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## Introduction

The categorization of everything we are surrounded by in the world we know is a social psychological phenomenon and dominates our current way of thinking without conscious awareness. This categorization, which also concerns human beings, influences the idea of unity and segregation, of ‘us’ and ‘others’ and provides the basis for conceptualizations of identity, ethnicity and the associated distinction and delineation of what the eminent scholar Stuart Hall referred to as “the Other” (Hall 1997 [2013]: 215). These concepts, articulated in a prevalent and socially normative, hegemonic discourse, force children and adults unconsciously into a dominant way of thinking and urge them to define themselves according to some socially defined rules. A shaped personal identity, as well as a shared national identity is the result. For this reason, the sensitization through media, family and personal environment plays an important role in the deconstruction of stereotypes. Also school and here especially teachers and schoolbooks have an important responsibility (Wulf 2006:21). To offer students an ethnicity-sensitive portrayal of visual and textual material in schoolbooks in the future, it is necessary to analyze the prevalent representation and articulation of ethnic communities and the conception of Eurocentrism.

The analysis of school books for the EFL classroom is a scarcely examined field of research, especially in Austria. The focus of previous investigation has almost exclusively been on Geography and History books (Markom & Weinhäupl 2005: 8). However, the scholars Julia Böck (2012) and Nina Dulabaum (1993; cited in Essinger 1993: 131-137) have contributed valuable insights to the analysis of schoolbooks used in the Austrian EFL classroom. Although intercultural didactics are an essential aspect in the specifications of the Austrian curriculum for English as a second language, there has not been any previous research on how ethnic groups are presented in books used in the upper secondary EFL classroom. On these grounds, it was investigated throughout the diploma thesis at hand, how ethnicity is represented and articulated in schoolbooks and whether the books used in the upper secondary EFL classroom still reproduce ethnic stereotypes. Moreover, it was examined if the concept of Eurocentrism is still prevailing in form of a quantitative overrepresentation and a qualitatively higher valued demonstration of Europeans. To achieve this aim, the two schoolbook series Prime Time (Hellmayr, Mlakar & Waba) and Laser (Mann & Taylore-Knowles), published for the Austrian upper secondary AHS classroom, were compared in terms of their visual and textual representation and articulation of ethnic groups. Moreover, it was evaluated how this

presentation forms and supports the concept of ‘the Other’, as well as the perception of Eurocentrism.

The analysis in this thesis is essentially based on previous research and insights gained from schoolbook analyses and should extend the results to 6 categories, which also represent the research questions of this thesis: the prevalent linguistic articulation and representation of ethnic groups in schoolbooks, the representation of colonialism, acknowledgements of achievements of ethnic groups, the representation of ethnic groups in visual material, the representation and articulation of the Third World and, finally, a critical involvement with the topicality in tasks.

The general findings recorded in this thesis revealed that schoolbook authors, especially of Prime Time (Hellmayr, Mlakar & Waba), aim at an equal representation and articulation of ethnic groups and individual members of ethnic communities in the language used in the books. When it comes to colonialism, it was shown that Eurocentric notions are still prevalent. Social leadership roles and the acknowledgement of accomplishments ethnic groups and people with ethnic background have achieved are, in fact, articulated and represented but almost exclusively refer to successful and well-known personalities. Moreover it was discovered that Prime Time’s (Hellmayr, Mlakar & Waba) authors strive for an equal visual representation of ethnic communities and also treat problems and conflicts people with ethnic background have to face. The analysis of the representation of Third World countries revealed few examples of the promotion of humanitarian aid and also indicated that the books neither articulate nor represented a difference between First World and Third World countries. The examination of the last research question showed that the authors of Prime Time (Hellmayr, Mlakar & Waba) strongly encourage a critical involvement of students with the topics previously outlined.

Although the analysis carried out in the course of thesis only covered a very limited field of research, the key findings gathered could be seen as valuable insight for the schoolbook authors concerned, as well as for teachers working with these schoolbook series. Altogether the thesis points towards a problem which is omnipresent in Austrian schoolbooks but still barely considered.

