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# 序言

面对百年未有之大变局，提高人才培养质量是当前我国教育改革与发展的迫切任务。而人才培养的质量取决于两大根本支撑，其一是教师，其二就是教材。教材的重要性不仅在于它为教学提供知识内容与教学方法，而且在于它在很大程度上决定了人才培养的价值取向，即为谁培养人的问题。在此意义上，教材成为国家事权。目前，我国教育界普遍认识到，教材必须体现党和国家意志，必须坚持马克思主义指导地位，体现马克思主义中国化要求，体现中国和中华民族风格，体现党和国家对教育的基本要求，体现国家和民族的基本价值观，体现人类文化知识积累和创新成果。

外语教材在我国教育体系中占有突出的重要地位。外语（英语）是唯一贯穿我国基础教育和高等教育全过程的科目，又是直接输入外国文化特别是西方文化的科目，教学内容承载着各种意识形态和价值观，影响学生时间最长、人数最多。在高等教育阶段，外语不仅是人人必修的公共课程，而且成为最大的专业类课程之一。不仅如此，外语（专业）教学较之其他科目（专业）的教学，更多地依靠教材所提供的学习材料。就教材的种类和出版的数量而言，外语教材无疑名列前茅。因此，外语教材的建设和研究应受到特别重视。

当前，加强外语教材研究应着眼于两个基本目标。一是把握方向，即保障外语教材正确的价值导向，服务于立德树人和培养社会主义建设者和接班人的根本教育方针。二是提高质量，即根据外语教育教学的基本规律，结合我国外语教育教学的实践经验，揭示具有中国特色的外语

教材编写理论与方法，打造融通中外的外语精品教材。

随着全国首届教材工作会议的召开，外语教材建设和研究进入新的发展时期。中国高等教育和外语教育的提质升级对外语教材建设和研究提出了一系列重大课题。在外语教材编写中，如何全面贯彻党的教育方针，落实立德树人根本任务？如何扎根中国大地，站稳中国立场？如何体现社会主义核心价值观？如何加强爱国主义、集体主义、社会主义教育？如何引导学生坚定道路自信、理论自信、制度自信、文化自信，成为担当民族复兴大任的时代新人？在中观和微观层面，外语教材编写如何吸收语言学、应用语言学、教育学研究的最新成果？如何提炼和继承中国外语教育教学的宝贵经验并开拓创新？如何借鉴国际外语教材编写的先进理念与方法？在全面贯彻落实《教育信息化 2.0》的时代背景下，外语教材如何支持和引领混合式教学、翻转课堂乃至慕课建设？一句话，外语教材如何为培养具有国际视野、中国情怀、思辨能力和跨文化能力的国际化人才提供坚实支撑？所有这些紧迫问题，都需要中国外语教材研究者用具有中国特色的理论与实践做出回答。

在此背景下，中国外语教材研究中心与外语教学与研究出版社策划了“外语教材研究丛书”。本套丛书一方面积极引进国外外语教材研究经典著作，一方面大力推出我国学者的原创性外语教材研究成果。在国内外外语教材研究尚显薄弱的当下，我们首先精选引进了一批国外外语教材研究力作，包括：

- 《外语教材中的文化呈现》(*Representations of the World in Language Textbooks*)
- 《英语教材研发：创新设计》(*Creativity and Innovations in ELT Materials Development: Looking Beyond the Current Design*)
- 《英语教材研究：内容、使用与出版》(*English Language Teaching*)

*Textbooks: Content, Consumption, Production*)

— 《英语教材研究：国际视角》 (*International Perspectives on Materials in ELT*)

— 《英语教材与教师角色：理论与实践》 (*Teaching Materials and the Roles of EFL/ESL Teachers: Practice and Theory*)

“它山之石，可以攻玉”，引进的目的在于批判性地借鉴和自主创新。期待本套丛书为中国外语教材研究提供理论启迪和实践指导，最终为中国特色外语教材的编写、使用、研究做出贡献。

孙有中

2021年1月30日于北外



# PREFACE

What images of culture, society and the world do we find in language teaching and learning? This question has guided me in all my academic work, including the monographs *Language and Culture: Global Flows and Local Complexities* (Risager, 2006) and *Language and Culture Pedagogy: From a National to a Transnational Paradigm* (Risager, 2007). In the present book, I want to deal with this question in a concrete manner as I focus on the analysis of a number of language textbooks with special reference to their cultural representations: their images of culture, society and the world, including language as an integral part of culture and society.

My central point is that an analysis of culture in textbooks has to be specific about what theoretical approaches are drawn upon, and therefore I distinguish between a number of different approaches: national studies, citizenship education studies, Cultural studies, postcolonial studies and transnational studies. For each of the five approaches, I list a number of analytical questions that may guide the analysis of any language textbook. The methodology is useful for the analysis of other language learning materials as well, and also, in my view, for the analysis of other subjects and areas of education. In a sense, it is a way of analysing and reflecting on what directions intercultural competence takes or could take.

The textbooks selected are drawn from six different languages: English, German, French, Spanish, Danish and Esperanto. It is an important point to try to include many languages as they exemplify different traditions and perspectives. It is also a way of unfolding my own interest in multilingualism.

When I went to school in Denmark in the 1960s, I had the wonderful opportunity of making the acquaintance of a number of different languages: English, German, French and Latin, and I studied Dutch on my own. Norwegian and Swedish were very easy to learn to read as these languages are closely related to Danish. In the years around 1970, I studied General Linguistics and French at the University of Copenhagen, and during those years I acquired some (restricted) knowledge of a number of other languages:

Ancient Greek, Sanskrit, Vedic, Russian, Classical Nahuatl (the language of the Aztecs), Quechua and Basque. Later on, I studied Esperanto and Spanish, and a little bit of Portuguese and Italian. I experienced how being able to read texts in a language may give access to discourses of the world that are influenced by the position of that particular language – and its users – in world history.

My interest in language teaching, and also in theories of culture and in studies of the world order, stems from my work at Roskilde University. All of my professional life I have been attached to Roskilde University, one of the reform universities created in the 1970s, characterised to a large extent by interdisciplinarity, problem orientation and study work in groups with supervisors. I first had a post in language pedagogy with special regard to French, and I started my research projects on the cultural, social and political dimensions of language teaching. Later on, I was attached to international development studies and gained further insight into theories of development and globalisation. In 2000, I was (co-)founder of Cultural Encounters, which focuses on critical intercultural studies with a team of teachers/researchers from postcolonial/decolonial studies, cultural sociology, Cultural studies, anthropology, the sociology of religion, language and culture studies, and gender and sexuality studies. Hence my interdisciplinary orientation.

