became a British colony. The British were interested in India's spices, jewels, tea and textiles. The British made a fortune from selling these goods.

After a long struggle, India gained independence from Britain in 1947. Shortly after, India was divided into two countries – India and Pakistan. In 1971, East Pakistan became Bangladesh. Today the Indian economy is developing rapidly. There is a growing middle and upper class. However, millions of Indians still live in poverty.



complex sammensatt
rulers herskere
empires riker
rule styre
spices krydder
jewels edelstener
struggle kamp
gained oppnådde
independence uavhengighet
developing rapidly utvikler seg raskt
poverty fattigom

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

Debjani Chatterjee (1952–) is Britain’s best-known Asian poet. She was born in India.



DEBJANI CHATTERJEE

Rani is the Hindi word for *queen*.

My Sari

washing line tørkesnora
mango leaf design
 mønster med mangoblader
wraps around me
 omslutter meg
ripples lager krusning
spine ryggrad
stand tall står rakrygget

Saris hang on the washing line:
 a rainbow in our neighbourhood.
 This little orange one is mine,
 it has a mango leaf design.
 I wear it as a Rani would.
 It wraps around me like sunshine,
 it ripples silky down my spine,
 and I stand tall and feel so good.