"What's for Tea?"

A Study of how Aspects of Culture are presented in Textbook Texts for English as a Second Language in Lower Secondary School

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Abstract

In this thesis I have looked at how the cultural aspects are presented in a textbook series for English as a Second Language (ESL). The textbook series studied is *New Flight*; made to be used in Lower Secondary School. Since the textbooks are written according to the current National Curriculum in Norway (LK06), I also looked at the Competence Aims (for the English Subject Curriculum in LK06) to see how these deal with the various aspects of culture.

In order to identify the aspects of culture I limited the scope of my research to include only the main texts of the textbooks series. Since I also wanted to look at the authors' perspective the follow-up questions, in connection to the main texts, were used as a source to look at how the authors encourage the readers to work with the texts. To classify the chosen material I have suggested a method for categorisation based on the theories behind culture in language teaching.

I have studied this material in light of the theory that cultural awareness in language teaching is of great importance. Furthermore, that communication is dependent on knowledge of the world and that we need to be culturally aware in order to communicate well in a language other than our native tongue.

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1. Introduction

"The English subject will contribute to insight into the way we live and how others live, and their views on life, values and cultures" (LK06 2010). This quote is retrieved from the introduction; the *objectives of the subject* of English in LK06 (Knowledge Promotion)[1]. Thus, the elements of this quote should be emphasised when English is being taught. However, how do the textbooks deal with these aspects of culture? This question was the starting point of this master thesis.

1.1 Background for this study

I have taught English as a second language (ESL)[2] at a Lower Secondary level for almost ten years, I consider myself a typical teacher using textbooks as my primary resource. In that sense my teaching could in many ways be characterised as traditional, especially where the teaching material is concerned. In my previous practice the material has been dealt with by merely following the chapters in the textbooks without any deep reflection. I have taught English using the textbooks believing that the books are written to ensure that all the objectives and aims in LK06 are well represented. I have, in my practice, been more or less ignorant to that fact that the textbooks in use in Norway are most likely based on various educational theories or at least influenced by the educational policy and ideas of the western world.

My approach to textbooks is not untypical as textbooks have traditionally played an important part in the English as a Second Language (ESL) classroom. Although it may be stated that the later school reforms, especially LK06, encourage teachers to focus on the Competence Aims rather than primarily on the contents of textbooks, the textbooks do still play a central role in the ESL classroom (Selander & Skjelbred 2004: 65; Juuhl, Hontvedt & Skjelbred 2010: 5). According to a nationwide research project led by Kari Backman[3], in connection with the implementation of the previous Norwegian school reform (L97) the results were clear. The project showed that as many as 87% of the Lower Secondary teachers asked said that they

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[1] Translated version of the Norwegian National Curriculum for Knowledge Promotion in Primary and Secondary Education and Training
[2] ESL - English as a second language.
[3] "*Hvordan formidles lærerplanen? En komparativ evaluering av læreplanbaserte tiltak, deres utforming, konsistens og betydning for læreres praksis*" Research by NTNU/Høgskolen in Agder led by Kari Bachman.

relied heavily on the textbooks. Backman also mapped the subjects of which the textbooks were most frequently in use. In that survey the teachers of the subjects mathematics, English and science answered that they use the textbooks as well as the teacher guides most frequently[4] (Skjelbred 2003: 61).

Later textbook research, by Juuhl et al. (2010: 5), refers to findings which reveal that the textbook still has a strong position in the Norwegian classroom, and especially the textbook tasks. This research does not include the subject English; however, there is no reason to believe that the textbooks in English are less used than in other subjects. This is not a surprising result despite the recent emphasis on the "textbook free" classroom, by using teacher forums and Internet web sites[5], and the predictions of the uncertain future of the textbooks (Haukeland 2009: 24).

One can only guess however, it is at least less likely for the textbooks to totally disappear from the classrooms in the near future, especially if one considers the emerging expanding role of the teacher. The teacher's role has developed and changed; it is no longer only as an educator of the subjects that the teacher officiates in the classroom (Kunnskapsdepartementet 2008/2009: 12; Nordahl 2009: 7; Opplæringslova: § 1-1). With the increasing demands of documentation hanging over him/her and the overwhelming responsibility in addition to the fear of not being able to document everything, the teacher's occupation is more than planning and carrying out lessons.

I might suggest that the totality of all the tasks is time consuming occupations at the expense of lesson planning. Thus, since the textbooks are in most cases available, they will often officiate as the primary teaching resource. This view is supported by the research carried out on the topic which shows that the textbooks in the various subjects are still the main preferred source of tools used in teaching in the Lower Secondary classrooms (Skjelbred 2003: 65). As a teacher I can see the development in the teacher's role and tasks. There is no doubt that the tasks of education outside of the subjects (Nordahl 2009: 7; Opplæringslova: § 1-1) and the administrative tasks have become more time consuming. Despite their importance, they have nonetheless come in addition to the tasks of lesson planning and actual teaching. Hence, there

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[4] The variables were on a five point scale from *not at all* to *most frequently.*(Skjelbred 2003: 61, my translation).
[5] A web site for Norwegian teachers who wish to share their experiences: http://delogbruk.ning.com/

is reason to believe that the result shown by various investigations, that teachers still rely heavily on the textbooks, is valid. If the textbooks cover the Competence Aims it might make the lesson planning less time consuming since the textbooks are already available. The textbooks cover, in many teachers' minds, at least the basics. As an example: In the school where I teach the textbooks are more or less the foundation of the local syllabus in English L2[6].

Since I started this master study my focal view on textbook based teaching has altered, or at least been modified in the sense that I have become more critical and aware that the textbook authors' voice[7] is also a valid factor to consider when teaching is concerned. Traditionally, the authors have been anonymous; "although their names are known their voices are invisible or at least not clear" (Risager 1989: 37, my translation). In this study I have looked at the dimension of the authors' voice in the chosen material; through their choice of texts in the textbooks and through the framing of the texts' follow-up questions. The main reason for this interest is that I wanted to look at the correlation between the textbook contents, theorists' views and the desired awareness of the cultural aspects, which is emphasised in LK06 and in the *Common European Framework* (CEF)[8].

Thus, since the textbook is one of the central resources for teachers I have looked at how the textbooks, used where I teach[9], deal with the thematics and aspects of culture. Since little research is done on the matter of the cultural aspect in English L2 Lower Secondary textbooks written according to LK06, this is the vital point of my study and also the raison d'être for this thesis. Below I have listed my research questions.

My research questions:
- In what way are the cultural aspects dealt with in the main texts of the chosen textbook series for Lower Secondary School?

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[6] L2 is the abbreviation for second language, here in the sense of the teaching of English as the second language
[7] I assume that the two authors of *New Flight 1-3* have the *same* perspective in their books; hence, the words such as "voice" or "view" are used in singular tense.
[8] The full name of the Council of Europe's publication is: *Common European Framework of Reference for Languages: learning, teaching, assessment* (CEFR). However, in the publication the abbreviated version is used: *Common European Framework* (CEF).
[9] *New Flight 1-3* (Bromseth & Wigdahl 2006-2009) which according to Hilde Bjørklund (Marketing Consultant) at *Cappelen Damm Undervisning,* are books frequently used by Lower Secondary schools all over Norway.

- How do the follow-up questions encourage further work with the main texts? (How are the authors' suggestions to work with the main texts?)

In order to answer these research questions, it became necessary to look closely at the material and categorise the elements found. This was done by:

- Mapping what type of cultural contents the main texts represent.
- Mapping what verbs are used in the follow-up questions.
- Mapping what verbs are used in the Competence Aims (after year 10) in LK06.
- Suggesting a system to classify and categorise the cultural aspects of the main texts of the textbook series, due to contents and to the verbs used in the follow-up questions.
- Suggesting a system to classify and categorise the verbs used in the Competence Aims in English after year 10 in LK06.

The research questions are at the core of this study because the central focus is to identify the cultural content of the main textbook texts and the verbs of the follow-up questions. However, I felt it both interesting and necessary to identify the verbs used in the Competence Aims in order to see what kind of correlation there is between the main texts and LK06. The reason for this is because the Competence Aims in LK06 are the aims that work as a management tool for teachers; these aims are indicators for what topics ought to be taught in the various subjects. Hence, a comparison of the chosen material is merely a way to trace the correlations. In order to map the link between the cultural aspects in the textbook texts and in the objectives in LK06 it is essential to go into the background theories. Further, to identify some of the theories and theorists' views on how cultural and intercultural knowledge is acquired in order to understand learn the target language and its culture[10].

1.2 Cultural content in the textbooks

Since teachers appear to rely so heavily on textbooks (Johnsen 1989:15; Lund 2001), it is natural to believe that the textbooks represent a valid source of information about materials and approaches in Norwegian classrooms for the teaching of English (ibid.). According to

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[10] Target language is a foreign language which a person intends to learn. Target culture is the culture of the foreign language which a person intents to learn. (Oxford Dictionaries. April 2010. Oxford University Press. Retrieved March 2nd 2011).

Ragnhild Lund, in her doctoral dissertation *"Questions of Culture and Context in English Language Textbooks: A Study of Textbooks for the Teaching of English in Norway,* there can be no doubt "that the texts, topics and exercises that the textbooks offer have great impact on what goes on in the actual teaching and learning situation" (Lund 2007: 130). Thus, if this is the case; the language teaching classroom is greatly influenced by the cultural content of the various textbooks. According to CEF "language is not only a major aspect of culture, but also a means of access to cultural manifestations" (Council of Europe 2001: 6). Therefore, since this study concerns the cultural aspects in textbooks my point of departure was to look into my own practice and into the idea that if the learner discovers and has access to the culture and heritage of the target language, it may lead to an awareness of why and how the societies are the way they are. Thus, if this awareness is present in the learning process the target language may be learnt more profoundly. With this at hand, I decided to look how the cultural content is presented and dealt with in the main texts of the textbook series in use where I teach; namely *New Flight 1-3* (Bromseth & Wigdahl 2006-2007). These books have been written according to LK06. Therefore in addition to the textbooks studied, I looked at the Competence Aims in LK06 after Year 10.

There are several similar studies done of textbook content both written according to L97 and LK06, however no study has in the exact same way classified the cultural content of the textbooks. Thus, my contribution to this field is an attempt to suggest a system for categorising the content. I am, however aware that the main texts of a textbook series only partly contribute to the elements that will lead to the final outcome of a foreign language teaching situation. "No textbook will, alone, be able to assure that the students develop insight into questions of context and culture and awareness of intercultural issues" (Lund 2007: 17). The teacher's didactical skills and ability to pass on the content is also of great essence (Hattie 2009: 205; Nordahl 2009: 9). Nevertheless, the content of textbooks texts might be a clear indicator to the type of background theories the textbook authors are being influenced by in their choice of texts and follow-up questions. By looking the follow-up questions there is a chance to go deeper into the "authors' autonomy of content and lay out" (Risager 1989: 24, my translation), and also interpret the suggestions of the authors on how to work with the various texts.

The emphasis in this thesis does not aim to say anything about whether the textbook series is a good one or not; neither do this study include or consider the users' (teachers and pupils) perspectives and views on how the textbooks are perceived. This study simply aims to discuss of what type of cultural content that may be found in one English textbook series for Lower Secondary School. Moreover, I tend to look at the texts which might encourage a wider cultural understanding between the learner and the target language's culture. Such awareness may, according to the Council of Europe's *Common European Framework* (2001:103), lead to a more profound understanding of the target language and its culture. This is also manifested in both the *objectives of the subject* and in the *main subject areas* for English in LK06 (LK06 2010).

1.3   Culture in LK06

The Competence Aims in the Norwegian National Curriculum are there to guide the teachers on where to put their emphasis when teaching. The Competence Aims in the English Subject Curriculum of LK06 are divided into three focus areas: *Language Learning; Communication* and *Culture, society and literature*. According to the descriptions of *subject objectives* of the subject English: "The communicative skills and cultural insight can promote greater interaction, understanding and respect between people with different cultural backgrounds" (LK06 2010). This statement supported the idea of the significance of the aspect of culture in languages. Therefore I began looking for the cultural aspects within the main texts of the textbooks and furthermore, I focused on a selection of the Competence Aims concerning cultural enhancement and understanding. Since one of my initial problems and research questions to be addressed in this thesis has been to see how the cultural content of the texts in the textbooks is presented, it became necessary to include only the relevant Competence Aims for that particular purpose. Therefore, I set out to omit those Competence Aims which were not relevant for this study.

At first glance, only those Competence Aims of the focus area dealing with *Culture, society and literature* seem to be directly relevant for this current study. However, taking a closer look at the Competence Aims the picture is not black and white. There are shades of gray to be addressed. An example is an aim such as the Competence Aim: "concerning usage of basic grammatical and text structures of English orally and in writing" (LK06 2010). This aim

might actually be included in the range of being relevant for this study. This is because it could be argued that grammar and text structure may be of importance indirectly when cultural aspects are concerned. The reason being that lack of knowledge of grammar and text structure in the target language may indirectly cause cultural obstacles due to misunderstandings and misinterpretations (this will be carefully addressed in the next chapter). In the next section the classification of the material will be introduced.

1.4   Categories of cultural aspects

To classify the findings from this study a placement, of the main textbook texts and Competence Aims, into categories was used. Three main categories were made to classify the content. These categories, or directions as I will refer to them, were made on the basis of the following key elements: *traditional culture teaching, intercultural communicative competence* and *the "place of struggle"*. To elaborate, one can say that the *first direction* of *traditional culture teaching* in L2 education is limited to the teaching of culture as a "transmission of information about people of the target culture" (Kramsch 1993: 205; Byram, Nichols & Stevens 2001: 5). The *second direction* of *intercultural communicative competence* goes a step further from the thoughts of the traditional culture teaching. This direction's intention is to increase the notion of otherness, which indicates to open for the "other" in the target culture (Sercu 2002: 62). It also includes "interculturality [sic]" by seeking to understand the target culture by seeing it in relation to one's own culture (Kramsch 1993: 205).

The *third direction,* as I have chosen to call the "place of struggle", takes the second direction even further. This direction is a continuance of the second direction. This category was made on the basis of Claire Kramsch', Professor of German and Foreign Language Education (University of California, Berkeley, USA), suggestion that a "place of struggle" is where the conflicts and paradoxes between the target culture and the learner's own dominate. This is a direction which purpose is not to build bridges between the cultures, but merely to indentify the differences. The suggestion of such a "space" (ibid: 26; Lund 2001) inspired me to make an adapted version of Kramsch' "place of struggle" (Kramsch 1993: 25). I decided to look at the texts and Competence Aims that deal with problematic issues that might be either disturbing in one way or another, or in conflict with the learner's own personal or religious

beliefs or culture. For example: sexual preference, suicide, death, bullying or views on drugs or gun control.

I have looked at my chosen material for language teaching to see what approaches the books and Competence Aims provide to encourage language teaching, concerning issues of context and culture. According to Lund (2007: 113), this is a relevant perspective to have on this type of material. The three directions mentioned were used as categories in this study to make a coding system. This system provides an indication for where to place the different textbook texts and Competence Aims. All these directions will be carefully dealt with in the theory chapter of this thesis.

1.5 The methodology

In the planning of how to go about analysing the textbooks, the natural point of departure was to search for other similar studies and analyses. I could not find any similar analyses for the English subject in LK06; however, a few examples of similar research were done with English in L97 (Lund 2007). Turmo's master's thesis (Turmo 1998), where he analysed textbooks in Nature and Science (L97), also had useful approaches towards textbook analysis. The only research based on LK06, were in the subjects of *Science, Norwegian and Social Science* (Rønning et al. 2008) for *Physics* for Upper Secondary (Halsan 2009). Also a general, no subject specific, report of teaching materials in LK06 (Juuhl et al. 2010) along with the other research were useful as a starting point in this current study and textbook analysis. Nevertheless, it should be pointed out that there still is a void and gap to be filled when it comes to research done on English (L2) textbooks and the Competence Aims in LK06 at the Lower Secondary level.

The study itself is a single analysis, which means that I have used only one textbook series (Angvik 1982: 370) and analysed it carefully by using the system of the predetermined three directions as a categorisation tool. The study has been carried out by using both a qualitative and a quantitative approach. I have analysed textbook texts and Competence Aims qualitatively and categorised them and counted them quantitatively. The objective of this study is to provide some indications of what types of cultural and contextual matters are to be found in my chosen material.

Primarily, this current study focused on the main texts in the textbooks. The methods used, to decide which category to place the various texts, were to investigate the contents and to look closely at the follow-up-questions made in connection to the texts. Thus, these follow-up-questions may indicate what the textbook authors' focus is towards the various texts.[11] The objective was to find out if all the directions are represented in the textbooks, and if the findings correlate to the idea behind the English Subject Curriculum in LK06. Furthermore, to see how the Competence Aims are correlated to the textbook texts without the control of the school textbook approval committee (my translation)[12].

1.6   The structure of this thesis

The content of this thesis is divided into five chapters, included the *introduction*. The second one is the *theory* chapter. Here, I look at language and culture in context. I also place the theories of the cultural aspect in L2 education into a context. Further, I look into the background theories of the three directions, used in this thesis, when the cultural aspect of L2 teaching is concerned.

The third chapter focuses on describing the *materials and methods* used in the research. In this chapter I address the material used; namely the textbook texts and also the Competence Aims in LK06. Further, I go into detail of the methods used for the research and analysis. In the fourth chapter I present the findings. There, I look at and analyse the *results* and the process. In the final chapter I *discuss and conclude*. In this chapter the intention is to sum up the whole study based on the theories, the materials and methods used and the implication of results found. Additionally, I discuss how the study of aspects of culture in ESL textbooks may be expanded. Finally, I have some thoughts and remarks where I allow myself to imply and reflect on how I see that the significance of culture in language teaching may be ensured.

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[11] The main texts in the textbook series *New Flight* are divided into chapters indicated by the capital letters: A, B, C and in most chapters; D.

[12] In June 2000, *The Norwegian School Textbook Examination and Approval committee* (my translation) was abolished (Johnsen 1999: 129). The main objective in removing the committee was according to minister Lilletun (in the Bondevik I Government at that time) to let the parents and pupils in cooperative committees have a genuine say in the matter concerning the choice of school textbooks. The committee's main objectives had been to secure accuracy and to avoid prejudice, sexual and racial discrimination in texts and materials (Selander& Skjelbred 2004: 66). After June 2000, school textbooks have been approved and secured only by the publisher and the users (the schools and school owners). Thus, it is up to the publishers to decide which books to publish and the schools to decide which books to purchase.

2. Theoretical background

In this chapter I will look at language in context and at the aspects of culture found in L2 education in general, and in the textbooks specifically. Further, I will go into the different ways of addressing culture where education is concerned and look at the theories behind these directions.

2.1 Language in context

Human beings are dependent on each other in many life situations. The interaction between different people of the world is necessary for the development of our societies. In spite of all the conflicts and wars between individuals, peoples and cultures we are still obliged to try to get along with each other. The aim of living peacefully alongside each other must be the overall objective in order to keep the wheels of the world society turning. To be able to function side by side despite different backgrounds, cultures, religions and languages we need to aim to understand and ideally respect each other. In order to be able to achieve this understanding and respect we need to seek knowledge; knowledge about the background and culture of others. "All human communication depends on a shared knowledge of the world". These thoughts lay the foundation of The Council of Europe's *Common European Framework* (2001: 11). To develop a common foundation we need to identify the sides of language in context and we need to communicate our thoughts, beliefs and needs. Thus, the shared knowledge of each other might even help reduce the groundwork of unease and conflict between individuals, peoples and cultures.