During the elaboration of this book I received constructive criticism, encouragement and suggestions from many colleagues and friends, some of whom are specialists in the fields of English, German, French, Spanish, Danish and Esperanto studies: Lis Ramberg Beyer, Kirsten Bjerre, Heidi Bojsen, Michael Byram, Petra Daryai-Hansen, Susana Silvia Fernández, Karen-Margrete Frederiksen, Annegret Friedrichsen, John Gray, Hartmut Haberland, Anne Holmen, Lars Jensen, Mads Jakob Kirkebæk, Bergthóra Kristjánsdóttir, Anthony J. Liddicoat, Isabel Olesen, Michael Svendsen Pedersen, Kirsten Holst Petersen, Ileana Schrøder, Klaus Schulte, Julia Suárez-Krabbe, Lone Krogsgaard Svarstad, Louise Tranekjær and an anonymous reviewer. I am most grateful to them all. I want to express my special thanks to Karen Sonne Jakobsen who was the first reader during the whole writing process and with whom I had so many inspiring discussions.

Karen Risager

# 1 Representations of the World

## Introduction

With the present book, I want to contribute to theoretical reflections on cultural representations (sociocultural content) in foreign and second language learning, with special reference to textbooks and other learning materials. The focus is on different approaches to the analysis of representations of the world. Thus, the book will raise questions such as: What views of culture, society and the world guide the representations in textbooks? What parts of the world and what thematic areas do they deal with? What ideologies and emotions are reflected in their discourses? How do they deal with local and global power relations, problems and conflicts, and are there significant silences? The book also takes up questions of intercultural learning: What do textbooks invite us to do as students, teachers and citizens? How can textbooks be stepping stones for students' further reflections on the world and perhaps for greater engagement in world issues?

An analysis of culture in language textbooks has to be specific about what theoretical approaches are drawn upon, and in the course of Chapters 3–7 five different approaches will be presented and illustrated: national studies, citizenship education studies, Cultural studies, postcolonial studies and transnational studies. The analysis will include a study of six textbooks, one for each of the following languages: English, German, French, Spanish, Danish and Esperanto.

Cultural representations in language textbooks may exhibit a very large array of thematic areas, for example: everyday lives and identities of groups in society, cultural connotations of words and phrases, celebrities, gender roles, youth culture, pets, artists, literature and film, media and IT, sport, health, travelling, business and consumption, demographic patterns, regional accents, social and political conditions, environment, religions, history and geography, weather and climate, landscapes and wildlife. Some of these areas are language related: 'cultural connotations of words and phrases', 'literature' and 'regional

accents’, and indeed I want to stress that language is included in this study as a cultural and social practice and as an integral part of the wider cultural and social landscape (see Chapters 5 and 7 in particular). On the other hand, I will only deal briefly with language in a more specifically linguistic sense. As far as learning materials are concerned, linguistic aspects and aspects of language learning have already been extensively studied in relation to the elaboration of evaluation criteria and in the field of materials development (Harwood, 2010, 2014; Hutchinson & Torres, 1994; McGrath, 2002; Tomlinson, 2012; Tomlinson & Masuhara, 2010), some of it carried out within the framework of MATSDA – the Materials Development Association – based in the UK.

The word ‘world’ has many possible denotations according to context, for instance the world of literature, the Muslim world, the old world, the fourth world, the world of animals, the world of business, the world of art, my inner world. The field of language studies is characterised by a specific kind of image of the world, where the world, in the sense of the entire globe, is first and foremost seen as consisting of a number of different languages each with its own language area, and for some of these languages it is common to note that this language area constitutes a ‘world’ with its particular cultural identity: the English-speaking world, the French-speaking world, the Chinese-speaking world, the Spanish-speaking world. Furthermore, the expression ‘the English-speaking world’ is often ambiguous as it may also refer to people all over the world (the globe) who have some knowledge of English. This global extension of meaning is also sometimes seen for the other languages mentioned. Thus, looking at representations of the world in language learning materials also means looking at the geographical horizon attributed to the target language.

As can be seen, I use the term ‘world’ in a geographical sense, referring to the globe or the planet. This does not, however, just imply a view of the world as a physical or territorial place but also as spaces of global range, such as global media or global environmental movements (see Chapter 7 on transnational studies).

## **Representations of the World: A Focus on Knowledge**

Focusing on representations of the world indicates a focus on knowledge. A basic educational tenet in the book is that *knowledge of the world is important*. But at the same time it must be maintained that *knowledge is perspectival*: It is socially situated and embedded in discourses, always seen and represented from somewhere and by some people with specific

life histories, experiences and power positions (Foucault, 1976). Textbook knowledge, for example, is normally influenced by the perspective of a publishing company, perhaps in combination with a specific education system or institution and a specific curriculum. And when the textbook treats a certain phenomenon, for example the illness Ebola, it has to select among a multitude of different perspectives pertaining to different roles and agents: patients, health assistants, doctors, the pharmaceutical industry, the media industry, etc. (cf. Apple & Christian-Smith [1991b], who discuss the question of whose knowledge is represented in textbooks [in any subject]).

Knowledge is generally coloured by emotions (Ahmed, 2004). Knowledge about ‘Ebola’ will for most people be associated with fear and worry but also perhaps a wish for relief and social change. Knowledge about a very different topic such as ‘Canada’ may be associated with widely different emotions, but in a textbook for English as a foreign language aimed at young people, for example, the representations may privilege positive emotions, such as curiosity and a wish for adventure.

Knowledge does not only cover factually oriented knowledge. Knowledge can also take more implicit forms, and here I refer to the three dimensions of knowledge argued by Tranekjær and Suárez-Krabbe (2016): factual knowledge, epistemology and common sense. Where factual knowledge is explicit knowledge that is transmitted intentionally, epistemology is the ways of organising knowledge by means of more general concepts and frames of understanding, some of which may also be taught. Examples are concepts like ‘East’ and ‘West’, ‘North’ and ‘South’, ‘us’ and ‘them’, and here Tranekjær and Suárez-Krabbe refer to the work of Santos (2014) on *Epistemologies of the South*. Common sense is knowledge that is seldom verbalised and more or less naturalised, i.e. felt as if it is natural, and here Tranekjær and Suárez-Krabbe refer to Billig’s (1991) work on common sense.

An example could be a textbook theme on the transatlantic slave trade. Factual knowledge would be constructed via discourses containing more or less precise information on dates, numbers and places. The discourses would spring from a certain perspective, for instance a modern European perspective. These discourses would be structured by knowledge of a more epistemological nature, for instance, ideas about different parts of the world: European vs. non-European, Christian vs. non-Christian, white vs. black – ideas that are typically organised in value hierarchies: European over non-European, Christian over non-Christian, white over black. Finally, the theme would probably rest on a

number of common-sense ideas, which would be difficult to detect because they are naturalised. One of these may be the (false) idea that slavery is a phenomenon of the past.