The results of the analysis outlined in the previous paragraph are illustrated in the second part of the thesis, which aims at answering the research questions of this thesis in the course of 6 different categories, providing a detailed in-depth analysis of the book series investigated.



In the first, theoretical part of this thesis, the main concepts of this work, namely articulation and representation are outlined, followed by an illustration of identity, and here especially Eurocentrism. The last chapter of the theoretical part is dedicated to intercultural didactics and schoolbook analyses with particular regard to their relevance and importance for English as a second language.

## 1. Articulation

Articulation is an ambiguous concept prevalent in various disciplines. The first conceptions of articulation appear to have been developed by Karl Marx and Antonio Gramsci (Slack 1996: 117) and have been adopted as well as refined by eminent scholars such as Louis Althusser, Ernesto Laclau, Stuart Hall, Lawrence Grossberg and Kuan-Hsing Chen.

In order to understand the concept of articulation, which represents a key-concept in this thesis, it is inevitable to know the historic background which lay the path for the predominant understanding of articulation in cultural theories. It was in the 19<sup>th</sup> century, when Karl Marx was the first scholar who formulated a relevant theory. One of Karl Marx' doctrines is commonly known as the "theory of reductionism". According to this theory, "[...] every element in society [...] [could] be reduced to [...] the operations of the corresponding mode of production" (1996: 116). In other words, the production of goods and their exchange was the basis of the prevailing ideological system and the social order during the industrial revolution and resulted in the division of people into social classes (Articulation Theory for Beginners: 1). At this point it should be outlined that in the thesis at hand it is not the division of people based on their work-force that is in focus. Much more it is the differentiation between ethnic groups which are defined with the help of a prevailing ideological system and a normative discourse. However, it was in the 1970s when the necessity of a differentiated viewpoint of Marx's reductionism emerged and articulation was explicitly theorized for the first time. The work of cultural theorists in the 1970s and 1980s "pointed to the need to re-theorize processes of determination" and to find a strategy to loosen the determining structures of Marxist ideas (Slack 1996: 116). Ernesto Laclau outlined in his work "Politics and Ideology in Marxist Theory" (Laclau 1977) that "The failure of [...] reductionism [...] lies in its failure to account for the existence of actual variations in the discourse of classes" (1996: 118). With regards to Laclau, Stuart Hall (1980d) amended that "Reduction [...] could not account for the shape of a social formation" and "the way in which factors other than class (gender, race [...]) entered into [...] relations of dominance and subordination" (Slack 1996: 116). In consequence of this anti-reductionist turn, the necessity to set "a sign to avoid reduction" (Chen 1994) arose and lay the path for articulation. In this sense, articulation can be seen as a context-based theory which provides an attempt to "characterize a social formation without falling into [...] reductionism and essentialism." (1996: 112). The social formations analyzed in the course of this thesis are, as already mentioned, ethnic groups. If any form of reductionism or essentialism is still present in the characterization or articulation

of ethnic groups in schoolbooks used in the Austrian upper secondary EFL classroom shall be examined and if necessary revealed in this work.

In her essay “Articulation”, published in 1996 in Stuart Hall’s book “Critical dialogues in cultural studies”, the cultural theorist Jennifer Daryl Slack provided a description of the theory and method of articulation, relevant for cultural studies and the thesis at hand. On the basis of her work, the importance and impact of articulation on this thesis will be elaborated on.