There is a wide range of discourses to focus upon when language and language teaching is in question. I have chosen to address some of these discourses by looking at the context in which language teaching has its emphasis. There are two main fields within the *context of language* when L2 teaching is concerned; "the linguistic context and the cultural, social, situational and functional context" (Simensen 1998: 64), both of these fields are incidentally components of language in context. In this thesis I will be referring to the linguistic context and the cultural context. Within the cultural context I include the situational and functional context. In the Norwegian L2 tradition all but the linguistic context is a part of the cultural context (Risager 1992: 255). The linguistic context is the "part of the language that immediately precedes and follows a word or passage and clarifies its meaning" (Lund 2007: 23).

The meaning of language has traditionally been linked to the words and sentences. The long tradition of dealing with the linguistic aspects of a foreign language has been dominant in foreign language education up to the 20th century. In the 20th century scholars, under the influence of the field of anthropology, introduced the term "context of culture" (ibid: 24). This emerged mainly because of the realisation that language in terms of linguistics could not be separated from its meaning and situational context. This realisation also laid the initial idea of the *Common European Framework* that "language only makes sense when placed within some context or situation" (ibid.).

Thus, the linguistic and the cultural context are closely linked, interrelated and woven into each other. The reason for this is because the foundation for good communication and understanding between people is to minimise the gap that keeps people apart. To minimise the gap also means to increase a common foundation of understanding by avoiding misunderstandings and even situations which may lead to conflict, which again may be possible through communication. Even in the Bible's Old Testament in the Book of Genesis (11: 1-9) there is a story which suggests that the solution to cooperation is to understand each other. The biblical story is about the town of Babel where all people of the world came, they all spoke the same language and they even managed to build a great tower almost up to heaven, they did this together without any conflict. In fact they built is so well that God decided to put an end to all this agreement. By giving the builders different languages God terminated the agreement and the peace, as their common ground of understanding no longer existed. This concept is known as Babel's Confusion and is used in situations where misunderstanding occurs because of the lack of vocabulary or understanding for each other's languages (Oxford Dictionaries 2010)[13].

The Bible is perhaps not considered a reliable source of language theories; however, it might illustrate that people even two or three thousand years ago had an idea that language is the key to communication. Thus, in order to get along in the world we need to understand each other's languages because language is the tool for communication. However, in order to communicate, understand and have insight of others, it is necessary to have awareness of what

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[13] "Tower of Babel". Oxford Dictionaries. April 2010. Oxford University Press.
http://oxforddictionaries.com/view/entry/m_en_gb0874190 (Retrieved March 3rd 2011).

we want, what we need and about our heritage and cultural background. Bakhtin[14], the twentieth century's probably most leading theorist where literature and culture is concerned, claimed that "a single voice may give the impression of unity and closure" (Brottman 2005:1); however, the numerous meanings of all voices are "constantly (and to some extent unconsciously) producing a plenitude of meanings, which themselves stem from social interaction" (ibid.). Thus, to understand the bigger picture communication, in terms of social interaction, is a necessity.

2.1.1 "What's for Tea?"

The linguistic side of language in context is indisputably important for communication and foreign language education, and must be a necessary part of the L2 teaching. To explain closer, I will give an example where the mispronunciation of the sounds of the letters /v/ and /w/[15] in English could illustrate this: A few years ago I overheard a proud, well built Norwegian male in a college canteen introducing himself as a "Norwegian Why-king" /waɪkɪŋ/ (instead of Viking /vaɪkɪŋ/). This caused a lot of laughter; whereupon, the person in question laughed along repeating himself over and over again while flexing his biceps, without understanding that the laughter was aimed at his linguistic error and not at the fact that he was a strong Viking. This example showed misunderstanding as a result of phonology. Another example of language misunderstanding is the true story of a young single Norwegian student in Norway who told his friends that he was going to "hang outside the nursery school to look for a date". His fellow students looked at him in disgust, while he was ignorant to the fact that he had made an error based on language misunderstanding due to a lack of vocabulary. He was merely looking for a date with a student nurse (of his own age). These examples only show small and insignificant misunderstandings, and the harm that came from these was a bit of laughter at someone else.

An English language consultant at NTNU (University in Trondheim Norway); Stewart Clark, has written the book *Broken English spoken perfectly* (Clark 2006), published in six countries. This book contains an extensive collection of situational, cultural and linguistic mistakes

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[14] Mikhail Mikhailovitsj Bakhtin (1895-1975).
Russian philosopher andtheorist of languages and literature (Børtnes 2011).
[15] To be noted is that Norwegians tend to pronounce both sounds in the same manner as /w/.

which may lead to funny situations. I would like to give a few examples from the book to show some of these circumstances where a lack of vocabulary leads to awkward situations: Three Norwegians got into a cab after a pub-crawl in London. Two of them in the back, while the last one tried to climb into the driver's seat. When he realised his mistakes he uttered: "*Sorry, in my country the rat is on the other side*[16]". The author does not say anything about the cabdriver's reaction; however, being called a rat would be considered an insult. Another example in the same genre is perhaps worse, because it may even be understood as racist. This too concerns a Norwegian in cab in London, where upon this cabdriver was of African or Afro-Caribbean origin. The passenger at the end of the journey realised that he was short of cash, he asked the cabdriver: "*Do you take VISA?*(credit card) *I am black, you see*[17]". When the passenger realised that he might be misunderstood, he tried to make things right: "*You see, in Norway we call all poor people black*" (Clark 2006: 23). The story does not say anything about this cabdriver's reaction either; hopefully the passenger came away unharmed, although it would not have been a surprise if he had not.

Other examples of less funny and potentially more severe situations, which may lead to conflict due to lack of cultural situational knowledge, are several. Thus, since culture is so closely related to our identities and who we think we are, and the ways we make meaning, such as what is important to us and how (LeBaron 2003; Beric 2007:15), culture is always present in a conflict. Accordingly, if culture is a factor in conflicts directly or indirectly, severe conflicts such as "the Israeli-Palestinian or the India-Pakistan conflict over Kashmir are not just conflicts about territorial, boundary and sovereignty issues". In that case these conflicts are also culturally linked in terms of the conception of different identities, ways of living and of making meaning (ibid.). As the examples show, the lack of cultural and historical awareness may lead to tremendous consequences as in the cases of the Middle- and Far East conflicts. However, when L2 language education is in question, the lack of cultural awareness will probably not lead to life changing consequences, but merely awkward situations.

My focus or emphasis in this thesis is the cultural aspect of the language in context. You need to know about, or at least have an awareness of, the target culture and language very well in

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[16] Ratt = steering wheel in Norwegian.
[17] Black (written *blakk*) means in Norwegian to be without money, have no cash or to be 'flat broke'.

order to understand all the modes of expression in the L2. For instance, in Norway we learn about the English special relationship, almost addiction to the cup of *tea*. However, not until experiencing it first hand, will you realise that the expression "what's for tea?" does not refer to a biscuit or similar as a supplement to the cup of tea, but is really an expression that means *what is for dinner?* However, if the Queen of England were ever to invite you for tea, you should *not* expect dinner, but tea in its drink sense. Moreover, the concept of *tea* may vary regarding to whom you are talking to or to the social setting you are in. In the next section I will look closer into the cultural aspects of the second language (L2) education.

2.2   The cultural aspects of L2 education

Culture in the educational context is, as culture in any other context, the way we view ourselves and others and all the in between. According to Kramsch culture in education means "a social construct, the product of self and other perception [sic]" (1993: 205). We see others in the light of ourselves. When we learn something new, whether it is any kind of new information or a new language we refer to, in our minds, what is already known. This cognitive mapping should be one of the textbooks' main objectives in order to contribute to a structured insight into the culture and society of the target language (Risager 1989: 36). In the case of acquiring L2, we refer to L1[18]. We compare or translate the words or situations into how a word or a situation would be understood in our native language or culture. Hence, in the case where the situation is not at all comparable, the understanding may lead to problematic circumstances. To illustrate this I will give an example:

Corporal punishment of school children in schools is still encouraged by some or at least preferred as a disciplinary reaction to misbehaviour in British schools, although prohibited since 1986 and 1998 in private schools[19] (Politics.co.uk 2005). In a 2008 poll of 6,162 UK teachers by the *Times Educational Supplement*, the results show that a fifth of teachers support caning as a method for punishment in extreme cases of misbehaviour (BBC 2008). This is an unthinkable method, or at least an unacceptable attitude to hold, in the contemporary Norwegian school. Thus, when such a method is heard of, Norwegians will

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[18] L1 – The first language or mother tongue.
[19] "Corporal punishment was abolished in all British schools a decade ago. But that ban, and other regulations, only apply to schools offering a full-time education", which leaves some private schools with a 'smacking loophole' (BBC 2008) http://news.bbc.co.uk/2/hi/uk_news/education/7353245.stm

most likely meet it with disgust rather than understanding. The reason being, it is too far from the Norwegian native's own belief of how to handle misbehaviour. The gap between the Norwegian and British school system will in that case be incompatible. In order to understand, not necessarily accept, this view it is essential to learn about the British school history and also the history and heritage of how the upbringing of children has been looked upon in Great Britain.

The main objective of language is to be an aid or tool in the communication between people or "becoming intelligent about language" Greiner (1938: 210). In order to communicate, people need to understand each other. In order to understand each other people need to understand the context of culture of each other's heritage. When we use our first language (L1) or mother tongue, we rarely reflect on the context of culture, because it is the knowledge of the unwritten conventions that are carved into us. Without thinking, we adjust to the various situations we meet in our everyday lives. "Culture is learnt both consciously and unconsciously, but once learnt it is automatic and subconscious" (Lund 2007: 26). In L1 we know what to say and what not to say, for instance to avoid insulting others. This is a relatively easy task because we know the "social values, norms of behaviour and cultural frames of reference" of our own language well (ibid: 25). In a foreign language, where we lack this knowledge or awareness; misunderstandings, funny situations and even conflict may occur.

Defining culture when education is concerned is not an easy task. In this thesis I like to link culture to "people's knowledge, beliefs, and attitudes". Also "ways of thinking, behaving and remembering" (ibid: 26.) are aspects to consider in such a context. When cultural knowledge or awareness is taught in the English L2 class all areas should be covered. In this sense both the "big C" culture and "small c" culture should be presented. The "big C" culture includes literature such as the classics and arts of the target culture while the "small c" culture includes all ranges of the everyday culture. The small c culture includes information on the civilisation, history, school system and even the "do's and don'ts [sic] of the target culture" (ibid: 32). English culture is; however, understood very differently by native English speakers because there is a wide range of cultures within the English language. Another example to illustrate a clash between L1 and L2 is the strong connection that some British people have to the public

house, "the Pub". In Norway the pub is often the territory of students or alcoholics. Another way of putting it is to say that the pub in Norway is definitely not a place for children. If you take your children regularly into a pub you are looked upon as an irresponsible adult since the pub in Norway is connected to a place of alcohol and maybe even sin which you should protect your children from. This is quite opposite to the pub's role in England; where it is often literally a place *for the public* of all ages, and where whole families, in the dining area, can happily consume their Sunday roast (Storry & Childs 2007:148)[20].

In light of these examples one can see that culture is not easy to teach or understand, because culture is what we are brought up with. A learner of an L2 language and culture may very well be able to read up on the classics, study the arts and even know the history and school system more closely and better than a native speaker. But when it comes to the unwritten conventions, rules and the norms in a society are hard to teach without direct exposure to the society and its culture. Another example to illustrate this is one of the entertainment activities in a pub (ibid: 92), namely the pub-quiz, which some English see as a leisure activity. In this competition the non-native may very well score higher than the native participant in the categories of the classics or history. However, in the categories concerning everyday-life such as lyrics of nursery rhymes or names of children's TV shows or hosts, this extended knowledge will be limited. It will be become difficult to have natural relationship to this part of the culture if it is not a part of the L1 knowledge.

The cultural awareness of L2 does not necessarily have to be of a native quality, however it should at least provide the learners with an "insight into the do's and don'ts [sic] of the target foreign culture" (Lund 2007: 32). This insight is necessary for the learners to adjust or as Kramsch adequately puts it: "socialisation into linguistically and socio-culturally appropriate behaviour lie at the core of educational enterprise" (Kramsch 1993: 246).

2.3   The cultural aspects in L2 textbooks

There are many ways of categorising the cultural aspects in textbooks. In my investigation of the culture aspects in textbook texts I became inspired by Professor of Sociolinguistics, Karen

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[20] It should be mentioned that the pub is more popular among the white public than that of afro-Caribbean and Asian origin (Storry & Childs 2007: 150).

Risager (University of Roskilde, Denmark). In her investigation of foreign language (L2) textbooks, within the development of the cultural content in L2 textbooks, Risager mentions four levels or categories (1989: 24, my translation):

1. Micro level (the personal level): Social and cultural relations.
2. Macro level (the society level): Social, political and historical conditions.
3. An international and intercultural relations level: Comparisons of own culture and that of the target language's culture, stereotypes, cooperation and conflicts between people and nations.
4. Authors' view and layout level: The authors' autonomy of content and layout.

The two first levels, the *micro* and the *macro level* represent an approach to the traditional concept of culture language teaching. These include both the big C and the small c culture. These two levels may also be put into the category of "the cognitive or the knowledge-of-culture" (Risager 1992: 258, my translation) aspect of the teaching of culture. This is mainly because; although the two levels touch upon cultural issues which address problematic topics, the textbook texts only allow an outside-in perspective. Although problems were handled in textbooks texts, there was an underrepresentation of the subjective aspect of the culture in the textbooks texts from the last part of the last century (Risager 1989:30). In cases of the "place of struggle" only more or less harmless conflicts were addressed (Kramsch 1993: 24; Risager 1989: 28). These textbook texts offered a general knowledge about the culture rather than comparing and discussing the issues as is more evident in Risager's third level the *international and intercultural relations level*, where the intercultural aspect is addressed. Here, the element of comparison between the native and the target culture is encouraged. This level offers an understanding and an aim to expand the awareness of both own and target culture (Sercu 2002: 63). Otherness, in the means of creating a relationship and aiming to have an awareness of the "other" is an objective in this level. This aim is essential to have an insight into the target culture "no matter whether this 'Other' is different from a national, ethnic, social, regional, professional or institutional point of view" (ibid: 62; Lund 2007: 35) and even in some cases the opposite to the learners' view in the same situations.

Risager's fourth level; the *authors' view and layout level* is a side of the textbook discourse on which Risager has apparently strong opinions. This level might be even more profound after the abolishment of the *Norwegian School Textbook Examination and Approval committee* in 2000 (Johnsen 1999: 129, my translation). This level is where the authors have space to encourage which direction the L2 teaching should have. The authors also have a golden chance to problematise the possibility of a collapse of the communication when language knowledge or awareness is lacking (Risager 1989: 31). The authors' traditional anonymity, should according to Risager be challenged and open for discussion, namely because the authors may contribute to a motivation of teaching the socio-cultural content (ibid: 37) beyond the teacher's own motivation.

In the fourth level the importance of the authors' voice is stressed, mainly because language teaching must not present texts for the language purpose only (ibid: 36). The books need to be, according to Risager more interdisciplinary, which means that the text should include for instance traces of anthropology, history, plays, arts and illustrations. Thus, a professional author will contribute to a creative way of including authenticity to the everyday communication (Kramsch 1993: 177; ibid.). This type of authenticity might touch upon more problematic issues outside those concerning pocket money. Such as not presenting cultures only fragmentarily, but problematising stereotypes and even entering sensitive issues like religious and ethical questions (Risager 1989: 28; Lund 2007: 281).

In the next sections I will address three directions of cultural aspects in education relevant for this current study. I will go into the *traditional understanding of teaching culture* in the ESL classes. I will also investigate the understanding of the *intercultural communicative competence of culture teaching*. This understanding too has a traditional side. However, the intercultural aspect goes deeper into the "affective or emphatic" (Risager 1992: 258, my translation) element of culture awareness because here insight and identification are required. Finally, I will present the third idea which is a continuance of the intercultural communicative competence theory; namely the *"place of struggle"*.

2.4   Traditional culture teaching

The teaching of culture in the ESL classroom in Norway has gradually developed from teaching culture traditionally through literary texts, into a more background based focus. Here, in this development, the discursive material about American and British life was emphasised "at the expense of literary texts" (Brøgger 1992: 15). First in the form of a brief presentation of the political institutions of the target culture, to a variety of aspects of the American and British societies, such as "their regions, institutions, politics, social structure, racial and ethnic relations, religions, mass media and educational systems" (ibid.). Thus, the cultural content of the textbooks has developed from the 1950-1960s, where realistic fiction characterised the content of the textbooks; to the books of 1970-1980s. In those decades the textbooks were characterised by a mix of short realistic fictions, mini dialogues and various types of non-fiction (Risager 1989: 24). This tendency of genre mix in textbooks is not only visible in Norway, but in the Scandinavian countries as in the rest of Western Europe.

In Norway, traditionally everything except the linguistic context is included in the cultural context when L2 teaching is concerned: This includes a range from literature, history, geography, institution, politics, everyday life norms, religion to costumes and practices. Even situations in a society such as finance, environment, urbanisation and unemployment are elements in the understanding of culture in Norway in L2 education (Risager 1992: 255). Although, all these issues are included in the cultural context of L2 teaching, there has been a development in the tradition of the teaching. This alteration means that there has been a movement from the efferent to the aesthetic (Rosenblatt 1994: 25) understanding of working with the content within the cultural context.

The traditional way of teaching a foreign language and the culture of a target language is where the text and content of the material portrays the culture, from outside and in and "favours facts over meaning" (Kramsch 1993: 24). This means that the content does not really go deeply into the culture in a way where the culture is reflected and analysed from different points of view, but is looked upon more superficially. There is however, evidence in the later Norwegian curricula (L97 and LK06) that the teaching of language and culture have developed towards being more interactive and reflective (Utdannings- og forskningdepartementet 2003/2004: 32).

2.5   Intercultural Communicative Competence

Bakhtin was critical to those theories that claimed that languages are dead because languages are always in development, as are cultures; hence, the importance of knowledge of the target language's history, political and economical situation (Brottman 2005: 1). An example is the English language which is, according to the British Council spoken lingua franca[21] by one fourth of the world's population[22]. This also means that the 375 million people with English as their L1 are a minority (Clark 2006: 7) to those with English as L2. However, it is interesting that although the English language is the native language of many different countries and cultures worldwide, the emphasis in the English language education in Norway is of the culture and linguistics of the USA and Great Britain. This is because Norway, along with the rest of the Scandinavian countries, is mainly influenced by the western culture, especially that of the USA and Great Britain. This western orientation, towards Great Britain and the USA, is in fact stronger in Norway than in for instance Denmark. An explanation of this is perhaps because of the large group of people who emigrated from Norway to the USA in the late 1800s and early 1900s (Risager 1992: 266). Risager (1989: 8) argues that traditionally English is taught as lingua franca[23], on basis of the British and Anglo American culture in the L2 education rather than the culture of for instance South Africa, India, Philippines and Nigeria. In other words, traditionally the vocabulary, pronunciation, history and everyday life most frequently taught in ESL classrooms is based on the British and North American heritage and not from other countries or cultures where English is the dominate language.

The development of the intercultural dimension in language teaching seem to be growing, due to the fact that human relations between people have become increasingly important in the course of communication and their interaction. "The concept of culture has changed over time from emphasis on literature, the arts and philosophy to culture as a shared way of life" (Byram, Gribkov & Starkey 2002: 5). Intercultural awareness is perhaps an indispensable quality when it comes to overcoming racial barriers and stereotyping. Namely, the

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[21] Lingua franca - "A language that is adopted as a common language between speakers whose native languages are different". http://oxforddictionaries.com/view/entry/m_en_gb0472890#m_en_gb0472890

[22] http://www.britishcouncil.org/learning-faq-the-english-language.htm - How many speak English with a certain competence among the world's population.