Thus, intercultural learning in the present volume focuses on *the construction of knowledge*. The construction of knowledge is both the building of a maximally coherent and factually oriented knowledge about culture, society and the world, the development of critical awareness of the epistemologies that guide and structure knowledge and, if possible, critical awareness of instances of common sense.

The age focus will be from 13+ to adults, not that I consider cultural representations irrelevant with regard to younger students, but because I want to focus on students who are able to understand that cultural representations (for example, the theme of sport and athletes) contain different perspectives and that these perspectives may change. Thus, Martyn Barrett states after the accomplishment of a large empirical investigation of children's knowledge, beliefs and feelings about nations and national groups:

By 10 or 11 years of age, children produce much more detailed descriptions of the distinctive characteristics that are exhibited by the members of a large number of different out-groups, and these characteristics include not only typical physical features, clothing, language and habits, and also psychological and personality traits and sometimes political and religious beliefs as well. ... By 10–12 years of age children readily concede that most people do not actually conform to these stereotypes. (Barrett, 2007: 192–193)

The foregrounding of knowledge may be characterised as 'modernism in postmodernism' (Risager, 2007). The field of culture pedagogy in the language subjects may be interpreted as a struggle between modernism and postmodernism. Modernism was predominant until some time in the 1980s and has to do with an emphasis on the content dimension in teaching and in textbooks. It stresses the importance of a realistic and coherent factual knowledge of cultural and social conditions in target language countries. From the 1980s onwards, a postmodern tendency emerged that gradually became more influential. It focuses on the individual students, their experiences, attitudes and emotions, their ability to understand and deal with the Other. It stresses the affective dimension rather than the cognitive or knowledge orientation. In relation to this struggle, I want to situate my position in the postmodern wing as I agree that one should not ignore students' subjectivities,

attitudes, emotions and engagement. But I also want to maintain that the knowledge dimension is important: It does matter what image of the world the learning materials present to us as readers and users. Learning materials are carriers of potential knowledge.

The above-mentioned network around Tomlinson and MATSDA has a different position. Tomlinson (2012) is clearly positioned in the postmodern wing as he stresses the importance of humanising the textbook, i.e. making it of more personal relevance and value to the human beings using it. Among the principles of materials development that he proposes, is ‘...a variety of [spoken and written] text types and genres in relation to topics, themes, events and locations likely to be meaningful to the target learners’ (Tomlinson, 2012: 346). He argues that ‘feeling enjoyment, pleasure and happiness, feeling empathy, being amused, being excited and being stimulated are most likely to influence acquisition positively but feeling annoyance, anger, fear, opposition and sadness is more useful than feeling nothing at all’ (Tomlinson, 2012: 347). Further, he proposes to ‘stimulate emotive responses through the use of music, song, literature, art, etc., through making use of controversial and provocative texts and through personalisation’ (Tomlinson, 2012: 348). Thus, Tomlinson very clearly stresses the affective dimension, but leaves the cognitive or knowledge dimension open. Thus, his approach does not imply a concern for the images of the world represented in learning materials. It should be said that this position may be related both to his foundation in the communicative approach and to the fact that his main field – the teaching of English as a foreign language – is indeed characterised by a very wide range of potential content both in terms of geographical reference and thematic orientation.

## **The Concept of Representation**

The concept of representation has been much discussed in the fields of Cultural studies and postcolonial studies. One of the major proponents of Cultural studies, Stuart Hall (1997b), distinguishes between three approaches to representation: the reflective, the intentional and the constructionist.

In the reflective approach, representation is seen as a mirror of reality, as a direct and transparent relationship or imitation of reality. Relating this statement to the analysis of language textbooks, one can say that in the reflective approach, the representation of the target language country is a reflection of the reality out there. It gets authority from reality itself. Who has made the representation and under what circumstances is not important, as the

meaning lies in reality itself. For example, ‘British life and institutions’ are just there to be described. Therefore, in this approach an analysis of the process of representation is not deemed to be necessary.

The intentional approach reduces representation to the intentions of its author. Taking the example of a language textbook, one can say that in this approach the author of the textbook becomes interesting: Who is the author? It is his or her view of the target language country that is present in the textbook. The representation gets its authority from the author (or the collective of authors and their context, such as a publishing company). The reception of those who read and use the textbook, on the other hand, is not taken into account.

The constructionist approach implies that reading and interpretation is an active process, and that meaning is therefore seen as never finally fixed. The reader is just as important as the writer. In our example with the language textbook, one can say that the author constructs the image of the target language country, but all readers – individual teachers, learners, analysts – construct representations for themselves as well.

In my view, Hall’s warning not to limit oneself to the reflective approach is important. The position and individual representation of the author, and the positions and individual representations of preferred and actual readers, must not be forgotten. (‘Readers’ here is an umbrella term for any interpreter of multimodal texts, including verbal text, images and sound.) But since my focus is on knowledge about the world, I want to stress that the reflective approach is the basic one. When the language textbook tries to provide students with perspectival knowledge about the world, explicitly or implicitly, its (multimodal) representations must aim at high quality. It must try to avoid representations of culture, society and the world that are incorrect, outdated, overly simplified and superficial, stereotypical or socially and culturally biased – whoever the author and whoever the preferred reader.

## **English, German, French, Spanish, Danish and Esperanto**

The field of research into representations of culture and society in language learning materials is very fragmented (Weninger & Kiss, 2015). There are some important works dealing with the topic (see Chapter 2), but the great majority take their point of departure in one specific language. Analyses of cultural representation in language textbooks are typically scattered in many

different journals and other publications each focusing on one language, and most often today this language is English. The field of materials analysis needs to establish a greater coherence and interchange of ideas and methods (Curdt-Christiansen & Weninger, 2015b; Gray, 2013; Kramsch, 2015), and in my view it should be founded in work with a large number of languages (cf. Fenoulhet & Ros i Solé, 2011).

Therefore, the present volume draws on several languages. As said, examples of analysis (Chapters 3–7) will be drawn from six textbook systems, one for each of the following target languages: English, German, French, Spanish, Danish and Esperanto. All the textbooks are – or have recently been – in use in Denmark, where I live and have good access to textbooks and the educational context. English, German, French and Spanish are the most prominent foreign languages in the Danish education system. The Danish language is of course a natural choice in Denmark, and represents the case of a language that functions as a second language for students. Finally, I have added Esperanto because it is generally perceived by its users to be an international, and nationally neutral language – thus exhibiting interesting similarities and differences in relation to primarily English, but also other languages of wide international use.

These six languages are positioned differently in the global landscape of languages, although historically related to Europe. I would have liked to include other target languages, such as Chinese or Arabic, but I am not able to read these languages and understand linguistically transmitted cultural references.

It should be noted that the reading of this book and its analyses does not presuppose knowledge of any other languages than English.

I want to emphasise that the aim of this study is not to investigate language teaching in Denmark or to evaluate specific textbooks in relation to official guidelines. The aim is to discuss fundamental views of culture, society and the world in language textbooks in general (as a genre) and in language teaching more broadly. In principle, materials used in other parts of the world could have been selected. On the other hand, of course, since the choice of Denmark has been made, the situatedness of the Danish context in the world has to be clarified. This is why there is some information on Denmark and the Danish education system later in this chapter.

In order to be able to discuss the textbooks used in Denmark in a global perspective, I have elaborated a survey of 30 textbook analyses undertaken

in different parts of the world since the 1980s (Chapter 2). They deal with the teaching of English, German, French, Spanish and Danish in many different contexts, and may be used as a reference tool for those who want to orientate themselves in the literature about the different languages. Reading textbook analyses across languages may lead to many reflections on how representations of the world may differ from language to language and from place to place (as well as over time).

I would like to add a comment on language hierarchies. When several languages are mentioned, they normally have to be put in some order, and ultimately any order is the expression of a hierarchy (Risager, 2012). In the situation of the six languages mentioned above, we have an interplay of several grounds of hierarchisation (Daryai-Hansen, 2010): English, German, French and Spanish as foreign languages are ordered like this according to the local institutional order in the Danish school system in terms of status and time of start. Danish as a second language for adults is put next because the teaching is set apart in specific language centres, i.e. not as part of mainstream adult education. Esperanto is put last because it has low status on a range of parameters: linguistically because it was originally a constructed language; politically because it is not supported by any state as a national language; and institutionally because it is not part of the education system (in Denmark at least).

It is difficult to avoid hierarchies. If I arrange the languages in alphabetical order, there are two hierarchies at work: the fact that the languages are mentioned by their English names and not in other languages, and the fact that the Latin alphabet is used and not other alphabets or writing systems.

A note on Esperanto language and culture: Esperanto (Blanke, 2009; Forster, 1982; Tonkin, 1997) is today a living and flexible language spoken in many parts of the world, most numerous in Northern and Western Europe, in Asia (China, South Korea, Japan, Iran), in the Americas (Brazil, Argentina, Mexico) and in Africa (Togo, Madagascar). It is typically used as an additional language, but there are also native speakers, maybe about 1000 families around the world, involving perhaps 2000 children. These families are bi- or trilingual families where the parents have met in the global community of Esperanto speakers and may not have any other common language than Esperanto. The number of Esperanto speakers worldwide, at any level of proficiency, is very difficult to estimate, but it is probably somewhere between 1 and 2 million. It is by far the most widely spoken of

the constructed languages. It could be added that the Esperanto section of Wikipedia (Wikipedio) is quite large with regard to the number of articles, larger than for instance the Danish one.

Esperanto was constructed in the 1880s by the Polish-Jewish ophthalmologist L.L. Zamenhof. He was originally from Białystok in Eastern Poland which was at his time a part of Lithuania and placed under the Russian Empire. The city had a majority of Jews and it also had large communities of Polish, German, Russian and Byelorussian speakers. It was ethnically highly divided, in linguistic as well as religious terms. Beside the Jews, there were the Catholic Poles, the Orthodox Russians and the Protestant Germans. Zamenhof's goal was to create an easy-to-learn, politically neutral language (an additional language) that would transcend nationality and foster peace and international understanding between people with different languages.

Esperanto is constructed on the basis of European languages and uses the Latin alphabet. The vocabulary is mostly from Romance and Germanic languages and the grammar and phonology mostly from Slavic languages; it has a very simple morphology and very flexible and productive word formation. Thus, Esperanto is a European and Western language, and it has had strong universalist aspirations from the beginning – an Enlightenment project. It is not one of the imperial languages, for instance English and Spanish with their colonialist and imperialist histories (Mignolo, 2011), as its proponents have had to fight for the recognition of Esperanto among the other languages ('ethnic languages', as they are called in the Esperanto context).

As already mentioned, the reason why I have included a textbook for Esperanto in the present study is the specific relationship between language and culture in the case of Esperanto. Definitely, there is something that one can call Esperanto culture: a narrative of the origin of the language; a history of its speakers; a history of internationalist idealism, pacifism and socialism, and a history of internal conflicts over the purposes of an international language; practices of intercultural communication in transnational networks, associations and congresses; and personal encounters via the international travel 'passport' (*Pasporta Servo*) with more than 1000 addresses in 90 countries, where people can stay in other Esperanto speakers' home for free or inexpensively, if only they speak Esperanto. There are more than 25,000 books in Esperanto, both original and translated literature such as novels, short stories, non-fiction and academic texts, poetry, songs, rock music, magazines, etc. The Esperanto community has its own flag (a green star on a white and

green background) and an anthem. It can be described as a kind of transnation (see Chapter 7).

## **Textbooks and Other Learning Materials in the Teaching Process**

Analysing a textbook means analysing only part of a more comprehensive teaching process, not only the process in which the textbook was (is) actually used, but also the process that possibly came before and the process that possibly came after. One may ask whether it is meaningful to analyse a textbook without taking into account what was actually done with it in class and what impact it has had on the longer process. On the other hand, the textbook (or the whole textbook system, including many volumes, web links, etc.) has been collected and organised by a publisher and an ‘omniscient author’, and it typically contains some indications of imagined use. It presents itself as a finished product on the market. Therefore, I consider it possible to analyse a textbook although abstracted from any teaching practice.

Textbooks nowadays are just one kind of material in a very varied repertoire of printed and digital multimodal materials, as well as artefacts of all kinds: tickets, money, food, flags, dolls, robots, classroom furniture, and of course the whole physical, social and cultural environment when one uses the target language in out-of-school situations or in virtual reality. Some of these materials have been planned and produced with the intention of being used in language learning, such as textbooks. They are didactic in their origin. Other materials have been more or less adapted for the learning situation, for example simplified texts for elementary reading. Still others are brought directly into the learning situation as so-called authentic materials. But, when the authentic materials are used for learning, they take on a new identity as ‘learning material’. For example, a bus ticket in the classroom is not the same as a ticket in the real travelling situation (but one can simulate a journey). All these materials contribute in different ways to cultural representation, and may be analysed along the same lines as the textbook analyses in Chapters 3–7.

The reason I have chosen textbook systems – paper textbooks possibly supplemented by digital materials and links that can contribute to the further construction of knowledge – is that I expect a textbook system to exhibit cultural representations that have been collected, structured and framed by a single discursive agent: the author(s). It has been put together as an ordered and finished didactic product offering a kind of synthesis. Since the textbooks

I have selected have been produced by publishing companies, they are also market products, and their content and design are strongly influenced by the specific markets (see below).