[23] Lingua Franca refers to a language that is widely used by speakers of different languages to communicate with one another.

intercultural dimension is closely linked to "the negotiation of meaning that takes place between different cultures" (Lund 2007: 32). Intercultural competence means to be open for and susceptible to *the other* "no matter whether this *other* is different from a national, ethnic, social, regional, professional or institutional point of view" (Lund 2001; Sercu 2002: 62) to oneself.

Michael Byram, Professor Emeritus of Education at Durham University, England, and a key theoretician in the making of the *Common European Framework* (CEF) states in the introduction of the article; *Developing the Intercultural dimension in language teaching – a practical introduction for teachers* that "learners need not just knowledge and skill in the grammar of a language but also the ability to use the language in socially and culturally appropriate ways" (Byram et al.2002:4). This view has developed and emerged within the theoretical language teaching profession. Byram et al., do not see this development as something new such as a new teaching method, which requires a lot of new theory to be acquired by the teachers, but rather that this is "a natural extension of what most teachers recognise as important" (ibid.). This view is also embedded and stressed in the Council of Europe's *Common European Framework*:

> In an intercultural approach, it is a central objective of language
> education to promote the favourable development of the learner's whole
> personality and sense of identity in response to the enriching experience
> of otherness in language and culture (Council of Europe 2001:1).

Because the importance of intercultural awareness has been emphasised in the Council of Europe's publication, the view has evolved into the various national syllabi and curricula in Europe. The teaching of culture in the L2 classroom has a long tradition; however, the taught culture with the intention of developing attitudes, feelings for, respect and tolerance towards and empathy for others, does not have a long tradition. In Norway this new element of culture teaching was only introduced the L97 (Lund 2007: 32).
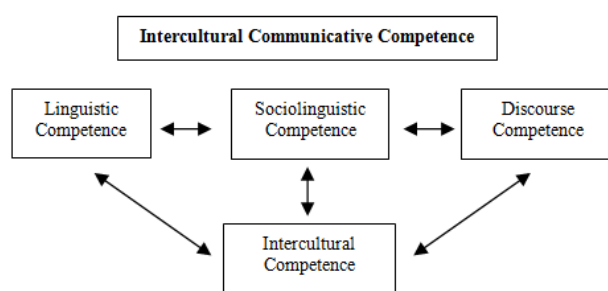
Dimensions of intercultural communicative competence. Adapted from Byram (Sercu 2002:64).

Figure 1. Intercultural communicative competence

Figure 1 is a simplified version of Sercu's interpretation of Byram's model of "Intercultural Communicative Competence" (Sercu 2002: 64). Here, the understanding of the intercultural communicative competence is explained as belonging to all the dimensions within language in context. Both the linguistic context and the cultural (sociolinguistic and discourse competence) context make the basis for the intercultural communicative competence. An argument for this is that the intercultural dimension covers both the direct and the indirect aspects of cultural understanding. The reason for this is that the intercultural communicative competence includes all the elements of language in context (ibid: 63). This competence covers everything from the smallest elements of the language; such as words and their meanings to the individual and collective conception of societies. Thus, the intercultural communicative competence includes linguistics, grammar and vocabulary in addition to all situations of a culture or society (Byram et al. 2002: 5).

The idea behind, and the objectives of, intercultural communicative competence is for the language learners to become "intercultural speakers". According to Byram et al. this means that the learners' aim is not only to learn the target language in order to receive and to pass on information, but it also seeks for the learners to "develop a human relationship with people of other languages and cultures" by enhancing the understanding of oneself and others (Byram et al. 2002: 4).

To elaborate; the intercultural communication is communication which involves interaction and conversations between people of different cultural backgrounds. This communication is based on respect, a "respect for individuals and equality of human rights as the democratic

basis for social interaction" (Byram et al. 2002: 5). In the next section I will go into some of the areas of intercultural communicative competence which touch upon more problematic fields when individual social identities are concerned.

2.6 "The Place of Struggle"

There has been a development in the concept of how to address stressful issues in L2 teaching. The traditional culture teaching within L2 almost totally missed the personal aspect concerning problematic issues. "Religious and ethical questions were almost nonexistent" (Risager 1989:28, my translation). If there were problematic concerns to be addressed, those concerns were in connection to texts with topics such as problems concerning pocket money or pupil participation (ibid.). Not until the end of the twentieth century were these issues represented in L2 textbook texts (Kramsch 1993: 24). To ensure the understanding between people of different social identities, the suggested method is to go deeper into the idea behind the intercultural communicative competence. Thus, if the ability to interact with others and treat "people as complex human beings with multiple identities and their own individuality" (Byram et al. 2002: 5) is being consciously dealt with, this intercultural communicative competence may be obtained. If one at the same time is able to compare own culture to the target culture and respect the differences, a cultural awareness at a profound level may occur.

It is not an easy task to touch upon the stereotypes, the prejudice and the disturbing in own- and the target culture. Eva Burwitz-Melzer suggests that "literature may very well be the best way of promoting cultural awareness" (Burwitz-Melzer 2001: 29). By addressing for instance the stereotypes and prejudice in a fictional text a certain understanding may occur (ibid). Thus, if the follow-up questions and work is done adequately, literature definitely may be a right way to go about it. Also the use of real-life texts, such as newspaper articles, by constructing a contexts or situations in which the L2 learners may take a stand and touch upon apparently incompatible basic attitudes. If one dares touch upon these profound difficulties, it may lead to turning cultural barriers into cultural bridges (Kramsch 1993: 223).

Traditionally there have been attempts to address the problems of, for instance, young people in the target cultures in L2 textbook texts. However, these attempts have only, according to Risager, managed to look at more or less harmless problems such as pocket money and

parents' rules (Risager 1989: 32). The thoughts behind the idea that bridge building is not necessarily a requirement for acquiring cultural awareness has emerged since the 1990s (Kramsch 1993: 24). This idea is merely a continuation of the thoughts behind the intercultural communicative competence; however, this thought goes beyond. The issues addressed within this "place of struggle" moves further. This continuation does not necessarily aim to mend and build understanding or to create reconciliation or resolutions. This idea touches upon the disturbing and incompatible beyond the harmless inconsequential problems of teenagers. In order to do so, the topics of stereotypes, severe human conflicts and misunderstandings must be addressed (Byram et al. 2002: 15).

Kramsch (1993: 26) sees this "place of struggle" as a place where the conflicts and paradoxes between the target culture and the learner's own dominate. If these problems dominate, it might hinder the promotion of cultural awareness and thus a total agreement and understanding is perhaps a utopia. However, by daring to address the most incompatible in own and the target culture, an understanding may at least have a chance to deal with the differences, and through this have a chance to diminish any misunderstanding. This suggests a post-modern understanding of the "chaotic conceptual basis for the study of culture in which communication plays the central role" (Casrnir 1999: 92). Discussing and addressing the disturbing and difficult issues by bringing them into the light forces us to become less indifferent.

In this thesis I have used the theories of the three aforementioned ways to address cultural aspects in L2 to suggest categories when examining the material. I will in the next section present the three directions of aspects of culture in L2 teaching relevant for this current study.

2.7   The three directions of aspects of culture in L2 teaching

The traditional culture teaching is in this thesis called the ***first direction*** (1st direction), as one of three directions used as categories to identify which aspects of culture are found within the chosen material.

The traditional culture teaching is in this sense understood as the traditional way of teaching a foreign language and its culture. This is taught in a way where the aim is to merely pass on

information about the target culture. This direction has the elements of and is equivalent to Risager's *Micro* and *macro level of cultural teaching* (1989: 24) because these two levels aim to present the range of the culture of the target language. However, to compare the elements to one's own culture is not encouraged. Hence, it is information mediated one way; outside in – from the teacher to the student. The recipient is not required to make an effort to understand this information because the information is only described efferently; namely *after* the reading process (Rosenblatt 1994: 25; Burwitz-Melzer 2001: 29). To explain and elaborate what is meant by *traditional culture teaching* (1st direction) in this study other theorists' interpretations of the same phenomenon might shed some light over this direction.

Claire Kramsch, in the book *Context and Culture in Language Teaching* (1993: 23), addresses this direction by focusing on this cultural information in three main ways; "the statistical", "the highbrow" and the "lowbrow information": The statistical information is information where institutional structures and "facts of civilization are described" (ibid: 24). Such facts are the geographical, the regional together with the statistical data of a country or nation. The highbrow information; here defined as the classics of literature and arts, such as Shakespeare, but also more contemporary authors like Douglas Adams. The lowbrow is defined as information which refers the content that lies on the individual level. This information is linked to topics such as foods, food traditions and recipes. Diary texts, fairytales and folklore of everyday life are also included in the lowbrow information (ibid.). This "background" information, as Brøgger (1992: 15) calls this, is present in Norwegian L2 textbooks and they include the three terms; explained by Kramsch. However, Brøgger has a slightly different classification by introducing the ESL student to different ranges of American and British culture that include elements such as "their regions, institutions, politics, social structure, racial and ethnic relation, religion, mass media and educational system" (ibid.). Another classification of this direction is Bakhtin's "literature and non-literature" (Brottman 2005: 4). This classification includes everything from high culture, such as arts, to the low culture, the popular culture and subculture (ibid.).

This view on traditional culture teaching does, according to Kramsch "favour facts over meanings; feelings and interpretations" (Kramsch 1993: 24). This means that when such information is taught as it is done in the traditional way of teaching culture; by portraying a

picture of the target culture outside and in, it goes mainly in one direction; from the sender to the recipient. Thus, the first direction may said to be teacher-centred, which means that the information goes mainly one way; from the teacher to the student as opposed to the other way around which the ***second direction*** does to a greater extent.

The second direction in this thesis, called *the intercultural communicative competence* (2nd direction), has its emphasis on both fact and meaning simultaneously. This second direction is the equivalent of, or at least resembles closely Risager's "International and intercultural relations level of teaching of culture" (1989: 24). This direction has a more aesthetic way of viewing reading and understanding culture. Aesthetic in this sense is understood by the reader's involvement in the text *during* the reading process, rather than *after*. When the encouraged text work happens *after* reading, it is what Louise M. Rosenblatt, in *The reader, the text, the poem: the transactional theory of literary work,* refers to as a type of post understanding; a non-aesthetic or efferent reading process. In short; aesthetic reading is not what a reader apprehends of a text after reading it, but the "relationship with a particular text during the reading event" (Rosenblatt 1994: 25). Burwitz-Melzer (2001: 29) suggests that intercultural knowledge is best acquired by working with literature aesthetically. This is a view that has traces back to Bakhtin. An illustration of this is a quote from Bakhtin, cited in Brottman (2005: 4):

> Texts continue to grow and develop even after the moment of their creation, and they are capable of being creatively transformed in different eras, far distant from the day and hour of their original birth (Brottman 2005: 4).

If texts are worked with adequately, they will have the opportunity to bring forth an unlimited understanding. Then a text may offer a broader insight into the target culture (Burwitz-Melzer 2001: 29).

The second direction may also be characterised as an interpretive scaffold that has its offspring from "cross- cultural psychology and cultural anthropology" (Kramsch 1993: 24) with the main purpose of making sense of the foreign reality in a non-passive way. The recipients or learners must be active in the integration process of acquiring cultural knowledge. They must seek to have an awareness of the diversity that they encounter within

the foreign culture. Further, it will be necessary for the learners to compare this acquired knowledge to their own society and lives, and their own culture in general (ibid.) in order to become interculturally aware.

To sum up; the second direction emphasises the awareness of the multiple facets of the various groups' identity within a target language; it also stresses an awareness of the learner's own social and cultural identity. This again opens for interpretation and comparison between the learner's own culture and that of the target languages. However, this direction does not intentionally address incompatible conflicts and the paradoxes that ensue from people's differences, which the *third direction of teaching culture* to a greater extent does. As the two previous mentioned directions; the third direction also sees culture as fact *and* meaning, however, it goes further in its analysis into a *"place of struggle"* (3rd direction) between the learners' opinions and those of the native speakers in a target culture (ibid.). The 3rd direction is so to speak an expansion of the 2nd direction.

Several theorists have touched upon this third direction. Some examples are "the third culture" (Casrnir 1999: 92) or "third space" (Lund 2001; 2007: 33) or Kramsch' third direction, namely the "place of struggle" (1993: 24). These may be understood as a place, space or state where the two cultures; the native and the target, collide and established perceptions of reality are challenged and put to the test:

> From the clash between the familiar meanings of the native culture and the unexpected meanings of the target culture, meanings that were taken for granted are suddenly questioned, challenged and problematized (Kramsch 1993: 238).

Thus, the 3rd direction is also a part of the intercultural communicative competence; however, it is a continuation of the 2nd direction in the sense that it goes further. Not only does the 3rd direction compare and interpret a situation or culture in a text between that of the learner's own and that of the target language. This direction aims to appeal to the emotional aspects of the receiver and to investigate the paradoxes and the insight of the "double-voiced discourse, by contrast with the single-voiced discourse of traditional education" (Bakhtin, cited in Kramsch 1993:27). Like the 2nd direction, this double-voiced discourse aims to not only imitate the teacher and passively receive from the textbook, but rather comprehend the meaning of the target language's culture through dialogue with others (Brottman 2005:1).

This type of dialogue differs from traditional classroom dialogue, which according to Bakhtin (ibid.) has been conducted with one voice in all situations, this single-voiced discourse' sole orientation is to learn the language and not pay attention to the target culture's point of view (Sheldon 1992:100). In this type of orientation; teachers and learners are not only interested in talking and listening to others, but to genuinely explore the intention, views and reactions of other participants in the foreign language classroom (Kramsch 1993: 28) This may be achieved when the topics awaken a particular interest or is in some way disturbing beyond the more infantile problems of teenagers. Two extreme examples of such topics could be school massacres or suicide bombings. These two are both incomprehensible events for someone who does not know the reasons or the history leading up to the tragedy. By acquiring an awareness of the reasons and history it is not only easier to empathise with the individual tragedy in these events, but also comprehend to a greater extent the particular society's history leading up to such disasters. These kinds of disturbing events challenge our prejudices and views of others and their culture. The objective of discussing such matters is not to create acceptance, but to challenge our views and force us to look into our own prejudice and presumptions (ibid: 238). By addressing these types of issue we are challenged to at least try to understand the background leading up to the tragedies.

In the Competence Aims of LK06 for English after year 10 this "place of struggle" may be detected in the formulation of the aims which encourages the students to distinguish the differences of the cultures and independently and take a critically stand to a source, a text and its content. The idea behind these Competence Aims might be traced back to the Council of Europe's publication: *The Common European Framework*. In the next section I will look at that publication and point out some of the thoughts and theories behind its existence.

2.8 The Common European Framework

In the Council of Europe's publication, the full name for which is: *Common European Framework of Reference for Languages: Learning, Teaching, assessment* (CEFR)*,* a common basis for language teaching in Europe is provided. "The elaboration of language syllabuses [sic], curriculum guidelines, examinations, textbooks etc. across Europe" (Council of Europe 2001:1) will through this publication have a common foundation when language teaching is concerned. The content is influenced by the theoretical language trends in the society (ibid:

142). This common foundation is the political management tool for politicians in the creation of a country's national curriculum and syllabus concerning language teaching (ibid: 6; Kunnskapsdepartementet 2008: 48) which is also evident in the current Norwegian national curriculum (LK06). Moreover, one of CEF's other objectives is to encourage awareness of how the individual schools in the European countries combine teaching with the languages and cultures within their local communities (ibid.).

The commonly accepted goal for foreign-language teaching in Europe is to develop "Communicative language competence", which consists of various components: "The Linguistic, Sociolinguistic and the Pragmatic Competence" (Council of Europe 2001:13). In addition to teaching communicative language competence, foreign-language teachers seek to encourage their "learners to have an interest in, knowledge about and an opening towards foreign cultures, peoples and countries" (Sercu 2002: 62). According to Byram et al. (2001: 1) "it is not very difficult to persuade language teachers that it is important to teach language-and-culture as an integrated whole". The reason for this is perhaps obvious, because language is closely linked to culture by all means. To understand languages and people of other cultures it is necessary to have an insight into the target culture.

The three main objectives of the cultural question in the L2 classroom are: 1) Information about the country where the language is spoken. 2) Language skills; knowing how to communicate appropriately. 3) The attitudes towards the target country and culture (Risager 1992: 258; Lund 2007: 3). The first point represents the traditional culture teaching within languages, "the passing on of information regarding various dimensions of the target culture, such as geography, education, food and drink, tourist highlights, politics, the economy etc." (Sercu 2002: 62). The second and third points above move the emphasis further from the one-sided cultural aspect into to intercultural aspect of language teaching. The idea behind this is to awake an awareness of the cultural differences between the learners and the target culture. If this awareness is enhanced, the chance for native competence in the target language will be increased (ibid.). Although, aiming to acquire native knowledge about the target language is not necessarily the ultimate goal, the ideal of "imitating the native speaker has not changed. Consequently, the native speakers are considered to be experts and the models" (Byram et al. 2002: 5).

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This idea is also evident in the *Global scale* in the *Common European Framework of Reference for Languages*. In the next section I will explain some of the elements in this scale.

2.8.1   The global scale of the Common Reference Levels

Common European Framework of Reference for Languages' Common Reference Levels: *the global scale* is divided into three main categories which again are divided into six levels. The main categories are: A – the Basic User, B – the Independent User and C – the Proficient User. The idea behind this common reference scale is to "provide teachers and curriculum planners with orientation points" (Council of Europe 2001: 24) in order to have the same understanding of the expected levels to be achieved during an educational pathway.
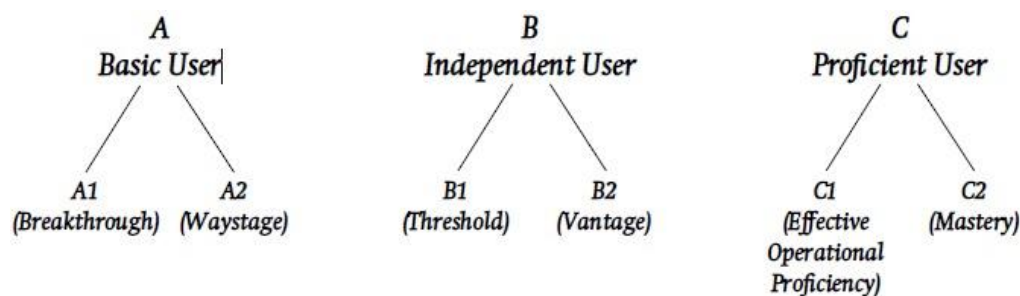
Figure 2. Overview of CEF's *Common Reference Levels*

Figure 2 (retrieved from Council of Europe 2001: 23) shows the range between the six levels is wide and stretches from knowing only basic words without too much cultural understanding, to a complete and native understanding of all the elements within the language context which includes both the linguistic and cultural context (ibid: 24). The scale does not suggest a required level for L2 learners. However, the ideal level is perhaps the equivalent to native knowledge as suggested by Byram et al. (2002: 5).

In the next chapter I will go into the materials and methods used in this study. The first part of the next chapter is dedicated to the materials which include the textbook texts and the follow-up questions linked to these texts (*New Flight 1-3*). Additionally, I have looked at the Competence Aims of LK06. I will give an overview of the materials before addressing the methods used in the categorisation process.

3. Materials and Methods

In this chapter I will first present the research material used in the investigation before addressing the research methods.

Schoolbook or textbook research has traditionally not been taken seriously among academic experts. One of the reasons for this may be P. Meyer's article from 1973 (Angvik 1982: 373); where he claimed that there is no such thing as a general accepted methodology concerning schoolbook research. Further, he stated that many schoolbook studies have been conducted without considering the methodology. Meyer's claims may still be the reason for this type of research having difficulty being accepted and taken seriously (Turmo 1998: 59).