Textbooks constitute a particular genre as they are products intended to be tools for a specific social practice: teaching and learning. Language textbooks are characterised by a dominating discourse of language (and culture) teaching and learning, normally controlled in a more or less detailed way by officially set guidelines. Textbooks are examples of a complex genre as they often consist of a large number of texts and genres taken from various sources or written by the authors themselves – plus several kinds of visuals (Fairclough, 1992; Lähdesmäki, 2009). All these texts and genres contribute to many modes of cultural representation.

Textbooks still seem to play an important part at least in elementary teaching and sometimes in early intermediate teaching. But the situation is changing, and many modern textbook systems are i-books (interactive books) connected to the publisher's website ('study centre', 'learner's universe') that provides information on supplementary materials and external links to other websites. Textbook systems may be in a process of changing into more flexible collections of different materials, including materials on specific cultural and social themes, perhaps in the form of 'longreads' or 'singles', i.e. realistic narratives half-way between the article and the book (originally a journalistic genre). Some publishers choose to differentiate between *textbooks* produced for a larger market and exercise books adapted for more local linguistically defined markets ('regionalised' or 'contextualised' materials). Some publishers are considering stopping production of printed materials altogether and concentrating on fully digital materials presented in portals or the like.

## Five Theoretical Approaches or Readings

Analysing learning materials is a way of reading (Fenner, 2012), and this book focuses on different readings according to different views of culture, society and the world. This approach may be compared with different readings within the field of literary studies, e.g. New Criticism, structuralism, deconstruction, psychoanalytic reading, feminism and reader-response criticism, and no doubt some of these could be relevant for language textbooks. But for the specific purpose of analysing representations in language textbooks (and in other language learning materials), I propose the following series of approaches that are associated with different theoretical understandings

of culture, society and the world: national studies, citizenship education studies, Cultural studies, postcolonial studies and transnational studies. These theoretical traditions are not entirely separate fields – actually, there are many overlaps and exchanges between them – but they have different foci:

- National studies focuses on the single country or a set of countries.
- Citizenship education studies focuses on students as citizens in culturally diverse societies.
- Cultural studies focuses on cultural identities and processes of identification.
- Postcolonial studies focuses on the legacy of colonialism and imperialism.
- Transnational studies focuses on global processes and on the students' past, present and future mobility.

The readings, all of which in principle can be applied to any language textbook (or other learning materials) will be further described and operationalised in Chapters 3–7. They are put in this order because it is possible to make an expanding narrative about the world by means of them. National studies sees the country as a container of everything from landscape to people, culture and economy; citizenship education studies turns its focus on culturally (most often ethnically) diverse societies; Cultural studies examines the dynamics of intersecting identities (ethnicity, nationality, race, gender, sexuality, class, religion, etc.) in and across nations or states; postcolonial studies looks at historical power relations between states, including their significance for the persistence of racism and for conceptions of 'the West' and 'the rest' and similar dichotomies; and transnational studies emphasises processes that cut across states and nations, including migrations and the use of information and communication technology at transcontinental and global levels.

It is common to write Cultural studies with a capital C in order to emphasise that we are dealing with the tradition originating in the work of Raymond Williams, Richard Hoggart and Stuart Hall in Britain in the 1950s, and which has now spread to many other parts of the world. In the context of language and culture pedagogy, it is important to be able to make a distinction between the Cultural studies tradition and what has been called cultural studies (with a small c) by Michael Byram (1989) and others in language and culture pedagogy, especially in the 1980s and early 1990s. Although the two traditions have something in common, it is still relevant to distinguish between them.

Cultural studies with a capital C is a much broader field than cultural studies in language pedagogy. It is engaged in the complex relationships of identities and cultural politics, ideology and power, whereas cultural studies in language pedagogy typically focuses on the cultures or cultural practices associated with specific languages. Thus, it is most closely related to national studies (see Chapter 3).

As noted above, the present study includes language as an integral part of the wider cultural and social landscape. All five readings have language dimensions, and each of them addresses language in a different way. National studies focuses on languages in their standard forms: ‘English’, or more specifically: ‘British English’, ‘American English’, etc.; citizenship education studies examines linguistically diverse societies, including minority languages; Cultural studies looks at language practices and their relations to subjectivity and identity (region, class, ethnicity, etc.) in complex societies; postcolonial studies emphasises historical power relations among languages, for instance relations among Quechua, Spanish and English in South America; and transnational studies turns its focus on languages as transnational phenomena, for example their use as *lingua francas*.

## Main Questions

The main questions of the study carried out in Chapters 3–7 can be summed up as follows, the first being a research question and the second more of a question of materials development:

- For each of the five theoretical readings: What does this reading tell us about the representation of culture, society and the world in the textbook under study?
- For each of the five theoretical readings: How can these reflections help us promote intercultural learning (the construction of knowledge about culture, society and the world) using the textbook under study as a stepping stone?

The readings have a descriptive as well as an evaluative side. For instance, the national studies reading looks at individual countries, including the question of which countries are represented. Among other things, the national studies reading of a textbook implies an analysis of *which* target language countries are represented, and an underlying premise is that the more target language countries are represented in the textbook (in a more or

less detailed way), the better. Similarly all the readings are characterised by specific value orientations, which may be understood as evaluation criteria. But it is important to note that these evaluation criteria are not derived from official guidelines for language teaching or popular discourses about language and culture teaching. They are theory based: derived from theories of culture and society.

In the conclusion (Chapter 8), I will discuss the readings of the specific textbooks in the broader context of language and culture pedagogy.

The study is qualitative in nature. It consists primarily of macro-level analyses (whole textbook systems), supplemented by closer looks at a small number of selected chapters/units. The focus is not on analytical procedures of data collection and organisation, but on analyses (readings) that raise questions and invite reflection.

## **Textbook Analysis: A Form of Critical Discourse Analysis**

I have operationalised the first main question within a framework that is inspired by critical discourse analysis as, for example, put forward by Fairclough in several publications. Answering the question demands analysis at several levels, here placed in an order that is practical for the presentation of the analyses:

- Positioning and representation of the actors.
- Representation of culture, society and the world.
- Approach to intercultural learning.
- The textbook in society.

As noted above, I do not often go into the specific texts, but primarily undertake a macro-analysis, i.e. I look at the textbook as one composite system: all the *textbooks*, teacher's guides, learner's guides and associated websites taken together. The system is characterised by internal intertextuality, as some of the texts relate to one another, as well as by internal interdiscursivity, as the system is marked by different discourses often going across the texts or being mixed in the individual texts (for instance, discourses of success or discourses of care for the environment) (cf. the Dutch concept of '*cultuurtext*' in Quist [2013]). The system is also characterised by external intertextuality in the sense that some of the texts have been imported from various sources in society, as already mentioned, and by external interdiscursivity as the

discourses in the system can be found in various other sectors and discursive formations in society, for instance in parts of the media.

Fairclough proposes a three-level approach to discourse analysis: ‘text’ (oral or written text, and/or visuals and sound), ‘discursive practice’ (production, distribution and consumption of the text) and ‘social practice’ (practices in the wider society), and I refer to this in the following.

At the level of the ‘text’, the main focus in my analysis is on *the representation of culture, society and the world and the approach to intercultural learning* (or knowledge construction) (the ‘ideational’ aspect in Fairclough’s model). But in addition I emphasise *the positioning and representation of the actors* (‘the interpersonal aspect’): the imagined students who are addressed and perhaps represented in drawings; the imagined teacher who may be addressed in some way, perhaps in a teacher’s guide; the author(s) who may represent themselves in a way. The name of the publishing company will of course be represented, as well as the name (title) of the product.

At the level of ‘discursive practice’, i.e. the production, dissemination and reception/use of the textbook, there are potentially many actors involved: education authorities at different levels, who may have planned the curriculum, written the guidelines, perhaps censored and approved the textbook or recommended it – perhaps even produced the particular textbook themselves; examination boards and examination regulations; the publishers, who may be a national or transnational company consisting of editors and many other kinds of professionals; perhaps the publishers have adapted a textbook produced by another publishing company; perhaps the publishers have received funding from the state; purchasers (or receivers of donations) at the school; the authors, most often more than one; pedagogical schools or scholars referred to (such as ‘Cooperative Learning’). If the study comprises the use of the textbook in class, there are of course also the actual teacher(s) and the student(s), and possibly parents or the like.

For all the actors in real life it is relevant to reflect on how their perspectives and agendas influence, expand or limit the view of the world or, in other words, what ideological impact they have. Of course, a specific understanding of the roles of the actors presupposes empirical investigations such as those carried out by Gray (2010a) (see below).

When an analysis is undertaken, a new actor enters: the analyst, and it becomes important to reflect on the position of the analyst in relation to the results of the analysis: Not only experience with foreign or second language

teaching, and knowledge about the institutional and societal context, but also national affiliation, political position and agenda, cultural identities, position in the global relations of power, and transnational experiences and networks. In the analysis, the analyst takes part in the construction of the representation, cf. Hall's concepts of representation mentioned above.

At the level of 'social practice', the relationship to discourses in the wider society comes into focus, and especially for the Cultural studies reading, the postcolonial studies reading and the transnational studies reading, it is relevant to reflect on the role of the textbook in society. Therefore, one of the analytical questions in Chapters 5–7 will consider this issue under the heading: *The textbook in society*.

As emphasised above, the semiotic aspect, particularly the interplay between verbal and non-verbal text in the materials and in accompanying video and audio clips, is an important aspect to study, the more so that particularly visual materials may sometimes say much more about cultural and social conditions than words (and sometimes less). Visual materials and sound materials may also express other sides of emotions than words. The semiotic aspect is relevant for all dimensions of the analysis of textbooks and other learning materials, but the present study will, for reasons of space, only offer a limited number of examples of the role of visual materials in cultural representation (see Tyrer [2012], which focuses on images in UK-produced global coursebooks for English as a foreign language, including the *Headway Series*, the bestselling language textbook ever).

## **The Role of Publishers**

The production conditions of textbooks may vary greatly. Some may be produced by a community of teachers to meet local needs independently of the conditions set by publishers and their demand of profit. Most textbooks are produced in collaboration with publishers, but there may be great differences among local or national publishers and also among the international publishing houses operating within the different language areas – anglophone, hispanophone, etc. And, as stated by Altbach (1991), the world of textbooks is an unequal world in which the larger metropolitan centres have the expertise, publishing infrastructures, access to paper and capital to play a dominating role. Today, with the increased use of digital media and the internet, this inequity may however be somewhat diminishing.

The role of publishers and their editors and designers is no doubt

significant, although not very visible from without and rarely examined scientifically. As regards language textbooks, some studies have been conducted, among them a comprehensive study by Gray (2010a), who investigated a number of textbooks for the teaching of English as an additional (second), foreign or international language to young people or adults all over the world, produced by Oxford University Press, Cambridge University Press and Longman ('ELT global coursebooks'). Gray (2010a: 3) concludes that these textbooks are characterised by discourses of 'individualism, egalitarianism, cosmopolitanism, mobility and affluence, in which students are increasingly addressed as consumers'. He also notes that all speakers in the textbooks are native speakers ('native-speakerism'). In addition, Gray examined author guidelines, in which two aspects were prominent: prescriptive notes on the importance of a balanced representation of men and women, and notes on 'inappropriate topics', derived from a concern for customers' perceived sensitivities in the diverse global market. Such 'inappropriate topics' are commonly referred to in English language teaching (ELT) publishing with the acronym PARSNIP (politics, alcohol, religion, sex, narcotics, isms and pork).

It should be said that in some of the Scandinavian textbooks I analyse below, a number of these topics are dealt with: politics, religion and sex, and alcohol is also mentioned. Pork would not be a problem on the public educational market in Denmark, as pork is an important ingredient in traditional Danish food and one of Denmark's biggest export goods.

There has been much ideological critique of language textbooks (Curdt-Christiansen & Weninger, 2015a; Dendrinis, 1992; Gray, 2010a, 2013; Kramsch, 1988), and the supposed role of publishers, who operate on the basis of their perceptions of the market (purchasers of books), is central here – as well as their perceptions of the intentions laid down in curricula and other official educational documents. As regards the analysis of published textbooks, it is in general impossible to see through the detailed negotiation and work processes prior to the publication date unless one has undertaken an ethnographic study of them.

## **Textbook Research Across Subjects**

Textbook analysis or analysis of educational texts, for any subject, is an established field within educational research, and there are many studies of genre and style in learning materials, on the production and use of learning materials, as well as analyses of materials for specific subjects like history,

geography, social studies, mathematics and mother tongue teaching. A characteristic aspect of this field, however, is that foreign and second language teaching has played a very marginal role until now. In spite of this, there are many publications in the field that may be useful for research on foreign and second languages, and among them I would like to mention three in particular: Johnsen (1993), which is an excellent international survey of literature and research on educational texts; Choppin (1992), which also deals systematically with the research field with a focus on the history of education in France and French language academic literature; and Apple and Christian-Smith (1991a), which focuses on the politics of the textbook in general. Other useful references are Heater (1980) on the World Studies movement, Preiswerk (1980) on racism in children's books, Sadker and Sadker (1982) on sex equity in schools, Sujew (1986) on schoolbooks in the DDR, Altbach and Kelly (1988) on textbooks in the Third World and Pingel (1999) on UNESCO's work with textbooks (see also Risager [2015] and Clammer [1986]). One of the world's most comprehensive libraries of learning materials, especially for history and social studies, is the International Textbook Institute in Braunschweig, Germany (*Georg-Eckert-Institut für internationale Schulbuchforschung*). It is related to UNESCO and houses numerous projects of textbook research, not least directed at the mutual analysis and development of textbooks in post-conflict situations. Among international research networks, IARTEM should be mentioned: the International Association for Research on Textbooks and Educational Media.