In German scientific literature a range of methods have been suggested in the analysis of schoolbooks; those suggested are the hermeneutic-descriptive method and content analysis methods, the latter both analysed qualitatively and quantitatively (Angvik 1982: 373; Turmo 1998: 59; Johnsen 2001: 142). In this present study the methods used are the methods suggested in the German scientific literature; a qualitative content analysis and hermeneutic-descriptive analysis, as well as quantitative content analysis of using frequency analysis.

As mentioned in the previous chapters; the focus in this thesis has been on the English as L2 textbook series in use where I teach, namely the *New Flight series 1-3* (Bromseth & Wigdahl). The objective has been to identify what kind of content and types of texts, concerning the aspects of culture, there are to be found in that particular textbook series. Magne Angvik (1982: 370) in his article about schoolbook research in the *Norsk pedagogisk tidsskrift,* refers to this type of analysis as "a single analysis" (my translation). The point to this analysis is to go into depth of one single book or book series to closely portray the content without comparing it so similar books or series. This is also a *vertical* study since all of the three books investigated are books published within the same time period (ibid: 371), from 2006-2007 and they are written according to the same plan; LK06.

3.1 Research materials

The main research material in this thesis are the 94 main texts found in one series of textbooks in English L2 (*New Flight 1-3*). The methods used to classify the texts have been to use a

system of *three directions* of language teaching. These directions were used as *categories* for deciding how the cultural aspects are presented in the chosen texts. Additionally, I have used the same categories to place the 25 Competence Aims of LK06 by investigating the meaning behind them. By looking at the verbs used in the Competence Aims I could determine which category the Competence Aims should be placed.

In the next few sections I will look closer into the materials used in this study; first in general before addressing them specifically. However, before presenting the textbooks, textbook texts and the follow-up questions I would like present the way the categorisation of the Competence Aims of LK06 was conducted.

3.1.1   LK06 and the Competence Aims

The current Norwegian National Curriculum, LK06 is different from the previous plan L97 in many ways. L97 was a plan with particular goal of contents for what the student and the teachers were obliged to work with (Juuhl et al. 2010:7). LK06 on the other hand is a "plan of competences" (my translation) which has predetermined levels of achievement to be obtained by the various stages throughout the school career, from the primary to the lower and upper secondary stage of school (ibid.). By adding these significant changes in the plan, by requiring aims to be obtained rather than content to be understood, the textbooks had to be rewritten accordingly. This brought forth my interest to study these Competence Aims to map the correlation between the objectives of the aims and the textbook texts.

The Competence Aims in LK06 for English are divided into three focus areas: *Language Learning; Communication* and *Culture, Society and Literature*. According to the subject objective description of the subject of English; the "communicative skills and cultural insight can promote greater interaction, understanding and respect between people with different cultural backgrounds" (LK06)[24]. Hence, my intention was to look at a selection of the Competence Aims concerning cultural enhancement and understanding. Since this study has

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[24] Established as a Regulation by the Ministry of Education and Research on 24 June 2010. Applicable from: 1st August 2010.
http://www.utdanningsdirektoratet.no/Artikler/_Lareplaner/_english/Common-core-subjects-in-primary-and-secondary-education/

its focus on the cultural aspect of L2 teaching my initial idea was to omit those Competence Aims without cultural relevance.

However, in reconsidering the omitting of certain Competence Aims, I decided to include all 25 aims, to ensure the whole picture. It may be argued that not all aims are culturally relevant, however they all intermediate how to deal with all contexts and situations "language only makes sense when placed within some context or situation" (Lund 2007: 24). This is also what laid the initial idea of the *Common European Framework* that. Even the Competence Aims like the aim which encourages self-assessment may be relevant because it requires an ability to be self-critical, which again is an important factor in the understanding of others. Thus, since the definition of intercultural communicative competence, which I chose to consider in this study, both included the knowledge of "grammar and vocabulary in addition to all situations of a culture or society" (Byram et al. 2002: 5) none of Competence Aims became indispensable.

This study has in addition to the study of the textbook texts, emphasised what type of Competence Aims can be found within the *three directions* (1st direction: traditional culture teaching; 2nd direction: intercultural communicative competence and 3rd direction: the "place of struggle"). The methods used in the study of the Competence Aims consisted of two stages. Both stages had to be carried out before I was able to place them into the three directions. The first stage was carried out by identifying the content and analysing the intention of the aims. To double check the placement, the verbs of the aims as indicators were investigated. By identifying the verbs used in the Competence Aims I was able to place them into the three categories. To exemplify, verbs such as *describe, identify, master, read* and *explain* are indicators used in the Competence Aims of the 1st direction. Additionally, verbs like *interpret, compare* and *discuss* are used to indicate the Competence Aims within the 2nd direction. Finally, *to be independent and critical, to distinguish* and *assess* are indicators of the Competence within the 3rd direction. All the registrations were placed into a code scheme; an outline of notes of the codes[25] (Craig 1981: 260; Johannessen, Tufte & Kristoffersen 2006:181). This outline is a tool to portray the findings, and to organise the data. My initial

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[25] See Appendix I - a coding scheme. The notes of codes and category classifications (Craig 1981: 260; Johannessen et al. 2006:181)

intention with the placing of texts and Competence Aims in the code scheme was to try out the suggested classification tool for identification of texts and Competence Aims.

Figure 3 is an overview of how the placement of the Competence Aims in LK06 was carried out:
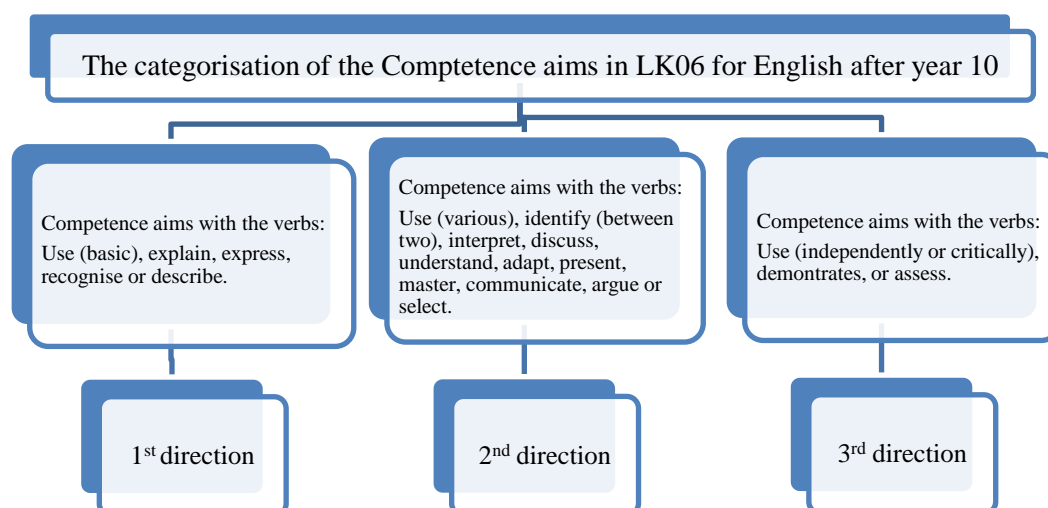
Figure 3. Overview of the categorisations of the Competence Aims

I will in the next section of this chapter address the textbooks; their main texts, and present how these were categorised.

3.1.2 The textbook series and textbook texts

The textbook series in focus in this study is the *New Flight* series *1-3* (Bromseth & Wigdahl 2006-2007). The books are made for L2 students of English at the Lower Secondary level (years 8-10) and written according to the Competence Aims to be obtained after year 10. There are two books in each level: the *textbooks* and the *workbooks*. In the *textbooks* there is a wide range of contents and information. This information varies from being statistical, lowbrow or highbrow information (Kramsch 1993: 23) to complex intercultural information. These texts are usually followed by follow-up questions and exercises. There are also *workbooks* in this series, these books offer among other; factors like specific exercises of grammar, vocabulary and pronunciation.

In addition to the original set of material, an adapted set is available. This set also consists of *textbooks* and *workbooks* called *New Flight Extra*. These books are built up in the same way as the original books with the same texts, pictures and illustrations. The only alterations in this set is that the texts are shorter, less advanced and with Norwegian translations on the same pages as the texts. The *New Flight Extra* books texts are adjusted for the *Basic User* of language (Council of Europe 2001:24). Thus, this set may be suitable for L3[26] learners or learners with learning difficulties.

Both the original and adjusted textbooks of this series are compound and contain several extra units which aim to be a support both for the teachers and students; namely CDs and Internet resources, for both *New Flight* and for *New Flight Extra*[27].There are also resource books for teachers with suggestions of additional exercises such as grids, puzzles and cross-words together with recommended vocabulary, grammar and content tests. Even several types of self-assessment sheets for the students are found in the teacher's resource book.

However, in order to limit the scope of the study the decision to focus solely on the content of the main texts in the original textbooks (*New Flight 1-3*) became a necessity. Those main texts add up to 94 texts all together. There is however, a lot of additional material in the books of the textbook series like short texts, cartoons, comic strips, jokes pictures and illustrations. However, I have omitted this material in my research because one of my intentions has been to try out the classification system of the three categories within culture promotion and culture teaching. The three categories are: 1st direction: *Traditional culture teaching,* 2nd direction: *Intercultural competence*, 3rd direction*:"Place of struggle".* Thus, this narrowing by leaving out all the other materials in connection to the textbook series became necessary.

The 94 main texts I decided to focus on in this study are distributed in the three books accordingly: 31 texts in *New Flight 1* (for year 8), 31 texts in *New Flight 2* (for year 9) and 32 texts in *New Flight 3* (for year 10). The books are divided into chapters with main focus areas also found in LK06. Within a chapter there are either three of four texts (A-B-C and D). There is a certain progression to be detected in the texts, both where length and proficiency are

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[26] L3 - The third language to be learnt; in this case English as a third language.
[27] http://newflight.cappelendamm.no/ and http://newflightextra.cappelendamm.no/
(Web-resource for the English subject series)

concerned. However, in the investigation of the texts they were not ranges according to the degree of complexity concerning length and vocabulary, but they were investigated based on the content and meaning.

The main texts from the three textbooks were carefully examined and placed into the same system of the *three directions* (1st direction: traditional culture teaching; 2nd direction: Intercultural communicative competence and 3rd direction: The "place of struggle").

Figure 4 is an overview of how the placement of the texts was carried out:
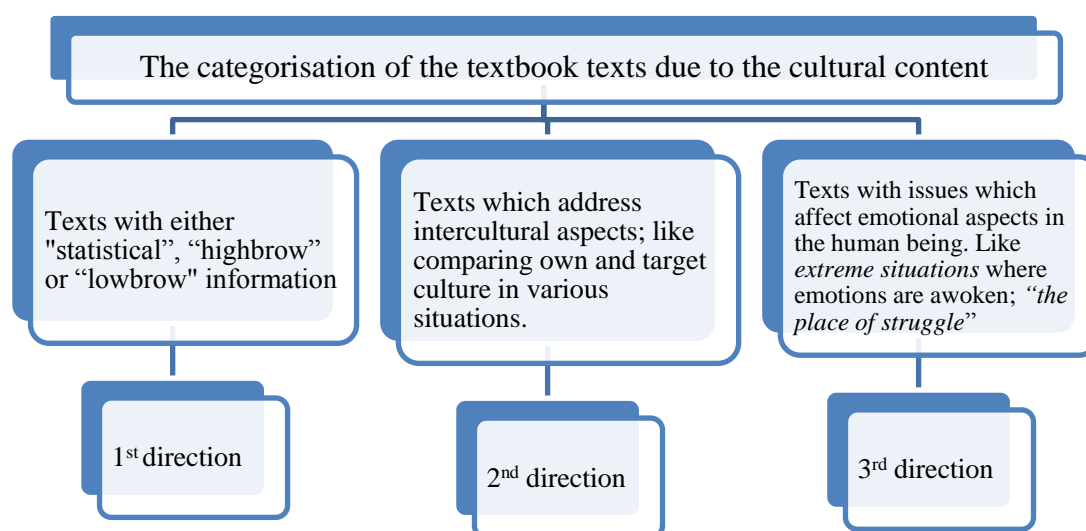
Figure 4. The categorisation of the cultural content of the textbook texts

This placement was done by using qualitative content analysis and hermeneutic-descriptive analysis which is linked to discourse analysis by interpreting the language of the texts (Ryghaug 2001: 4) as well as quantitative content analysis.

The quantitative content analysis was carried out by a frequency analysis when analysing the indications of the content of the texts and the verbs used in the follow-up questions.
In the next section I will take a closer look at how the follow-up questions have been a valid indicator in the determination of where, in which direction, to place the textbook texts.

3.1.3 Tasks and follow-up questions

In the *Common European Framework of Reference for Languages* a task is defined as "any purposeful action considered by an individual as necessary in order to achieve a given result in the context of a problem to be solved" (Council of Europe 2001:10). The task is somewhat like a gateway into the undetected, in for example a literary or an authentic text. By this statement I mean that any text has any opportunity to become or develop into anything if the tasks or follow-up questions put the text into the correct context. To explain this further the British linguist Guy Cook's definitions of the different types of tasks may give my statement an adequate elaboration. Cook mentions and describes various types of tasks. First the "personal tasks" these types of tasks have their focus on the cultural differences, Cook gives an example: "talk about the ways life in Britain is different from your own country". Secondly, Cook (2000: 160) mentions the "decision making tasks" where the students are given certain moral or political dilemmas to consider and choose between. Both these types of tasks have an objective to promote intercultural competence. Other types of tasks are the "open-ended tasks" and the "closed tasks" (ibid: 161). The open-ended tasks are tasks without a final answer. This openness offers the teacher a tool for their students to interpret and compare to own culture simultaneously as learning about the target culture. Burwitz-Melzer's article in the book *Developing Intercultural Competence in Practice* (edited by Byram et al. 2001: 29), claims that literature will promote intercultural communicative competence if the tasks are aesthetically aimed, such as the personal, the decision-making and the open-ended tasks to some extent do. The closed tasks, however, are usually text-related and offer only one single solution (ibid.). The purpose of these text-related exercises is to motivate the students to read and work themselves through the texts (Rechnitzer & Wagner 1992:274). However, these tasks do not encourage the students to examine the text aesthetically; namely *during* the reading process, but rather to efferently examine the texts; *after* the reading sequence is done (Rosenblatt 1994: 24).

Research both before and after LK06 show that although the textbooks have a significant position in the Norwegian classrooms, there is relatively little in-depth work with the textbook texts themselves. However, a lot of emphasis is put on the tasks and follow-up questions (Juuhl 2010:5). This may indicate that the task is given a lot of room in the choice of how to

work with the material. Thus, the follow-up questions decide, or at least work as an indicator for how the teacher should present a textbook text.

In this study I have used the content of the follow-up questions by looking at the action verbs. I have used these verbs as indicators for in which direction (category) to place the various textbook texts:

- 1st direction (Traditional culture teaching): Words which favour facts over meanings and opinions. E.g.: describe, look at, observe (closed questions).

- 2nd direction (intercultural communicative competence): Words which look at interactions between the learners and the target culture. E.g.: interpret, analyse, compare, identify (open-ended questions).

- 3rd direction (The "place of struggle"): Issues which affect the emotional aspects in the human being (open-ended tasks). E.g.: View critically or independently, see the positive and the negative sides of an issue or being introduced to extreme situations where emotions are awoken; the "place of struggle" (Kramsch 1993:24).

An example to illustrate this could be a text about food traditions: If for instance a text in a textbook would include recipes of traditional foods from the target culture, the content of the text itself would place it in the 1st direction due to the fact a food recipes fall into the category of being "lowbrow" (Kramsch 1993: 23). However, if the follow-up questions would encourage the recipient to compare traditional foods of own culture, the text could be placed in the 2nd direction. Moreover, if the follow-up questions were to problematise for example the usage of pork ribs as a course for anyone of Muslim origin, the text could be placed in the 3rd direction.

Figure 5, below, is an overview of the placement of texts when both the content and the follow-up questions are taken into consideration:
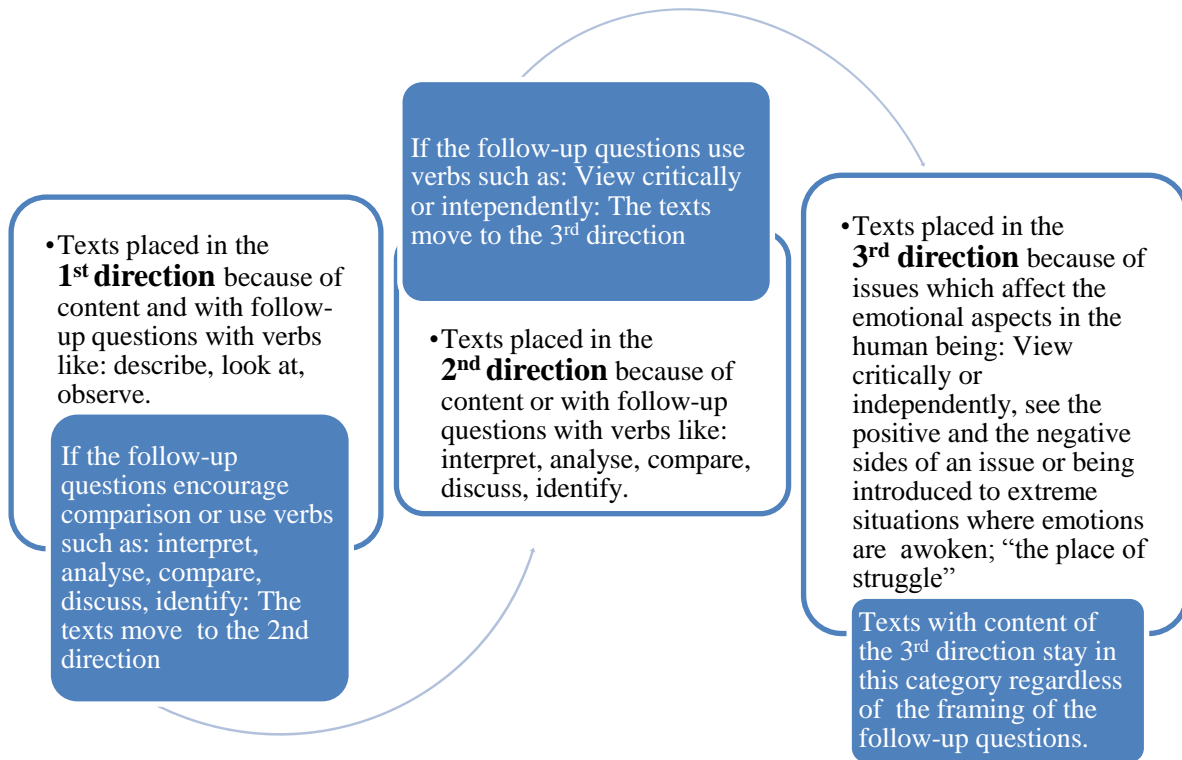
- Texts placed in the **1st direction** because of content and with follow-up questions with verbs like: describe, look at, observe.

If the follow-up questions encourage comparison or use verbs such as: interpret, analyse, compare, discuss, identify: The texts move to the 2nd direction

If the follow-up questions use verbs such as: View critically or intependently: The texts move to the 3rd direction

- Texts placed in the **2nd direction** because of content or with follow-up questions with verbs like: interpret, analyse, compare, discuss, identify.

- Texts placed in the **3rd direction** because of issues which affect the emotional aspects in the human being: View critically or independently, see the positive and the negative sides of an issue or being introduced to extreme situations where emotions are awoken; "the place of struggle"

Texts with content of the 3rd direction stay in this category regardless of the framing of the follow-up questions.

Figure 5. Overview of placement due to content and follow-up questions

This technique, by checking the follow-up-questions, must be considered a double check, which is a step towards an increased reliability. When I double checked the texts by studying the follow-up questions I looked for certain verbs, to indicate how to work with a text, and through that identify the authors' intentions. The way the research was carried out and the reason for the method choices will be addressed closer in the next sections of this chapter.

3.2   Research methods

The most common way of conducting an analysis is according to Johannessen et al. to use qualitative techniques to analyse qualitative data and use quantitative techniques to analyse quantitative data. However, the data analysis does not necessarily have to be conducted this way: "Qualitative data may be analysed by using quantitative techniques, by e.g. counting how often certain words or concepts occur" (Johannessen et al. 2006: 315, my translation).

The chosen methods used in the research and study of the textbook texts and of the Competence Aims in LK06 consist of both a qualitative and quantitative content analysis, and

a hermeneutic-descriptive method for analysis (Angvik 1982: 374). The textbook texts and Competence Aims (LK06) are qualitatively analysed by using the predetermined three directions, *traditional culture teaching; intercultural communicative competence* and the *"place of struggle,* as categories. The findings are quantitatively analysed, by counting the number of aims and texts which may be placed within the different categories.

In any method of analysis or content description which does not give an exact reproduction of the texts, there will have to be a restructuration and also a reduction of the material. In this restructuration the aim is to detect certain characteristics and qualities in the texts that are being emphasised (Ryghaug 2001: 7). This simplification of the contents is a necessity in order to create a general view of how the three directions are represented. How this reduction or categorisation is carried out depends on the method for the analysis (Grønmo 2004: 113; Ryghaug 2001: 7). In this study both a qualitative and a quantitative approach have been used. In the next sections the two approaches will be presented.

3.2.1   A Qualitative approach

In this study there is a clear influence by the discourse analysis in the sense that the aim is not only to try to describe and analyse how questions of context and culture are dealt with in the English textbooks, but also to look at and focus on the underlying choices through the language that have been made in these texts (Neumann 2001: 18; Lund 2007: 118-119).

The method for analysing textbook texts of the textbook series is by placing the texts into the categories is based on one of the six categories from Wolfgang Marienfeld's classification system which were introduced in his article *Schulbuchanalyse und Schulbuchrevision : zur Methodenproblematik* from 1976 (Johnsen 2001: 140). This category aims to look at the "didactical quality of the school textbooks" and to see how they may contribute as tools in the learning process and to identify how they "intermediate knowledge and insight, how they help develop skills and what attitudes they promote" (Angvik 1982: 372, my translation).

As mentioned, the study was not solely conducted by looking at the content of the textbook texts, but also by investigating the follow-up questions to see which phrases and verbs are being used, and how the questions are formulated. The latter may be an indication of how to work with and understand a text.

The texts may change from textbook generation to textbook generation; however nothing, according to Egil Børre Johnsen, changes so little over time as the exercises and follow-up questions. Therefore, if one wants to investigate how the authors want the texts to be worked with; "a real source will be to look to the exercises and follow-up questions" (Johnsen 1999: 122, my translation). To amplify, this is merely an indication by the authors, because it is really up to the teacher to choose how to work with a text. However, in this current approach the objective is to make an overview of what types of texts are found in the textbooks, according to the interpretation of how I, as a researcher, understand the authors' view of how the teaching may be carried out. The two qualitative methods used in this study of the textbook texts are the hermeneutic-descriptive and qualitative content analysis.

The most utilized qualitative method of analysis concerning the analysis of school textbooks is hermeneutic-descriptive analysis. This method sees the sources as the central object in the research (Angvik 1982: 374; Johnsen 2001:141). In this case the central sources are the textbooks. Research founded in the hermeneutic tradition emphasises the understanding through interpretive approach towards the human mind and society (Johannessen et al. 2006: 312).

The terms hermeneutic- descriptive analysis and qualitative content analysis are not easy to distinguish and separate from each other (Angvik 1982: 373; Ryghaug 2001:7). The qualitative content analysis has been viewed as a pre-quantitative content analysis (Berelson: 1971:115). However, analysing the content is more than a pre-quantitative mandate. The qualitative analysis is less concerned with the content as such, rather than "content as a reflection of the deeper phenomena" (ibid: 123). The qualitative interpretation and reflection of the language used in texts; to see what meanings are promoted, is a method supported by discourse analysis. The main purpose with discourse analysis is to analyse opinion where opinion is created; namely in the social sphere. The key of this analysis is to interpret communication and language in general. In this sense the discourse analysis resembles the views of the structuralists and the post-structuralists when they argue that our concept of the real world goes solely through language (Neumann 2001: 18; Ryghaug 2001: 15).

3.2.2 A Quantitative approach

In order to classify the qualitative data, a method of quantification may be a useful tool. "Qualitative data may be analysed by using quantitative techniques, by e.g. counting how often certain words or concepts occur" (Johannessen et al. 2006: 315, my translation). In the lecture by Marienfeld in 1976 he presented a synthesis which combined the hermeneutic and the quantitative methods; preserving the best, and reducing the weaknesses of both approaches. "The idea is to quantify qualitative elements" (Johnson 2001: 142).

This study's research method must also be defined as a quantitative content analysis because of the counting of texts in the different categories. The counting of number of texts which fall into the predetermined categories of culture teaching lay the grounds for this study. However, it was not enough to search for certain words or phrases in the texts when analysing the textbook texts. The hunt for the underlying meanings, by interpreting the content of the texts and the follow-up questions thoroughly, became a necessity in order to place the texts as objectively as possible into the various categories (Grønmo 2004:113). Consequently, a combination between the quantitative analysis and the interpretive discourse analysis was used in this study.

Quantitative content analysis may be an effective tool for analysis when the communicative content is of great significance. Additionally, when the categories are clearly pre-decided, and when the main objective is to analyse the words and their meaning in a text (Ryghaug 2001: 8). In quantitative content analysis the objective is for the material to be described as neutrally and objectively as possible, not being influenced by the researcher's assumptions, interpretations or values (Berelson 1971: 16).

To obtain a classification as neutral and objective as possible the content must be divided and grouped in smaller units. The units may be words, sentences or parts of a text. In this study these unites were the content indications and the verbs used in the follow-up questions and in the Competence Aims. This process, in search for the units, is called coding. This is an essential stage before making the categories (Johannessen et al. 2006: 176). When the first stage of coding the text, which lays the foundation of the study or research, is made, the second stage may be developed. The second stage is using the codes to create or suggest

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categories which may be classified in a collection or group of phenomena with common characteristics (Grønmo 2004: 248). It is the definition of these characteristics that decides which phenomenon should be placed into which category.

When making categories in a content analysis; however, the system must be decided in advance (Ryghaug 2001: 8). A way to suggest such a system, in advance, is to decide to look for either "what is said-" or "how it is said-"category. Despite the fact that the borderline is not always clear or distinct between these two, it will be beneficial to keep them in mind when conducting the coding and categorisation process (Berelson 1971: 149). In the present study the textbook texts, on basis of their content and of the follow-up questions, were placed in the categories. The placement was based on the predetermined categories or directions and mainly the "what is said-category". This was also the case in the study of the verbs used in the Competence Aims of LK06[28].

The quantitative content analysis is a method based on empiric research analysis, developed within the social science studies and the studies of sociology. The quantitative content analysis may, according to Angvik (1982: 375) be divided into two directions; namely the *analysis of space* and the *frequency analysis.* In this study the focus is on frequency analysis. Frequency analysis is defined by Johnsen (2001: 141) as a way to "measure the number of times a certain phenomenon is mentioned". In this case the measuring was conducted by looking for specific verbs in the Competence Aims and in the follow-up questions linked to the texts in the textbooks. The frequency is determined by the ratio of units within the three categories; by either *absolute frequency*, the actual numbers of elements or the *relative frequency*, which shows how many percent of units found in the material (Grønmo 2004:276). The quantitative content analysis was conducted by counting the amount of Competence Aims in LK06 and the amount of texts which were placed in the various categories: These counts will be considered the data for the analysis (Halsan 2009: 29):

- Number (ratio) of main texts in the textbooks.
- Number (ratio) of texts within the three categories in the textbooks.
- Number (ratio) of Competence Aims after year 10
- Number (ratio) of Competence Aims in the LK06 within the three categories.

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[28] Appendix I (code scheme)

3.3   A consideration of the methodology

I will now address some of the weaknesses of this study and the methods used. In these sections the challenges of this study will also be taken into consideration. The first weakness is that only one textbook series was investigated; Namely *New Flight 1-3* (Bromseth & Wigdahl 2006-2007). Hence, the findings are not representative for all English textbooks series used. However, the *New Flight* series is frequently used[29] in English classes for Lower Secondary in Norway. As mentioned previously in this chapter, the study of one series or book may be one-sided; however, such a method promotes an in depth investigation (Angvik 1982: 370) and makes a re-testing accessible and possible. Another weakness is that only the main texts in the textbook series were investigated. As mentioned, the other material was omitted to keep the focus; however, there is a substantial chance that only certain elements of the whole and full picture of the textbooks, due to this omission, will be found.

A disregarding of a common perspective in textbook research was also necessary; namely the reception and opinion of the textbooks' users (the teachers and pupils). This study is not out to identify whether these books are high-quality textbooks or not, but merely to identify what kind of cultural aspects are found in their textbook texts. However, the users are taken into consideration (Lund 2007: 119). The way that the user perspective is, in some way, represented in this study is that the textbook content is examined with the thought of the language learners that the textbooks are written for, while conducting the placement (ibid.). In the next sections the challenges of the coding and categorisation process will be addressed in light of how to increase the validity and reliability of this study.

3.3.1   Validity and reliability

To comprehend the terms *validity* and *reliability*, it may be useful to define their meaning: Ringdal (2007: 86) defines these two terms in his book *Enhet og mangfold (Unity and Diversity*, my translation)*: "Validity or availability look at whether the tools or instruments of measurement actually measure what they are set out to do". Reliability is another term for trustworthiness or dependability; in the sense that the same instrument for measurement will

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[29] *Cappelen Damm Undervisning* (the publisher of *New Flight*) was contacted by e-mail and telephone, but the number of books printed is confidential data, and could not be obtained. Hilde Bjørklund (Marketing Consultant) at *Cappelen Damm Undervisning* would not give the exact number of books printed, but confirmed that the *New Flight* series is frequently used by schools all over the country.

reach the same conclusion and results when replicated, for instance by another researcher (ibid.).

A high level of reliability is a requirement for high validity. Thagaard concludes that "reliability is closely tied to the questions concerning the researcher's credibility" (2008: 22, my translation). This says something about how able the researcher is to remain as objective as possible, because a real challenge is for the researcher to look and find what he is looking for, and not letting the material speak for itself. In order to make the research as valid and credible as possible the study has to be able to be conducted by another impartial researcher, and the outcome should be almost identical. Thus, "validity is tied to the questions concerning the research's dependability" (ibid.). When it comes to the validity and reliability of the methods of this present study, the aim is to go through and consider the methods used one by one. Moreover, to look at the advantages and disadvantages in the usage of these chosen methods.

First the consideration of the methods is that of the *hermeneutic – descriptive and qualitative content analysis:* The hermeneutic view of the world sets out not looking for the truth, because there is no objective truth, "only phenomena which may be understood in different ways" (Thagaard 2009: 39). The circle of hermeneutic, described by Ryghaug (2001:9) focuses on the interaction between the parts and the overall picture: to be able to understand the whole one must look to the parts and vice versa.

The disadvantage using this method in schoolbook or textbook analysis is, according to Angvik (1982: 374), the verification of the results. An accepted level of objectivity and inter-subjectivity is difficult to reach, mainly because it will be difficult for another researcher to conduct the same research and reach the same results. Consequently, this questions the credibility and reliability of the researcher, which again may point towards the view of schoolbook and textbook research as not being valid research. In the research of single books; however, the validity may be increased (Angvik 1982: 374 and Johnsen 2001: 141) because it will be easier to re-examine the findings.

Despite the weaknesses in the hermeneutic-descriptive analysis method the usage of this method has been, and probably still will be, the most used method in schoolbook and textbook research. A suggested way of reducing the weaknesses in schoolbook and textbook research is by combining this method with another method. In this study the *hermeneutic – descriptive and qualitative content analysis* was combined with a quantitative method. Angvik and Johnsen (ibid.) suggest the *quantitative content analysis and the frequency analysis* as a part of this combination to increase the validity.

The other consideration of the methods is the consideration of the *Quantitative content analysis and frequency analysis:* According to Johnsen (2001:141) the frequency analysis has an advantage to other methods; namely its result may easily be checked. If the criteria for the categories are unambiguous and clear it "ensures scientific veracity" (ibid.). Thus, this method is considered relatively intersubjective. However, as in this study, there will be elements of the researcher's construal understanding of the categories, which may be a weakness due to the risk of the researcher's ability to avoid being subjective in his analysis of the categories (Angvik 1982: 375).

These types of quantitative methods are, according to Ryghaug (2001: 8), useful as analytical tools when the level of communication within the content is significant, especially when system of categories is pre-set. As in this current study where the objective is to analyse the verbs used in the follow-up questions and in the Competence Aims to look for the quantitative variable; such as counting the amount within the different categories. The quantitative content analysis aims to describe the content in a neutral and objective way, not influenced by the researcher's interpretations or assumptions (Berelson 1971: 16). The theorists of discourse analysis are; however, critical towards the quantitative content analysis. Discourse analysis theorists claim, according to Ryghaug (2001: 8) that a clear disadvantage with this method is that only "fragments of the text is being assessed", and that through this type of analysis one is only aiming to find patterns in the available data, which again reduces the sense of variation, differences and ambiguity. In the next section I will look closer at the coding and the categorisation process in connection to this study.

3.3.2 The coding and categorisation process

The coding of the textbook texts and the Competence Aims represents a challenge. The grouping of texts has more or less been unproblematic when deciding whether a text is in which of the three categories. The categorisation of texts as having to do with one content area rather than the verbs used in the Competence Aims and the follow-up questions; however, is based on my own subjective understanding of the texts. In order to increase reliability, the categorisation is based on descriptions of concrete examples of words and phrases used in texts to place the text as accurately as possible. However, the formulation of the categories is based on my own understanding of the material. Furthermore, the interpretation of these directions is a result of my own, subjective considerations of which issues and words are most important to emphasise. Also, I am aware that I am most likely influenced by the situation of which I, as a Norwegian teacher of English, am in and what I, personally, focus on (Lund 2007: 131).

The research itself was conducted without too many challenges and problems, once the coding and the categorisation were thoroughly worked through, the study of the material went smoothly. However, it is not sufficient to look at the content of the texts to decide which category to place the text in, it is also necessary to look at the way the authors encourage the teacher to work with the texts based on the follow-up questions which are linked to the texts. This is mainly because these follow-up questions will indicate how to work with a text (Risager 1989: 24). Nevertheless, the obstacles and hindrances on the way were the borderline or ambiguous cases. There were several cases in which the categorisation process was ambiguous. An example of this ambiguity is for instance how to decide in which category to place a statistical table of e.g. number of immigrants into the USA. In itself the table would be placed into the 1st direction category if only the content in itself is being taken into consideration, because it only provides the reader with statistical information. However, if the follow-up exercises encourage seeking and finding similar statistics of another country and compare, it could be argued that the text would be placed into the 2nd direction category. Or in the 3rd direction category if the follow-up exercises encourage not only comparing the statistics of the table, but also to analyse possible consequences of immigration and address the difficult issues which may arise, such as racial conflicts.

In order to avoid subjectivity and increase the inter-subjectivity, the validity and reliability of this study, one suggested method is for someone else to classify and categorise a random selection of the materials, taking the same criteria into consideration. I tested this by giving a selection of the texts, to place within the categories from the preset criteria, to another coder. There were quite a few cases of doubt, however, the correlation was surprisingly similar, considering Scott's pi[30] (Craig 1981: 260; Jenssen & Aalberg 2007).

Another recoding method used to increase the reliability in this study, in addition to the second coder, was that I chose a selection of the material to re-examine myself. This was done in order to see if my placement results were approximately identical to my initial coding. There were a few deviations, especially in the texts which could be ambiguously interpreted. Nevertheless, in order to minimise the deviations in the results it is necessary that the research material is narrowed down and limited in order to make the criteria for the categorisation to be next to indisputable. This is essential if another researcher should be able to reach the same result cf. Scott's pi. In light of this, I see that the criteria for classification could have been even tighter and the premises for the categorisation could have been closer worked through, in order for the second researcher (coder) to know what to do in these cases of doubt. However, due to the fact that this realisation arose after my categorisation of the material, this would be something to consider in later studies using a similar method to categorise.

As mentioned, there were some of these borderline cases. Nevertheless, when they occurred I had to decide in which category to place the text. I decided to look at the text and the follow-up questions in connection to each other, rather than separately. In the borderline cases the idea was to let the authors' voice, through the follow-up questions, determine in which category to place the texts. Consequently, the categorisation process in this study could easily be conducted and completed.

Yet another way to increase the validity of the study would have been to expand the research material, by looking at the whole material in the textbooks series: The teachers' resources, the

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[30] Scott's pi is the relationship between the expected results by a predetermined criterion of categorisation and the result obtained by placing the directions by chance "observed proportion of agreement and the proportion that would be expected by chance" (Craig 1981:260; Jenssen & Aalberg 2007). Scott created a formula in 1955which shows the accordance between two separate categorisation processes (by the researcher and by the re-tester). "Pi is the proportion of the entire sample of content units that falls in the categories" (Craig 1981:260).

Internet sites, the introduction-texts as well as the shorter texts in the books; moreover, to look at the workbooks and also analyse the illustrations and pictures. In that way, a broader picture might perhaps have been portrayed. However, since I decided to omit material from the textbook series, in this study, I lack the totality of the elements to conclude whether this is a good textbook series or not. In order to be able to find out if this textbook series is a good one or not, in addition to including the whole material, the user perspective will have to be studied. In order to pursue or expand this study, the voices of teachers and pupils using this textbook series have to be taken into consideration and suggested methods in such a case would be either thorough interviews or questionnaires. Moreover, a comparative study of more than one textbooks series would be a suggested way to increase the validity.

Thus, since only a selection of the textbook series was examined in this study, there is a change that the findings only will portray a partial and incomplete picture of the authors' intention with the whole textbook series, "the real world is diverse and cannot, according to the critics, be viewed single-minded" (Ryghaug 2001:16, my translation). Nevertheless, in the next chapter the results of this study, as it came about by the chosen methods, will be presented.

4. Results and Analysis

I have in this study analysed the cultural content and aspect of the main texts in three textbooks in the textbook series for Lower Secondary School. Namely, *New Flight 1-3* (Bromseth & Wigdahl 2006-2007). Moreover, the verbs used in the Competence Aims after year 10 for English in LK06 were also examined. In this chapter I would like to present the findings of my research by giving examples of texts and Competence Aims within the categories found. The results will be presented graphically by portraying the findings in figures and tables.

This current study of the textbook texts and of the verbs in the follow-up questions and the Competence Aims was carried out by reading and investigating the material carefully. This was done in order to identify the content to see how the cultural aspect is portrayed. In most cases the texts' content clearly indicated where to be placed. An example is an abstract found in *New Flight 3*: Shakespeare's *Romeo and Juliet*, which was placed in the 1st direction: *Traditional culture teaching*. The reason for this is because the abstract must be classified as highbrow information, here defined as the classics of literature. Another example is the two texts in the chapter called *Sports* in *New Flight 2*; these two texts present a piece of the sport culture in the USA and in Britain through the story of David Beckham. The reason for placing these two texts into the 1st direction category is that they present the lowbrow culture information which includes texts of everyday life, various tales and folklores (Kramsch 1993: 23). By referring and describing the events in an efferent manner by merely portraying a picture, without any requirement to actively acquiring the knowledge, all these texts were placed in the 1st direction category.