Many of the approaches and methods used in other subjects than language teaching may be applied to language teaching materials, at any rate their cultural representations. The opposite is also true: the approaches and methods in the present book are transferable to other subjects as well, as history, social studies, geography, home economics, music, physical education, etc., all have intercultural dimensions that may or may not be expressed in their learning materials (cf. Hahl *et al.*, 2015).

## **The Selection of Textbooks for This Study**

The selection of textbooks for this study was undertaken as an integral part of my own theoretical reflections on cultural representations in textbooks. The first phase was the formulation of the five theoretical readings on the basis of my experience in the research fields of language and culture pedagogy as well as intercultural studies. The second phase was the selection of particular

textbooks, and here there were three selection criteria: One was that it should be a textbook that was used in Denmark at the time (2015), but not necessarily the most used (and it should address young people of 13+ or adults, as mentioned above). The second criterion was that the author (the publisher) exhibited an intention to include knowledge about culture and society in the textbook. The intention might or might not be expressed in the preface or introduction to the teacher and/or the students. In this case, there were often several possibilities, and ultimately – the third criterion – I chose the textbooks that, taken together with the other textbooks in the study, offered me the best possibilities of illustrating and discussing the different theoretical readings. I have not used any of the textbooks in practical teaching myself.

These textbooks intend to – and do – include knowledge about culture and society, and my readings and proposals in the following chapters should be seen as ideas as to the different directions that the further development of the textbooks (and learning materials in general) might take. The textbooks selected are shown in Table 1.1 (see also Appendix 1).

**Table 1.1 Textbooks selected**

<i>Target language</i>	<i>Title</i>	<i>Age level</i>
English	<i>A Piece of Cake</i>	13–16
German	<i>Du bist dran (It's Your Turn)</i>	13–16
French	<i>Français Formidable (Fabulous French)</i>	13–16
Spanish	<i>Caminando (On the Way)</i>	16–17 and adults
Danish	<i>Puls (Pulse)</i>	Adults
Esperanto	<i>Vojaĝo en Esperanto-lando (Travels in Esperanto-Land)</i>	Adults

The textbooks were not all conceived in Denmark. *A Piece of Cake*, *Français Formidable* and *Caminando* were originally published in Sweden, and *Du bist dran* was originally published in Norway. There is a Scandinavian textbook market, which means that textbooks are both international as they may easily be adapted to education in at least two other countries, and regional as they (implicitly) take a regional, Scandinavian perspective

on the world. It should be added that the three Scandinavian languages – Danish, Swedish and (both standards of) Norwegian – are closely related, and therefore it is comparatively easy to translate from one language to another. However, language translation is normally not enough. When, for example, a textbook produced in Sweden is re-edited in Denmark, it has to undergo a cultural translation as well, as the histories and geopolitical situations of the Scandinavian countries are by no means identical.

It should be noted that the Scandinavian market is of a size that makes it possible and common to produce and re-edit materials for English, German, French and Spanish. Thus, foreign language materials used in Denmark are typically not produced in target language countries, for instance Britain, Germany, etc. This does not mean, however, that they simply take a Danish (or Scandinavian) perspective, cf. Chapter 3.

(It should be added that one usually distinguishes between ‘the Scandinavian countries’, comprising Denmark, Norway and Sweden, and ‘the Nordic countries’, comprising Denmark, Norway, Sweden, Iceland and Finland, plus Greenland, the Faroe Islands and the Åland Islands.)

As to *Vojaĝo en Esperanto-lando*, it was published in Rotterdam, the Netherlands, where the World Esperanto Association has its headquarters. Its original version was published in Moscow. Only *Puls*, addressing immigrants in Denmark, was conceived in Denmark.

In order to make the analyses in Chapters 3–7 accessible for as many as possible, I have decided to let the textbook for English teaching, *A Piece of Cake*, be the general example in the sense that I apply all the five readings to that textbook alone. The textbooks for the other languages are distributed among the five readings in the following way:

- German: national studies.
- Danish: citizenship education studies.
- French: Cultural studies.
- Spanish: postcolonial studies.
- Esperanto: transnational studies.

The reason that the languages other than English are only analysed according to one reading each, is purely practical as it is a question of space. Since it is crucial for my argument to illustrate the diversity of cultural representations on the basis of a number of different languages, I had to delimit the concrete analyses.

It is important to note that all the languages can in principle be studied in relation to all readings, although more or less easily, for of course some textbooks lend themselves better to some readings than to others. Concerning the distribution of the languages among the five readings, I have had the following considerations:

As regards German, there are many studies in the international literature on textbooks for German (see the survey in Chapter 2) that centre on the national: What kind of country is Germany (West Germany, DDR, etc.)? And since the question of *Landeskunde* (knowledge of the country) has a strong tradition in the German-speaking area, I thought it was interesting to analyse the textbook for German (*Du bist dran*) according to the national studies reading.

As regards Danish, taught as a second language in Denmark, it can be expected to somehow prepare the (adult) students to become citizens of Denmark. Preparing for citizenship can be said to be even more important (in view of the students' needs) in second language learning than in foreign language learning. Therefore, the textbook for Danish (*Puls*) will be analysed according to the citizenship education studies reading.

As regards Spanish, there are many references to postcolonial studies in the international literature on textbooks for Spanish (see the survey in Chapter 2), so I thought it relevant to analyse the textbook for Spanish (*Caminando*) according to the postcolonial studies reading.

As regards Esperanto, this language has a markedly transnational character, and therefore I thought it would be interesting to analyse the textbook (*Vojaĝo en Esperanto-lando*) according to the transnational studies reading.

These choices leave the Cultural studies reading for French. When one looks at the survey in Chapter 2, the analyses of textbooks for French have many different perspectives, among them perspectives that may be related to Cultural studies. So I decided that it would be a relevant possibility to analyse the textbook for French (*Français Formidable*) according to the Cultural studies reading.

## The Danish Education System

The education system in Denmark is divided into three major institutions: primary and lower secondary education ('*Folkeskole*', classes 1–9, ages 6–16), upper secondary education ('*Gymnasieskole*', classes 1–3, ages 16–19)

and tertiary education (professional and higher education). Since 2014, the teaching of foreign languages in the *Folkeskole* has begun earlier than before. English begins in Grade 1, for children of about 7 years (earlier it began in Grade 3), and German – or alternatively French – begins in Grade 5, for children of about 11 years (earlier in Grade 7). Spanish (if chosen) begins in Grade 1 in upper secondary school, for students of about 16 years. In the official guidelines for foreign languages in Denmark, it is emphasised several times that languages offer access to the world, or are windows to the world. ‘The world’ is clearly a positive marker (Risager, 2016b).

For adult immigrants, there are local publicly supported language centres for the teaching of Danish as a second language. There are three branches of ‘*Danskuddannelse*’ (DU) (Danish education) each divided into six levels or modules: DU1 is for students with no or very little schooling and for those who are not trained in the Latin alphabet. DU2 is for students with schooling equivalent to lower secondary school and DU3 is for students with at least upper secondary education. As regards DU3 (for which the textbook *Puls* was produced), the goal is to enable students to get a job or continue their studies, as well as to function actively as citizens in Danish society. There is no mention of the world in this context. It should be added that the whole system of Danish education (addressing adult immigrants in Denmark) refers to the scales of the Common European Framework of Reference for Languages (CEFR) (Council of Europe, 2001).

Esperanto is taught on a private basis without institutional support, normally organised by the Danish Esperanto Association. There are no official guidelines for the teaching and learning of this language in Denmark. (But it should be mentioned that Esperanto has been described according to the scales of the CEFR, and since 2008 it has been possible to pass exams and receive a document attesting to one’s level of competence following the CEFR scales.)

Teachers in Denmark are free to choose their own materials, including textbooks, but the school’s acquisition of new materials may be hindered by a lack of finances. In that case, it is not uncommon for teachers to compose materials photocopied from several different textbooks. Materials are free for students in the public school system, and they are all supposed to have their own copy of the textbook volume(s). As there is no state control of textbook production, publishers are free to produce or import (adapt) textbooks according to their market policies.

In Denmark, and probably in many other countries, there is a marked

discursive difference between the contexts of foreign language teaching and the context of teaching (Danish as) a second language. While the first-mentioned context is usually associated with discourses of being open to other cultures and playing a positive part in internationalisation, the second context is much more politicised and associated with discourses of social and cultural integration and conflicts and problems in relation to multicultural society.

## Denmark in the World and the World in Denmark

In a perspective that is critical of the national paradigm in language and culture pedagogy (Risager, 2007), it is important not to present Denmark as an isolated entity but to consider some of the relations between Denmark and the wider world. First of all, it is important to be aware that Denmark is the dominant part of a much larger entity: The Danish Realm (*Rigsfællesskabet*), a special state construction that comprises Denmark and two overseas countries: Greenland and the Faroe Islands. Greenland (*Kalaallit Nunaat*), the world's largest island, has national autonomy. It has a population of about 56,000 inhabitants and a national language: Western Greenlandic (*Kalaallisut*). It is a member of NATO and houses the strategically important US Thule Air Base. It is not a member of the EU. The Faroe Islands (*Føroyar*), with about 48,000 inhabitants and the national Faroese language, are situated in the North Atlantic. The Faroe Islands have some national autonomy. They are a member of NATO, but not of the EU.

Because of its dominance over Greenland, Denmark is an important player in the Arctic region (Breum, 2013), and Denmark (the Danish Realm) is a member of the Arctic Council together with Canada, Finland, Iceland, Norway, Russia, Sweden and the United States. Denmark is the only member of the Arctic Council that is also a member of both the EU and NATO.

The colonial relationships with Greenland and the Faroe Islands are part of the history of the Nordic countries (Bregnsbo & Jensen, 2005). The first settlers from Scandinavia were the Norse from Norway, and the islands were from the Viking age associated with Norway and in practice, from 1397 to 1814, first placed under the Kalmar Union (a personal union of Denmark, Norway and Sweden-Finland), later under the Kingdom of Denmark-Norway, both dominated by Denmark. In 1814, when Norway, with its new liberal constitution, was forced into a personal union with Sweden, Greenland and the Faroe Islands (and Iceland) stayed with Denmark. Besides Greenland and the Faroe Islands today, Denmark has also had a number of overseas colonies in

the more traditional sense: in Asia, Tranquebar (1620–1845) and Serampore (1625–1845) on the Indian/ Bengal coast; in Africa, the Danish Gold Coast in Ghana (1658–1850); and in the Caribbean, the Danish West Indies (now the US Virgin Islands) (1672–1917) (Gulløv *et al.*, 2017). Denmark took part in the slave trade; it was No. 7 among the European colonial powers in terms of numbers of enslaved people deported.

The population in Denmark is predominantly white, and the Evangelical Lutheran Church (the *Folkekirke*) is very closely related to the Danish state. Denmark is a member of Schengen, but not of the Euro region. It is one of the welfare states in the rich region of the Nordic countries, it has a large public sector and is deeply integrated in the world economy with considerable export and import relations. For many centuries, Denmark received very considerable cultural influences from the German-speaking area and since World War II also from the United States and the UK. The country has always been characterised by migrations, both emigration, especially in the period 1820–1920, and immigration, especially since the 1960s. Today, there are immigrants from more than 200 countries, notably Turkey, Poland, Germany and Iraq (Danmarks Statistik, 2014). The Roma (Romani) have a very low status in the ethnic hierarchy (Omar, 2012), and Greenlanders as well (Togeby, 2004), although most Greenlanders do well in Danish society. Xenophobia and (cultural) racism are widespread, especially in the media and in political life.

The image of Denmark is essential, of course, in the teaching of Danish as a second language for immigrants. But it is also important with regard to foreign languages in Denmark. Foreign language learners in Denmark are sometimes asked to compare the target country in question with their own country. But what are their images of Denmark? Are they modelled in line with the national paradigm, which sees the world as a mosaic of isolated countries each with its people, language and culture? The question of the representation of the country of learning – the country in which the learning takes place, in this case Denmark – is just as important as the question of the representation of the target language country or countries. The nature of the representation of the students' own country contributes to their cultural self-reflection, whether they are ethnic Danes or they (or their families) come from other countries.

## Overview of This Book

The chapters are structured as follows. Chapter 2 is a resource chapter that gives an outline of theoretical discussions within the field of analysis of culture in language textbooks, and surveys 30 textbook analyses already published in the international literature across the world in relation to English, German, French, Spanish and Danish. It offers a global context for the subsequent chapters.

Chapter 3 presents the national studies reading and discusses *A Piece of Cake* (for English) and *Du bist dran* (for German). Chapter 4 presents the citizenship education reading and discusses *A Piece of Cake* and *Puls* (for Danish). Chapter 5 presents the Cultural studies reading and discusses *A Piece of Cake* and *Français Formidable* (for French). Chapter 6 presents the postcolonial reading and discusses *A Piece of Cake* and *Caminando* (for Spanish). Chapter 7 presents the transnational studies reading and discusses *A Piece of Cake* and *Vojaĝo en Esperanto-lando* (for Esperanto).

Chapter 8 offers a general conclusion concerning the representations of the world in the textbooks. It discusses which directions intercultural competence could take in view of the different readings or approaches, and closes with a discussion of the dual focus of the language textbook.