To specify, culture taught within the 1st direction (traditional culture teaching) is characterised as an efferent way of promoting the content, which means that the learning occurs "after" rather than "during" the learning process (Rosenblatt 1994: 25). These texts could therefore easily be placed into the category because they could be identified by their content. However, in cases where I was unsure in which category to place the text I used the authors' intentions with the texts by identifying the verbs in the follow-up questions, and letting these verbs decide which category the texts should be placed. An example is the text *Inventors and their ideas* in *New Flight 1*. This text tells a story about how some inventions came about, either

intentionally or accidentally. By first glance this text would be placed in the 2nd direction because the content of the text has all the premises for analysis and comparison to own culture to promote the otherness which is required within this direction. Nevertheless, the text's follow-up- questions merely asks the recipient to refer to elements in the text by giving answers without too much reflection, just finding the correct answer; namely a "closed task" (Cook 2000:161). Hence the text; *Inventors and their ideas,* was placed into the 1st direction.

To display the numbers and ratio found, an *absolute frequency;* which is the actual amount of elements or in this study the actual texts and Competence Aims, was used. To clarify the findings further a *relative frequency;* which is the percentage of the numbers and ratio (Grønmo 2004:276), was used because showing the findings by percent is functional when the purpose is to portray a picture of what is found and to compare the data. The figures' intention is to identify the textbooks texts' cultural aspects; to see how the focus and emphasis on the various cultural aspects of the three direction categories are presented. Moreover, the study of the verbs used in the Competence Aims in LK06 will also be presented, however merely to show the correlation between the *Common European Framework* through the Competence Aims to the content of textbook texts.

All three direction categories are found both in the textbook texts and in the Competence Aims investigated. I will in the next sections display the findings of the cultural content and aspects in the textbook texts. There will also be an overview of the directions found, due to the verbs used, in the Competence Aims.

## 4.1   The cultural directions in the textbook texts

In this section I will present the findings of the three directions in the textbooks investigated. The most frequent type of text of the total number of the texts (94 all together) lies within the 1st direction category (Traditional culture teaching). Not surprisingly do 40 of the 94 texts (<42%) from all three books fall into this direction category. 29 of the 94 texts (>31%) were placed into the 2nd direction category (intercultural communicative competence) and 25 of the 94 texts (>27%) were placed in the 3rd direction category ("place of struggle"), as shown in Figure 6.

Percentage distribution of the three directions in the textbooks

■ Traditional culture teaching (1st direction)

■ Intercultural competence (2nd direction)

■ The place of struggle (3rd direction)
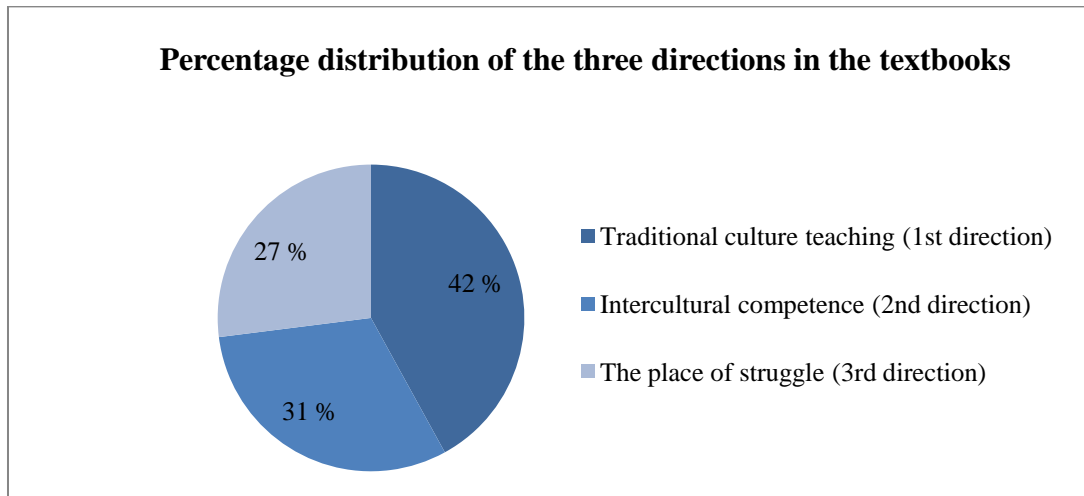
Figure 6. Relative Frequency of all the textbook texts in *New Flight 1-3*

The texts which were placed in the 1st direction category were texts that fulfill the requirement of being placed in the direction of "traditional culture teaching". These texts are either "statistical", a "highbrow" or a "lowbrow" (Brøgger 1992: 15; Kramsch 1993:23), or they have a traditional focus on the cultural aspect. The "statistical information" is information where institutional structures and "facts of civilization are described" (Kramsch 1993: 23), like geographical information. "The highbrow information"; here defined as the classics of literature and arts, such as Shakespeare, Hemingway or Dickens. "The lowbrow information" refers to topics which preoccupy people in their everyday life such as news, sports, films or music. Other topics within the category of Lowbrow information are: foods, recipes, and also
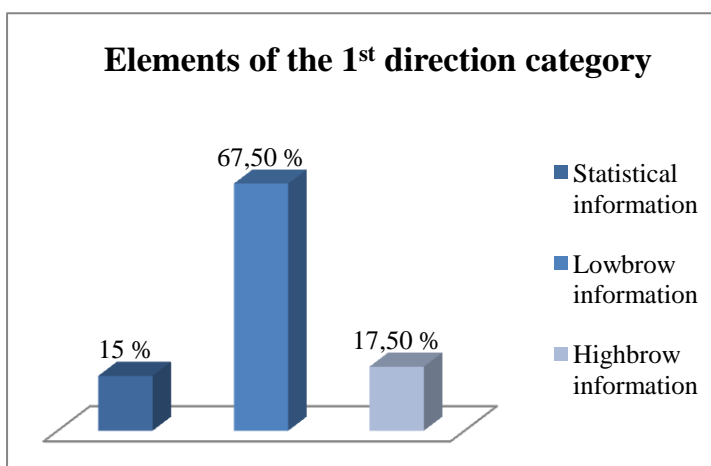
Figure 7. Relative Frequency within the 1st direction (Traditional culture teaching)

the non-classical stories like fables, fairytales and folklores (ibid). In the *New Flight* textbooks there are a significantly a higher number of texts with lowbrow information than of statistical or highbrow information, as shown in Figure 7. 67, 5% of the texts fall into the definition of being lowbrow this may be because texts of this nature

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are easily accessible and have the ability to reach learners of all levels, whether the learners are either Basic or Proficient Users (Council of Europe 2001: 23).

All these elements mentioned above (statistical, lowbrow and highbrow information) are aspects of culture within the 1st direction, which represent the traditional way of language teaching. Thus, it is not a surprising feature and perhaps an expected find to determine this as the dominant direction.

However, if the 2nd and the 3rd direction are viewed simultaneously, due to the fact that the 3rd direction is merely a continuance of the 2nd direction, it may be argued that this is the dominant direction of intercultural competence. The reason for claiming this is because both the 2nd and the 3rd direction are inspired by the intention of the *Common European Framework;* namely that viewing others in light of oneself promotes otherness. The 2nd direction is characterised by the place where otherness is an objective; here both an analysis of and comparisons between the native and the target culture are encouraged (European Council 2001:1; Byram et al. 2002:6), as are the texts of the 3rd direction. However, the texts of the 3rd direction go deeper into the place where conflicts and paradoxes between the target culture and learners own culture dominate; namely the "place of struggle". Thus, if these two directions are in fact viewed together as two sides of intercultural communicative competence, one may see a clear traces and a correlation between the *Common European Framework* and the textbook texts.

In the next section I will present the findings of the book more in detail. I will present the three directions and see how these are distributed in the three books (*New Flight 1-3*) of the Lower Secondary level (year 8, 9 and 10).

4.1.1 The three directions in the three books (*New Flight 1-3*)

It is not easy to find a clear pattern in the distribution of the three directions in the three books (*New Flight 1-3*). At first glance the three directions seem to be evenly distributed; however, taking a closer look there are some of these results to be further analysed. I will illustrate this by showing a table (Table 1) and a figure (Figure 8) which show all the data from the study brought together.

Table 1 shows the ratio of texts of the three directions within the three books of year 8, 9 and 10 (*New Flight 1-3*). The table portrays the distribution of the texts by both an *absolute frequency*, which shows the actual number of texts and a *relative frequency,* which shows the same information only in percentage of the text found within the three categories:

	1st direction (Traditional culture Teaching) (%)	2nd direction (Intercultural communicative competence) (%)	3rd direction ("Place of Struggle") (%)	Total (%)
Year 8	13 texts (42 %)	12 texts (39 %)	6 texts (19 %)	31 texts (100 %)
Year 9	12 texts (39 %)	9 texts (29 %)	10 texts (32 %)	31 texts (100 %)
Year 10	15 texts (47 %)	8 texts (25 %)	9 texts (28 %)	32 texts (100 %)
Total	40 texts (42 %)	29 texts (31 %)	25 texts (27 %)	94 texts (<100%[31])

Table 1. Absolute and relative Frequency of the textbook texts in *New Flight 1-3*

The percentage distributions of the three directions within year 8-10 show that the 1st direction (Traditional culture teaching) is the dominant approach of cultural aspect in all the three books (*New Flight 1-3*). This find is not surprising due to the fact that this direction covers many of the aspects of traditional culture promotion. Additionally, this approach might be looked upon as more accessible for the learner, especially for the Basic User of the language (Council of Europe 2001: 23), because it does not require the ability to compare and take a critical stand on various issues. However, when looking at the book for year 10, one can see that almost half of the texts (47%) are within the 1st direction. This is probably because most of the highbrow texts are found in year 10. It requires a certain maturity to be able to read and understand, for instance, Shakespeare's *Romeo and Juliet*.

The two other directions (intercultural communicative competence and the "place of struggle"), on the other hand, require abilities that are characteristics of a more advanced learner, or at least a learner who masters the language at a level not lower than B1 (Threshold)[32] because the learner most have a certain level of vocabulary and knowledge of the target culture to be able to discuss and compare. This means that the user of these

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[31] A total of more than < 100%, due to approximation.
[32] Common Reference Levels: *global scale* (Council of Europe 2001: 24)

directions is either an "Independent" or a "Proficient User" (ibid: 24). Due to this, a natural increase of the more demanding directions of the cultural aspects, especially the 3rd direction (the "place of struggle") emerges and requires a larger place in texts for year 9 and 10 than in year 8. This might also be a question about maturity. In year 8 the two first directions are more dominant and even; 42% and 39% of the texts are within these directions. Only 19% (6 texts) are to be found within the 3rd direction in year 8. In comparison to the texts found in the books for year 9 and 10 where the 3rd direction texts are just as dominant as those of the 2nd direction (intercultural communicative competence).

In order to illustrate this further Figure 8 is an overview of how the cultural aspects in the textbook texts are distributed within the three directions and school years.
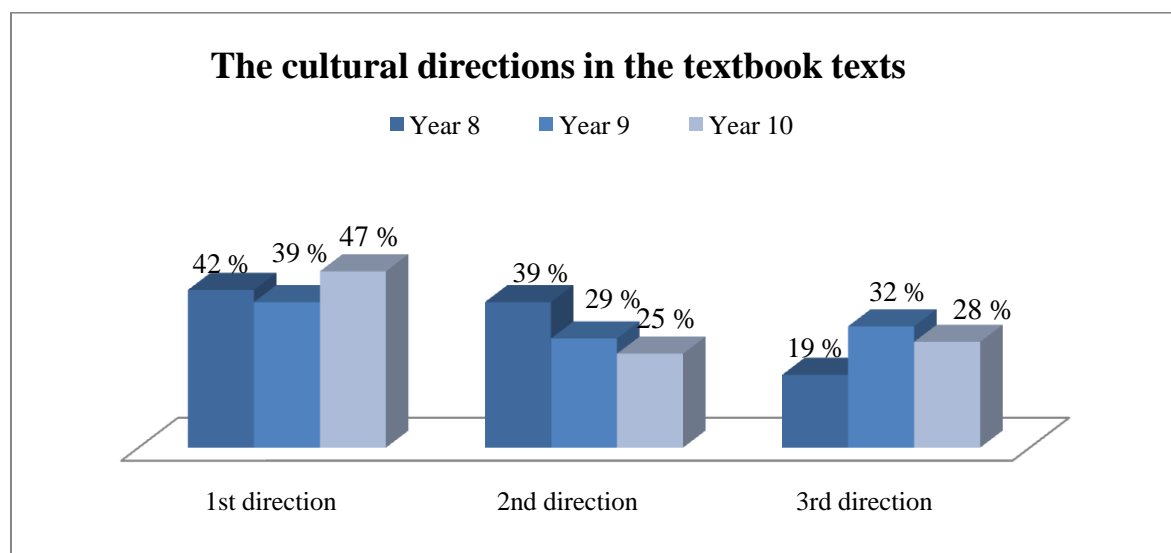
Figure 8. Relative Frequency of Textbook texts year 8-10 in *New Flight 1-3*

In the next sections I will take a closer look at the texts in the three textbooks of the *New Flight* series; I will go deeper into the actual texts of the three textbooks and give a few examples of the various texts within the three directions (categories).

4.1.2   Texts of "traditional culture teaching" (1st direction)

In the textbook for year 8 (*New Flight 1*) there are 13 texts of the 1st direction (traditional culture teaching). One of the texts within this direction presents the topics of holidays and food traditions in Britain and in the USA; this is an example of a "lowbrow" text. Another example, which is also defined as" lowbrow", is the text about the *Shoemaker and the Elves*

(Bromseth & Wigdahl 2006: 94). In this text the follow-up questions encourage finding typical fairytale traits efferently; a closed task which do not encouraging any type of discussion or comparison.

In the book for year 9 (*New Flight 2*) 12 of texts were placed into the 1st direction. An example is the text about sports in the USA. Here, different sports are carefully presented. This text may also be defined as "lowbrow" (Kramsch 1993: 24) texts because they address events of everyday life, history or folklore of the target culture. An example of a "statistical" text in terms of being geographical related is the text in *New Flight 2* called *The USA – land of fantastic names* (Bromseth & Wigdahl 2006:195). This is a text where the learners are presented to various names of places in the USA and are asked through the closed follow-up questions to efferently look at the text and find the answers in the text. These are types of tasks which may be adequate for both a Basic and an Independent User of the language (Council of Europe 2001: 24).

In year 10 (*New Flight 3*) 15 of the text were placed in the 1st direction. To exemplify these two may be mentioned; namely the excerpt from Shakespeare's *Romeo and Juliet* (Bromseth & Wigdahl 2007: 27) and the excerpt of Shaw's *Pygmalion* (Bromseth & Wigdahl 2007:188). In year 10 the classics or the "highbrow information" (Kramsch 1993: 23) is emphasised. The reason for this may be because a certain level of maturity is required to comprehend texts with this kind of information.

The encouraged way to work with the texts in the 1st direction is to recap their content efferently unlike the texts of the 2nd direction where the encouraged text work is aesthetically and the questions are more open-ended. In the next section I will present the findings and give examples of texts found within the 2nd direction.

4.1.3 Texts of "intercultural communicative competence" (2nd direction)

In the textbook for year 8 (*New Flight 1*) there are 12 text found in the 2nd direction. An example of a text placed within the 2nd direction is the text where Embla, from Norway; Rebecca from Scotland and Don from the USA meet at an international summer camp and realise that they have a lot in common. They are discussing and comparing their lives and

their school systems.[33] This; comparing of the different ways of life is also manifested in LK06[34]. Another example from *New Flight 1* of this direction is the text called *An Aussie in Norway* (Bromseth & Wigdahl 2006:159). Here, the content of the text is to look at Norway through the eyes of a foreigner.

In the textbook for year 9 (*New Flight 2*) there are 9 texts found in this direction. An example is the text called *From Rags to Riches?* (Bromseth & Wigdahl 2006: 82). In this text reasons for leaving one's own country in hope for something better is discussed. This is a text about emigration from amongst other countries Norway, is addressed. Also discussed is how immigration to the USA affected the nation, its people and peoples.

In the textbook for year 10 (*New Flight 3*) there are 8 texts found of the 2nd direction. An example is the text called: *The tower of London; the most haunted place in Britain?* (Bromseth &Wigdahl 2007: 42) This is an interview with a beefeater at the tower of London. He is asked about the various events and ghost stories in connection to the Tower. The introduction to the text also asks the recipient (user) to take a stand, or at least discuss whether he believes in ghosts or not. The next section a selection of the texts found in the 3rd direction is presented.

4.1.4   Texts of the "Place of Struggle" (3rd direction)

In the textbook for year 8 (*New Flight 1*) 6 texts are found within the 3rd direction. These texts address issues which in some way or another are connected to the "place of struggle". One example is the text about fashion and women's rights. This is a text which addresses women's equality processes; today compared to earlier decades, and in various cultures. Another example is about three African American teenage boys living on 116th Street in Harlem New York in the 1970s. The story is about them being mistreated and falsely accused. The emphasised perspective addressed in this text is people's racial prejudice.

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[33] See Attachment I - The code scheme (Johannessen et al. 2006:181), with information about the texts.
[34] See Attachment I - One of the Competence Aims after year 10 (LK06): *"Discuss the way young people live, how they socialise, their views on life and values in Great Britain, the USA, other English-speaking countries and Norway".*

The third example from *New Flight 1* to be mentioned is the text called *The sad day at Columbine High School* (Bromseth &Wigdahl 2006:143). This is a text about the tragic school massacre by two pupils in April 1999 who went on a killing spree, killing 15 people including themselves. This text opens for deep and profound discussions on many different matters; gun controls and laws. Also addressed is the legalisation of violent movies and games for those under age. In this case the USA's view on the matter is compared to the Norwegian view; two views which are fundamentally contradictory to each other.

In the textbook for year 9 (*New Flight 2*) there are 10 texts that were placed in the category of the "place of struggle". An example to be mentioned is *Chatting with Mr Vallleyguy* [sic] (ibid: 20) a text about young girls being tricked on the Internet by adults with inappropriate intentions. This is not a culturally specific phenomenon; however, a disturbing fact that frequently occurs, in other words a problem to be addressed.

Other topics in *New Flight 2* concerning the "place of struggle" are texts about competing and the ethics of fair play and seeing the positive and negative aspects of the sport. Also illegal immigration and racism are issues addressed in texts in this book.

In the textbook for year 10 (*New Flight 3*) there are 9 texts of the "place of struggle". Two examples are: *Rainbow boys* (Bromseth &Wigdahl 2007: 21) and *Go ask Alice* (ibid: 76).The first text is about same gender love, but also about the prejudice towards homosexuality. The other example is a true story about drug use and addiction. Both texts address profound difficulties for those affected. In the text about drug abuse the reader is shown a world of despair, due to drug addiction, and is told a personal and tragic story through a young girl's diary, until her death. This text's ending lines appeals directly to the reader; young people should learn from Alice's story. Thus, because Alice is presented to the reader as a typical teenager, who unfortunately falls for the temptation of trying drugs, and since she is a credible and recognisable person, her story may easily be compared to a similar story of problems in the reader's own culture.

The other example of a "place of struggle" in *New Flight 3* is the text about love between two teenage boys. Views on homosexuality is addressed in this text and in one of the open-ended

follow-up questions the reader is told that it was not easy to be openly homosexual in the boys' school and "why is a person's sexuality such a big deal to some people? (...) Isn't the point falling in love, not with whom?" (ibid: 25). The views on homosexuality are divers and are not culturally universal; in some cultures of the world, for instance in Islam homosexuality is considered to be shameful and forbidden (Murray 1997: 15). Even in UK there was a section of a law[35] from 1988, not repealed until November 2000 (Gillian 2003) preventing campaigns in schools which encouraged homosexuality (BBC 2000). Thus, a place for the expressions of opinions is the "place of struggle" suggested both by the content of the text and by the open-ended follow-up question to the *Rainbow boys* (Bromseth &Wigdahl 2007: 25) about homosexual acceptance in schools.

Although, potentially all texts may be worked with aesthetically, only a few texts with the contents of a direction changed due to the fact of the encouragement of the follow-up questions. In the next section I will present some of the texts which changed direction due to the verbs used in the follow-up questions.

4.1.5 Texts that change direction

In this section I will give a few examples of texts which changed direction due to the intention of the follow-up questions. Figure 9 illustrates this:
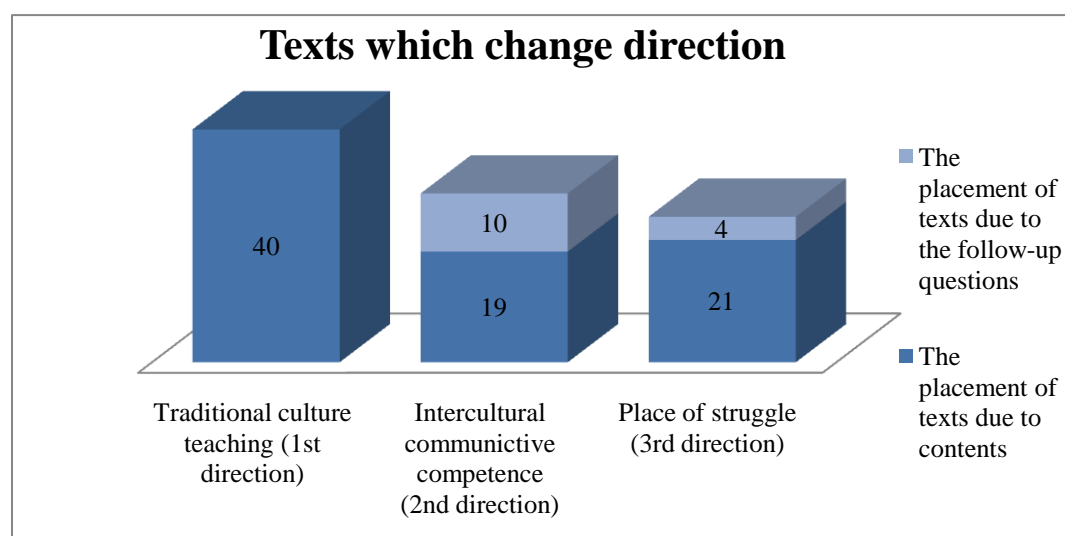
Figure 9. Absolute Frequency of the textbook texts included texts which change direction

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[35] Section 28 in UK: "A law preventing local councils from promoting or encouraging homosexuality through publications, campaigns or in schools" (BBC 2000). http://news.bbc.co.uk/2/hi/uk_news/politics/848699.stm

One of the texts which changed direction is a text in *New Flight 1* (D-text in chapter 8). At first glance this text seemed to be placed within the category of the 1st direction because of the text *"The Ned story – an Australian legend"* (Bromseth &Wigdahl 2006: 171) simply tells a story about Ned and his life (lowbrow information). However, the follow-up questions ask the pupils to analyse Ned's behavior; which indicated to try to put oneself into Ned's situation. Comparing own situation to that of another. Hence, the text may be in the 2nd direction category.[36]

Another example from *New Flight 1* is the text C-text in chapter 5 about "escaping" through movies and books. This content may also be defined as lowbrow; however, the open-ended follow-ups encourage discussions of books, films and series they have seen therefore placed in the 2nd direction category.

An example from *New Flight 2* is the D-text in the second chapter about The Maoris in New Zealand. This text is interculturally related; however, the content only describes the Maoris lives statistically. One of the follow-up questions; however, encourages comparing culture and traditions: "Why is it important to take care of traditions and cultures –your own, for instance?" (ibid: 48). Thus, this text is placed in the 2nd direction category.

In *New Flight 3* the content of the texts in a short story; *The open window* (Bromseth &Wigdahl 2007: 58) is of lowbrow information, and the follow-up questions are closed and they only require efferent post text work. Thus, the C-text is placed in the 1st direction category. However, one of the follow-up questions encourages comparing the C-text and D-text: "Compare the two short stories. Can you find similarities and differences between them? Which story did you like best?" (ibid: 63). Hence the D-text, despite the fact that this also is a short story, was placed in the 2nd direction category.

In chapter one in *New Flight 1* there is a text about a boy who hates school. This text would be placed in the 2nd direction category because of contents; however, one of the follow-up questions encourages the pupils to look at what is good and what bad about school and look

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[36] See Appendix I – code scheme.

for solutions to make the school better (Bromseth &Wigdahl 2006: 23). By addressing the difficulties in school the text was placed in the 3rd direction category.

Several other texts could easily have been placed into other directions; if the follow-up questions had been more open-ended and they had encouraged other ways to work with the text. To exemplify, I like to mention two: The A-text in chapter 1 for year 10 (*New Flight 3*) about friendship (Felicia's diary); and the B-text in chapter 5 for year 8 (*New Flight 1*) which is a fairytale. Both these texts and topics may easily be the starting point of a discussion, if the follow-up questions had encouraged that type of text work by e.g. asking the pupil to compare their own friendship criteria to that of Felicia's criteria in the text, or to compare fairytale traits or traditions in a typical Norwegian fairytale.

In the last few sections of this chapter I have presented the findings of the textbook texts studied. However, since I also looked at the Competence Aims of LK06, the next sections of this chapter will be concentrated on presenting some of the findings of the investigation of the verbs found in these Competence Aims.

4.2   The cultural directions in the Competence Aims of LK06

In these next few sections the findings of the three directions found in the Competence Aims will be presented. The of the total number of Competence Aims after year 10 in English are 25 and it may be argued that all these in some way or another, either directly or indirectly, are connected to the cultural aspect of language teaching. "Language and culture is closely connected; a requirement to handle the globalisation is to have sufficient knowledge of languages and intercultural processes" (Kunnskapsdepartementet 2008: 12, my translation).

All the Competence Aims are in principle equally significant in the process of obtaining the required Competence after year 10. Thus, all were included in this study. Table 2, is an overview which shows the distribution of the three direction categories found in this study:

Traditional Culture Teaching (1st direction)	Intercultural Communicative Competence (2nd direction)	'The Place of Struggle' (3rd direction)	Total (%)
7 aims (28%)	15 aims (60%)	3 aims (12%)	25 aims (100%)

**Table 2. Absolute and relative Frequency of the Competence Aims after Year 10**

The division of the percentage of the three directions was that 28 % of the aims fell into the 1st direction category. These are the Competence Aims which encourage the learner to carry out the action of the aim efferently. The main emphasis in the Competence Aims lies within the 2nd direction category; 60 % of the aims lie here. These aims encourage the learner to do be more active in the execution, which means that these aims use action verbs that promote the learner to make an effort in order for the aims to be obtained.

Only 12 % of the Competence Aims were placed in the 3rd direction category. This direction is merely a continuance of the 2nd direction category; however, here the learner is encouraged, in addition to being dynamic, to demonstrate, assess oneself and to critically and independently take a stand in certain matters. The contents of both these two directions is what, according to the *Common European Framework*, promote intercultural competence (Council of Europe 2001: 106).

In the study of the Competence Aims in this thesis the verbs used in the aims worked as indicators for the determination and placement into the three direction categories. In the next sections I will present the Competence Aims found, within the three directions, due to the intentions of the verbs used in these aims.

4.2.1   Competence Aims in the 1st direction

Figure 10 is an overview of the verbs used as the determination factors of the placement of the Competence Aims in the 1st direction (traditional culture teaching). The Competence Aims in this direction category are aims which require the learner to refer to a phenomenon or situation, and not to go deep into or analyse the situation. These efferent ways of conducting

Figure 10. Absolute frequency of verbs in the 1st direction
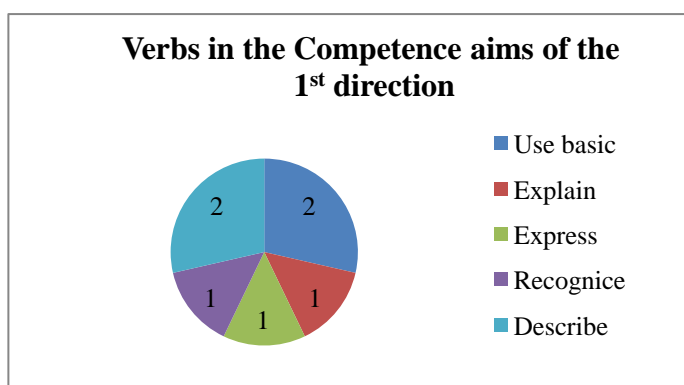
actions and obtaining the target is why the Competence Aims, with the verbs mentioned in Figure 10, were placed in the 1st direction category and not in one of the other direction categories. An example of these Competence Aims is: "Explain features of history and geography in Great Britain and the USA" (LK06). This aim merely asks the learner to look at and explain the features of the history and geography in Great Britain and the USA, not being asked to compare or analyse. Another example is: "Recognise some regional accents from English-speaking countries" (LK06). Again, this aim does not ask or require the learner to carry out an advanced action like identifying or comparing. Thus, the Competence Aims of this direction category will therefore perhaps be easier obtained than those Competence Aims which require the learner to carry out more advanced tasks in order to achieve them. The Independent User, perhaps even the Basic User (Council of Europe 2001: 24) will be able to reach an average or even a high level of target achievement concerning these Competence Aims.

4.2.2   Competence Aims in the 2nd direction

Figure 11 is an overview of the verbs used as the determination factors in the placement of the Competence Aims in the 2nd direction (intercultural communicative competence). The

Verbs in the Competence aims of the 2nd direction

- Discuss
- Identify
- Master
- Understand
- Interpret
- Use various
- Adapt
- Argue
- Communicate
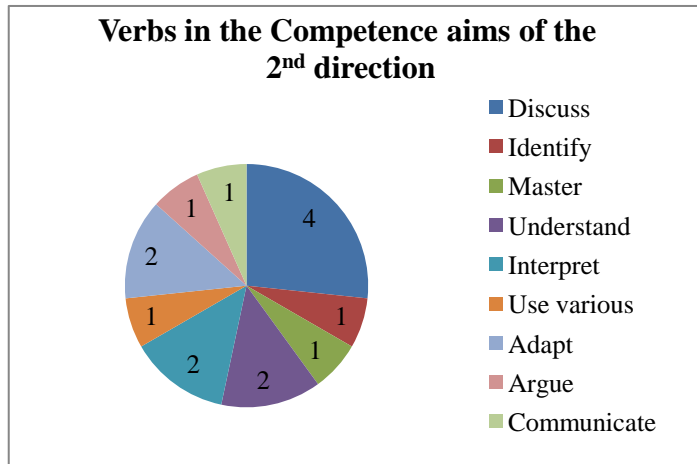
Figure 11. Absolute frequency of verbs in the 2nd direction

characteristic features of the Competence Aims of this direction category are that they encourage the learner to interact and be active in the process of obtaining the target achievements. An example to illustrate this is: "Discuss the way young people live, how they socialise, their views on life and values in Great Britain, the USA, other English-speaking countries and Norway" (LK06). Here, the learner is asked to see at least two cultures (home and target) simultaneously. This ability is a necessity in order to achieve intercultural competence (Council of Europe 2001: 104). Another example to illustrate this is: "Identify important linguistic similarities and differences between English and the native language and use this knowledge in his or her own language learning" (LK06). Both these examples show how in order to obtain Competence Aims of the 2nd direction a certain insight into the target language and culture is required. Thus, in order to obtain a high target achievement of these Competence Aims, the learner is expected to have advanced knowledge of the target language and culture, or to be either an Independent or most likely a Proficient User of the language.

In the last section in this chapter the Competence Aims of the 3rd direction category (The "place of struggle") will be presented. The 3rd direction category is a continuation of the 2nd direction category; however, the 3rd direction goes further and requires that the learner has even deeper insight into own and target culture.

4.2.3   Competence Aims in the 3rd direction

Figure 12 is an overview of the verbs used as the determinations factors for the placement of the Competence Aims in the 3rd direction (The "place of struggle"). There were only three Competence Aims found within this direction. These three are: "Use content from various sources independently and critically"; "demonstrate the ability to distinguish positively and negatively loaded expressions, referring to individuals and groups" and "describe and assess his/her own work in learning English" (LK06 2010). These Competence Aims require the learner to make up his mind about certain situations, by entering the "place of struggle". By addressing the situations which are ambiguous, the learner has to believe in oneself; in the context of language learning. Thus, in order to express and argue for one's attitude, position and thoughts on different matters in the target language, the learner of the language may have to be a Proficient User (Council of Europe 2001: 23).
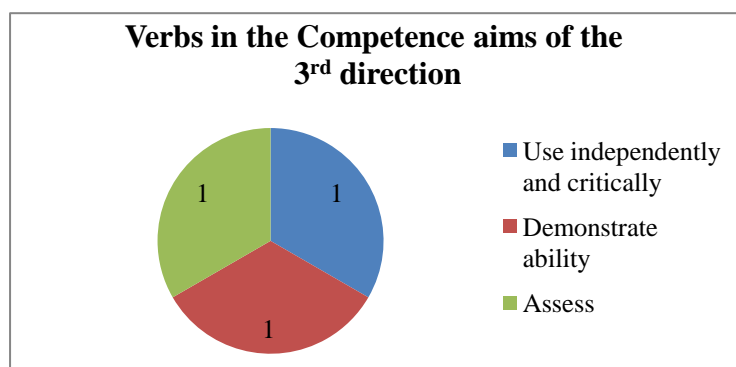
Figure 12. Absolute frequency of verbs in the 3rd direction

In the final chapter I will sum up the thoughts brought forth in this thesis. I will also discuss the results of the study of the textbook texts and the Competence Aims and how I see that the findings could have an impact on the attitude concerning the importance of the cultural aspect in ESL textbooks and teaching. Finally, I will make some remarks where I allow myself to imply and reflect on how I see that the significance of culture in language teaching may be ensured.

5. Discussion and Conclusion

The epiphany that everything is a part of the aspect of culture when language teaching is concerned was the background which brought me towards this study. Thus, if it is through the discovery of culture and heritage of the target language that awareness, of why and how people act the way they do and societies are the way they are, is arisen; then this cultural discovery has to be present in order for the target language to be learnt more profoundly. In light of this epiphany I became impelled to look closer into my own teaching practice and into the material in use. Hence, the starting point for this thesis was to examine the textbooks used as a foundation in the local syllabus that is being used when teaching the English Subject Curriculum at the Lower Secondary School, where I teach.

Although there are weaknesses by solely looking at *one part* of *one* textbook series, the results show elements that point to the fact that more than half of the texts found in the textbooks have the intention to promote consciousness-raising about both own and target culture. This type of awareness-rising is recommended by some previous textbook analysts. According to Korsvold (1997) and Johnsen (1999) challenge and scaffolding is what impel the development of the learners:

> What is recommended in textbooks is the kind of consciousness-raising or scaffolding where learners will be reached at different levels, and where their language learning strategies are awoken as well as their awareness about structures of the language (Korsvold 1997: 90; Johnson 1999: 162).

I have throughout this study looked at in what way the various aspects of culture are dealt with in the chosen textbook texts and what verbs are used, in the follow-up questions, to encourage the reader on how to work with these texts. These components were also the elements in my research questions, which I set out to answer. Now, when I evaluate whether the research questions, presented in chapter one, are answered or not I have to consider the results found in the study. To address the first research question first: "In what way are the cultural aspects dealt with in the main texts of the chosen textbook series for Lower Secondary School?" I see that I have carefully looked and found all the three preset categories of the aspect of culture. The results show that the main texts in textbooks deal with the aspects

of culture in a wide range. This range runs from traditional culture teaching; texts with statistical, lowbrow or highbrow contents, to texts with content which address intercultural aspects and promote otherness, and finally to texts which go ever further into the space where meanings are incompatible; namely the "place of struggle". In other words, as far as I can see this research question has been answered. However, it is important to keep in mind that the results came on the basis of my premade categories, and that another study or researcher might prefer another classification of the contents. When regarding the second research question: "How do the follow-up questions encourage further work with the main texts? (How are the authors' suggestions to work with the main texts?)" I see that this has been a more difficult question to answer. First, I can only guess how the authors wish for the users to work with the text. This is because I have not interviewed the authors; I have merely interpreted the verbs of the follow-up questions. Secondly, I have not considered the follow-up questions in the texts where the content determined the placement; such as the text of the 3rd direction (the "place of struggle"). The contents of the text was my primary source of placement. Although I carefully looked at and found verbs of the follow-up questions in other directions, this research question is not completely answered. Regarding this question, I see that it should have been revised to include a requirement of checking all the texts' follow-up questions, especially if the purpose had been for solely look at the authors' voice and choice of how to work with the texts.

In the next section I will look closer into the results and the implications that these result might have on how the teaching of culture might be carried out if the contents of the texts in the textbook series is used.

5.1   Results and implications

The investigation aimed to see if the three directions of the cultural aspect were represented in the textbook texts, and how these directions were distributed in the textbooks. In order to interpret how the directions were represented I needed to look at the framework that the books are written according to; which is the *Knowledge Promotion* (LK06). Thus, I wanted to see if there are traces of the intention in the CEF and LK06 in the textbook text. For example, why do 58% (2nd and 3rd direction categories) of the texts promote intercultural awareness?

Does this result in any way correlate to the intentions of the CEF and to the Competence Aims in LK06?

If the three directions are viewed separately, the results show that the traditional way of promoting or teaching culture was the dominant direction in the textbooks studied. There may be several reasons for why this is the dominant direction in a textbook series. One reason is that the content of the 1st direction category may be attainable for all users of the language, from the Basic to the Proficient User (Council of Europe 2001: 33). It all depends on the teacher, and how the teaching is carried out. The teacher may ask the pupils to read and efferently answer questions about facts in the text or he/she may ask open-ended questions and involve the pupils in aesthetic discussions about the content.

An example is that the literary classics were dominant in book for year 10 (*New Flight 3*) to the other books of the series (*New Flight 1*and *2)*. One of the reasons for this is that in order to comprehend the content of the literary classics a certain level of maturity is required. Another reason is that the expected level, on the global scale (CEF), should be higher in year 10 than in year 8; thus, a higher number of the pupils may be involved in the discussions. As suggested by Eva Burwitz-Melzer: "literature may very well be the best way of promoting cultural awareness" (Burwitz-Melzer 2001: 29). If for example the literature is worked with aesthetically, by addressing the stereotypes and prejudice in a fictional text a certain understanding may occur (ibid). Again the teacher is the one who initiates this type of text work. However, had the follow-up questions, in connection to the literary texts, been more open-ended and encouraged the learner to analyse and look into the stereotypes or prejudice in the texts, then the texts with this content could have been place in the 2nd direction category.

Thus, the texts placed within the 1st direction were placed there because of the content and the verbs used in the follow-up questions. However, all the texts could easily have been placed in the 2nd direction if the framing, through the verbs used, of the follow-up questions had encouraged comparisons or interpretations. There were quite a few texts which potentially could have changed direction if the follow-up questions would have been framed in at way that would have encouraged either a comparison or discussions. One of the texts in *New*

Flight 1, mentioned in the results, is *The Shoemaker and the Elves* (Bromseth & Wigdahl 2006: 94). Here, the follow-up questions are closed and merely ask the recipient to find typical fairytale traits (efferently). However, this text could have been put into the 2nd direction if the follow-up exercise had been more open-ended and encouraged the pupils to compare for instance the Norwegian fairytales to other countries' fairytales or the traditions of the target language to one's own traditions. Nevertheless, if the 2nd direction text work had been the only type of text work in the books, it would perhaps be too difficult for the Basic User (Council of Europe 2001: 24) to understand what and how to do it. This is because in order for the user of being capable of comparing, discussing or carrying out aesthetically and open-ended text work, a certain level of independency or proficiency has to be present (ibid: 34).

The European Council's encouragement to include intercultural competence in the culture promotion and teaching may be a one of the reasons for the relatively high number of texts found within the 2nd direction (intercultural communicative competence) of this study. In the European Council's *Common European Framework* the promotion of this direction is prominent and will according to the document encourage "the learner's interest in and openness to otherness". Further, this direction will push towards the learner's "willingness to relativise [sic] his or her own cultural viewpoint and value system" (ibid: 161). Finally, the endorsement of this direction will urge a "willingness to assume the role of 'cultural intermediary' between his or her own and the foreign culture and to resolve intercultural misunderstanding and conflict" (ibid.) which may reduce the course of conflicts on the basis of cultural differences. As much as 60% of the Competence Aims were placed into the 2nd direction. What could be read from this is that LK06 has its emphasis on this direction; which might goes to show that this is the focus the Competence Aims want to lead the teachers towards.

The correlation between the Competence Aims and the textbook texts is visible in sense that both have a clear influence from the *Common Europe Framework* that intercultural communicative competence, where the 2nd direction is emphasised.

A question is; however, why do the authors include that many texts which involve feelings and also promote the "place of struggle" (3rd direction), when the clear emphasis in the *Common European Framework* and LK06 is in the 2nd direction? One explanation for this might be what Lund (cited in Selander & Skjelbred 2004: 100; Lund 2007: 321) refers to when she says that to learn another language; the students need to develop cultural understanding, insight and tolerance for a target culture. To do this there has to be a significant amount of "otherness" represented in the textbooks. This otherness might be best taught within the 3rd direction, since the 3rd direction is a continuance of the 2nd direction. Thus, in order to develop intercultural competence, the teachers must prepare their students for interaction with people from other cultures. This is essential in order to enable the students to "understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviours" (Byram et al. 2002: 6).

By addressing the "place of struggle", the learners may be introduced to an understanding that in order to comprehend events and discussions in the target language, an awareness of the culture and heritage has to be present. An example to illustrate this is the topic addressed in the results; namely the topic of handguns. According to Fürst's article (2003), there were 165 homicides by handguns in Canada, 68 in England, 39 in Japan, 7 in Norway and 11,127 in the USA within the same year. A relevant "place of struggle" will be to discuss *why do the Americans shoot to kill each other*? This issue of gun control suddenly became an unwanted but relevant "place of struggle", where the incompatible view on gun control was put to the test. The "place of struggle" this time was the shooting of a U.S. congresswoman in Tucson Arizona in January 2011. This incident had a fateful outcome for six people, "among the six killed were a federal judge and a 9-year-old girl" (CBSNEWS 2011). This episode led to enormous discussions and put the issues of guns and gun control in the USA back on the agenda (ibid.). To be able to comprehend these tragic incidents it is necessary to have knowledge about the history in general, and the specific history of guns and gun control in the USA.

Another example of a "place of struggle" in the textbooks, presented in the results, is the topic of homosexuality. In the western part of the world we look at our societies as civilised and democratic and ourselves as people who accept all people regardless of their race, religion or

sexuality. In Norway this is even manifested in an official document against bullying (Utdanningsdirektoratet 2009: 70). Unfortunately, this is necessarily not always the case. In UK the issues of homosexuality has caused heated discussions, due to section 28 of the law which prohibited homosexual "promotion" in schools. According to Audrey Gillian in The Guardian "teachers were confused about what they could say and do, and were unsure whether they could act when pupils faced homophobic bullying" (Gillian 2003). Bullying, regardless of the reason is a "place of struggle" to be discussed in order to encourage otherness both in own and target culture.

The somewhat surprising feature that as much as 27% of the written material in the books could be placed into the 3rd direction (the "place of struggle") may be understood as a preferred way to promote otherness by the textbook authors. The reason for this being a somewhat surprising feature is that it is not a required direction in the *Common European Framework*; however, as mentioned it may be interpreted as a continuance of the 2nd direction. The 3rd direction is perhaps meant for the Independent "Vantage (B2)" or Proficient User (Council of Europe 2001: 35-36) of the language, and when texts within the "place of struggle" are represented the ability for the teacher to differentiate not only for the Basic language users, but for the learners at the level of either "Effective Operational Proficiency (C1)" or even "Mastery (C2)" as well (ibid: 23). If it is in fact the case that the user has to be either B1 (Threshold) or higher in order to work with and understand texts of the 2nd direction, or B2 (Vantage) or higher (ibid.) to comprehend texts of the 3rd direction, then there should be an increasing level of these types of texts throughout the school system. In light of these thoughts some questions kept emerging as I was viewing the results. The questions were:

- Do the three categories of the cultural aspects have the same percentage distribution in textbooks used in Primary School and in Upper Secondary School as the results found in this study?
- Are the 3rd direction at all represented in Primary School, if so, how?
- Is there a difference in the distribution of books used in the Vocational Education Programmes and the Programme for Specialisation in General Studies for Language Studies[37] in Upper Secondary School?

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[37] Translated word and terms used LK06 translated into English:
http://www.udir.no/upload/larerplaner/Fastsatte_lareplaner_for_Kunnskapsloeftet/english/Norsk_engelsk_ordliste_for_lareplaner.pdf

In order to answer these questions an expanded research has to be conducted, the suggested method in such a case would be by expanding the material by either by looking at textbooks used in Primary and Upper Secondary School or by including the views of the authors and users (pupils, students and teachers) through questionnaires or by interviewing them. In the final section of this thesis I will allow myself to reflect on how I see that the significance of culture teaching will continue to have a central place in ESL.

5.2 Final remarks

English as lingua franca is manifested in many fields of life, such as when we travel to other countries or in working life when business deals are being made. Thus, being able to communicate with people and speak the same language is one thing, but understanding the culture of the people, on the other side of the borders, is something else. The teacher and the material in use are in many ways the keys here. However, the reforms' and authors' emphasis has to be on the different ways of teaching culture, in order for the teacher to prioritise this. As mentioned, all the three directions of the cultural aspects addressed in this thesis are significant when culture is taught, and when the intention is learning and understanding the target language; moreover, about the target language' people, history and culture.

The important aspect is; however, how the teacher presents and teaches the content of the textbooks in order to create curiosity among the learners. I like to support Thomas Nordahl, a prominent Professor of Pedagogy in Norway, when he refers to the conclusion made in the *Effect Studies* made by Dansk Claesringhouse for the Ministry of Education and Research (Kunnskapsdepartementet). According to the conclusion there are three important factors to encourage and reassure good teaching. These three are that "the *relationship* between the teacher and the pupil must be a good one". A relationship based on trust, along with the "teacher's *classroom management skills*" and finally the "teacher's *academic didactical skills*" (Nordahl 2009: 8, my translation) are the vital points for learning to take place. Moreover, within the teacher's academic didactical skills the awareness of the significance of the aspects of culture has to be present. To secure this presents of skills, the teacher training courses have to have emphasis on the cultural aspects of language teaching in order for the teacher to acquire this awareness. Another side to consider are the other occupations that the teacher is obliged to do, such as documentation and teamwork, which are time consuming.

Thus, since time is of the essence and if the textbooks provide the diversity of the aspect of culture, the teacher may have easy access to intercultural contents. Then the teacher may use the books, with a clear conscience, as one of the primary materials in the teaching. Thus, if the teacher has the material and these three qualities when teaching the aspects of culture, there might be a chance that the learners' curiosity is awoken and that their awareness towards intercultural competence is achieved.

Finally, for me this study has been educational, I have had to consider and reconsider my decisions many times, and the process has been just as useful as the results. In view of the results; however, I see that all the directions of the aspects of culture has to be represented in the textbooks in order to ensure the diversity of the levels the pupils are at. No direction is less important, because they are linked together when teaching of languages and culture is concerned.

Where I stand now, I feel wiser. This is because I feel my awareness, of the content I use in my teaching, has been raised. I see now that it might be necessary to go deeper into the material to create a full picture. It would be interesting to expand the research materials to include pictures and illustrations in the current textbook series, and also include another textbooks series to conduct a comparative analysis, or even include interviews with both authors and users; such as teachers and pupils of the series. The possibilities are indefinite.

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Internet resources

http://delogbruk.ning.com/ (Web site for Norwegian teachers who wish to share their experiences).

http://newflight.cappelendamm.no/ (Web-resource for the English subject series).

http://newflightextra.cappelendamm.no/ (Web-resource for the English subject series).

http://www.regjeringen.no/upload/KD/Vedlegg/Grunnskole/Lærerkompetanser_og_elevers_læring.pdf (Dansk Clearinghouse (2008) *Lærerkompetanser og elevers læring i førskole og skole - What makes better learning?* Made for Kunnskapsdepartementet by Uddanningsforskning, School of Education Aarhus.)

http://www.udir.no/upload/larerplaner/Fastsatte_lareplaner_for_Kunnskapsloeftet/english/Norsk_engelsk_ordliste_for_lareplaner.pdf (Translation of words and terms used in LK06).

Appendix

Code scheme - The outline of the notes of codes in the research material of the texts in the three textbooks and of the Competence Aims (New Flight 1-3 and LK06).

Categories made from the three directions of culture teaching

1st direction (traditional culture teaching)	2nd direction (Intercultural competence)	3rd direction (Place of struggle)
Of the total amount: Year 8: **13 / 31 - 42%** of the texts Year 9: **12/ 31 - 39%** of the texts Year 10: **15/ 32 – 47%** of the texts Total: **40/94 - 42%** of the texts	Of the total amount: Year 8: **12/ 31 – 39%** of the texts Year 9: **9/ 31 - 29%** of the texts Year 10: **8/ 32 -25 %** of the texts Total: **29/94 - 31%** of the texts	Of the total amount: Year 8: **6/ 31 – 19%** of the texts Year 9: **10/ 31 - 32%** of the texts Year 10: **9/ 32 – 28 %** of the texts Total: **25 /94 - 27%** of the texts[38]

The competence aims from LK06[39]

1st direction (traditional culture teaching)	2nd direction (Intercultural competence)	3rd direction (Place of struggle)
-explain features of history and geography in Great Britain and the USA - describe the situation for some indigenous peoples in English-speaking countries -use basic terminology to describe grammar and text structure -use basic grammatical and text structures of English orally and in writing	-identify important linguistic similarities and differences between English and the native language and use this knowledge in his or her own language learning - describe and interpret graphic representations of statistics and other data -discuss the way young people live, how they socialise, their views on life and values in Great Britain, the USA, other English-speaking countries and Norway -use various situations, work methods and strategies to learn understand spoken and written texts on a variety of topics	-use content from various sources independently and critically - demonstrate the ability to distinguish positively and negatively loaded expressions referring to individuals and groups - describe and assess his/her own work in learning English

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[38] Total 101%, due to approximation (avrunding)

[39] The competence aims after year 10 concerning **language learning, communication** and **culture society and literature**.

- recognise some regional accents from English-speaking - describe theme and composition in texts and visual - express himself/herself in writing and orally with some precision, fluency and coherence	-adapt his/her spoken and written English to the genre and situation - present and discuss current events and interdisciplinary topics -master vocabulary that covers a range of topics -read and understand texts of different lengths and genres - understand spoken and written texts on a variety of topics - adapt his/her spoken and written English to the genre and situation - select listening, speaking, reading and writing strategies adapted to the purpose and situation - write texts that narrate, describe, argue or give messages, with the appropriate basic structure and adequate paragraphing - communicate via digital media -read and discuss a representative selection of literary texts from the genres poetry, short stories, novels and drama from the English-speaking world -prepare and discuss his/her own oral or written texts inspired by literature and art	
Total: **7 /25 – 28%** of the competence aims after year 10	Total: **15 /25 -60%** of the competence aims after year 10	Total**: 3/25- 12%** of the competence aims after year 10
	New Flight 1-3 (Year 8-10)[40]	
	1st direction **(traditional culture teaching)**	**2nd direction** **(Intercultural competence)**	**3rd direction** **('Place of struggle')**
Year 8: **Chapter 1** *School life in Great Britain and the USA*		-A-text: First day at school; about feeling lonely. Looking different. -B-text: School life; a text where three young people from The USA, Scotland and Norway are discussing the different school systems. -D-text: Six short reader's letters to "Sam" and advisor in a magazine. Where both sides of the story are portrayed; e.g. both the teenager's and his parents'.	*C-text: A text about a boy who hates school the "Let's Talk" that follows encourages the pupils to look at what is good and what bad about school and look for solutions to make the school better.
Year 9: **Chapter 1** *When school's out*	A.text: Collecting stamps	B-text: Interview with four teenagers about their spare time; compare with your own.	C-text: Being tricked on the Internet

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[40] The main texts in the textbook; categorised from the content and the verbs used in the follow-up questions.

Year 10: **Chapter 1** *Say you'll be there!*	A-text: A diary about friendship[41] B-text: A text about historical tokens of love D-text: Extract from Romeo and Juliet		C-text: A text about love and homosexuality
Year 8: **Chapter 2** *Our four-legged friends*	-C-text: The mini- history of cats (lowbrow information).	-A-text: Jim's diary where he is hoping for a pet.	B-text: About an Inuit boy and his dog stranded on floating island of ice. Must one of them die so the other can live?
Year 9: **Chapter 2** *Native People*	A-text: A story about "the beginning" B-text: the legend of The Nez Perce Tribe	C-text: A white woman being saved by an Aboriginal tribe after her car broke down *D-text: About The Maoris, the follow-up questions encourages to compare culture and traditions	
Year 10: **Chapter 2** *It's a mystery to me*	B-text: The unsolved mystery of "Jack the Ripper" C-text: Analysing (efferently) the short story Ghost Walk	A-text: The Tower of London, compare with other haunted places. *D-text: analysing (efferently) the short story; The open Window, however, the follow-up questions encourage to compare the C and D-text.	
Year 8: **Chapter 3** *Two big cities*	-B-text: Read the text and find the correct pictures to match. -C-text: About Manhattan- the heart of N Y.	-A-text: About tourists being tricked buying a *cheap camera* on the streets of London.	D-text: About three black boys living on 116th Street in Harlem NY in the 1970s. The story is about them being mistreated and falsely accused.
Year 9: **Chapter 3** *Sports*	A-text: About sports in the USA D- About David Beckham		B-text: About competing and the ethics of fair play. C- text: About football – see the positive and negative aspects of the sport.
Year 10: **Chapter 3** *On the edge*	D-text: A story ad excerpt of Robert F. Scott's diary		*A-text: Looks at the differences between an action being stupid and heroic. B-text: "Boot camp for bad boys?" About troubled teens. C-text: A true story: About drug addiction
Year 8: **Chapter 4** *Eat and enjoy!*	-B-text: Holiday and food traditions in Britain and in the USA (lowbrow). - D-text: The history of the hamburger (lowbrow).	-A-text: About a misunderstanding at a restaurant concerning biff tartar. -C-text: A text about young people and what they wouldn't try or don't like to eat.	

[41] The follow-up questions do not encourage comparison or discussion.

Year 9: **Chapter 4** *People on the Move*	D-text: Historical text about the Vikings.	B- Emigration from different countries (amongst Norway) into the USA	A-text: Illegal immigration. C-text: Topic of racism
Year 10: **Chapter 4** *The British Isles*	A-text: A geographical text about Scotland. B-text: A Scottish fairytale D-text: An excerpt of Dickens' David Copperfield.		C-text: About the conflict in Northern Ireland
Year 8: **Chapter 5** *Just fantasy?*	-A-text: The tale of a folklorist. -B-text: "The Shoemaker and the Elves" Find typical fairytale traits.[42] -D-text: A story of a boy who becomes a spider. By M. Teitelbaum (lowbrow).	*C-text: About "escaping" through movies and books. The follow-ups encourage discussions of books, films and series they have seen.	
Year 9: **Chapter 5** *Is there anybody out there?*	A-text: A story about aliens D-text: An excerpt of Douglas Adams's " The Hitchhiker's guide to the galaxy"	*B-text: UFO-sightings, do you believe? *C-text: Interpreting the Zodiacs	
Year 10: **Chapter 5** *A Wonderful World – for how long?*		A-text: A wish of how to make the world a better place C-text: What people in Britain do to help the planet, and what can you do?	B-text: About Global Warming D-text: A terrible decision" an excerpt from Nevil Shute's "on the Beach" about a post nuclear war
Year 8: **Chapter 6** *What an Idea!*	-A-text: Inventors and their ideas. -B-text: An historical text about the first Locomotion. -D-text: An excerpt of "Charlie and the Chocolate Factory"; "The great gum machine".	-C-text: Fashion and women's rights. Addressing women's equalisations process; today compared to earlier decades, and in various cultures.	
Year 9: **Chapter 6** *That's entertainment*	A-text: About being bored C-text: About Harry Houdini.		*B-text: About a boy who wants to become a stand-up comedian, and his classmates make fun of him (bullying). *D-text: Steinbeck's "Good guys and bad guys"- the effect of television

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[42] Could have been put into the 2nd direction if the follow-up exercise had encouraged the pupils to compare Norwegian tales to other countries' tales.

Year 10: Chapter 6 *Out inner and outer selves*	D-text: An analysis of the short story "A day's Walt" by E. Hemingway	C-text: Young people's revolt against their parents	A-text: About a boy with autism B-text: a text about anorexia
Year 8: Chapter 7 *Watch out!*		*A-text: Short newspaper articles. Encourages discussions. .	C-text: Bowling for columbine- Addresses various issues such as USA's liberal laws on guns/weapons. B-text: The girls. About bullying and shutting someone out. D-text: The pearl ring. About shop lifting and conscience
Year 9: Chapter 7 *Fight for you rights!*	C-text: An excerpt of the speech "I have a dream".		A-text: Women's rights B-text: The civil rights movement and Rosa Parks C-text: About Nelson Mandela and apartheid
Year 10: Chapter 7 *All work and no play?*	B-text: The development of the industry C-text: An excerpt of "Catch me if you can" -about a man who deceived the world. D-text: An excerpt of Shaw's Pygmalion	*A-text: Looking at different professions – comparing.	
Year 8: Chapter 8 *Down under*	-A-text: A text about New Zealand. -C-text: A diary-story of James Cook	*B-text: An Aussie in Norway, seeing Norway through the eyes of a foreigner. *D-text: The Ned Kelly story – an Australian legend.[43]	
Year 9: Chapter 8 *Here and there in the USA*	D-text: Names of places in the USA	*A-text: A vacation in the USA B-text: An attempt surfing in the USA – have you had a similar experience? *C-text: Living as an Amish – comparing	
Year 10: Chapter 8 *English spoken here*	A-text: Facts about Canada B-text: Kipling's "How the camel got his hump" - A fable.	C-text: The British Empire – colonies. D-text: about the English language	

*Texts that change direction due to the framing of the follow-up questions

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[43] The follow-up questions ask the pupils to analyse his behavior, in that way the D-text may be in the 2nd direction category.