In cultural studies, the term articulation refers to a “process of creating connections” (Slack 1996: 114). It can thus be understood as a link that connects different elements in order to establish specifically intended ideas or believes. In this thesis, elements such as race, ethnicity and Eurocentrism are of major relevance and importance as they are, in the course of articulation, linked with certain ideas, pictures and language in schoolbooks, in order to create both, a notion of unity and “the Other” (Hall 1997 [2013]: 215) in students. The most suitable definition of articulation for this work consequently is:

[...] the production of identity on top of differences, of unities out of fragments, of structures across practices. Articulation links this practice to that effect, this text to that meaning, this meaning to that reality, this experience to those politics. (Grossberg 1992: 54)

Any form of identity, national allegiance or ethnicity, which all play a significant role in this work, is, so to say, the product of articulation. With the help of articulation, not only identity is enforced, it is also value that is realized in it (Hall 1996: 12). It can thus be concluded that articulation is not only inevitable for the acquisition of students’ individual identity but also for their moral values and mind-sets.

The reason why elements are articulated anyway is, what Marx called, “means of production” (Articulation Theory for Beginners: 1). According to this principle, “[...] some person or group that has specific interests tries to connect other people, groups, economic arrangements [...] ideas and property to carry out their interests” (1). A leading group or leading individuals accordingly implement articulation by connecting ideas with people in order to realize and enforce a prevalent conception of the world, a culturally common world view. With reference to this thesis, the resulting mindsets, especially of Austrian students, manifest themselves in prevalent social and political positions and ideologies.

If relations constitute unities that further instate relations of dominance and subordination, we talk about hegemony - another important issue addressed in this thesis. One important element that is articulated in hegemony is ideology as through it articulations are “represented,

produced and reproduced” (1996: 117). The eminent scholars Antonio Gramsci and Ernesto Laclau both yielded invaluable profound insights and theories on hegemony which lay the path for many other intellectuals. It was Gramsci who outlined that in hegemony, the prevailing class “articulates the interest of social groups in a way that they surrender to their subordinate status” (117). Laclau amended that “a class is hegemonic [...] if it can articulate different versions of the world in a way that their potential antagonism is neutralized” (119). It is, amongst other factors, this relation of dominance and subordination, of social formations characterized via articulation which is going to be investigated closely throughout this thesis.

### **1.1 Articulation in the Austrian EFL classroom**

Stuart Hall (1989: 43-49) pointed out that “communicative institutions have become a material force [that] can shape the understandings and conceptions [...] or form the consciousness of the world”. Moreover, he clarified that “[...] people who work in the media are producing, reproducing and transforming the field of ideological representation” (1985: 103-104). In this work, the Austrian Ministry of Education as well as authors and publishers of textbooks for the Austrian EFL classroom are considered as leading groups in terms of articulation in schoolbooks, implementing hegemony on students and consequently enforcing a conventionalized, normative and culturally established view on themselves and other ethnicities. This means that the previously mentioned institutions have the power to articulate social forces such as identity, race or ethnicity. On these grounds it shall be examined how the aforementioned groups, these allegedly leading individuals, connect elements and consequently create a socially accepted and generally applied discourse in order to carry out their interests. Here, articulation can be seen as both, theory and method, that represents “tools and techniques” to be used, as well as the actual “practicing or trying out” when analyzing social formations, such as textbooks as in this thesis (1996: 113-114). These social forces or formations do not only “create and maintain identities”, but also constitute “barriers” for a crucial process called re-articulation (Slack 1996: 124-125).

Since articulation and the unit of discourse, in other words the articulation of different elements, are neither necessary, nor absolute or essential for all time (1996: 114), they can potentially be transformed, so that a unit can be articulated in more than one way (Hall 2013: 142). As a result, ideas and interests are constantly articulated by the leading institutions or individuals in order to be maintained. However, when a link between elements disappears and has to be replaced by a new one, it is “re-articulated” (114). This process of articulation and

re-articulation is inevitable in order to establish and re-new connections that turn into larger structures or units, such as a prevailing discourse of Eurocentrism and otherness, and to change these larger units if necessary (Slack 1996: 114-115).

On these grounds, it is inevitable to examine the present articulations of ethnicity and Eurocentrism in textbooks and, as a result, to provide a basis and a starting point for a possible future re-articulation.

## **2. Representation**

Every human being, every social group, every culture and every nation shares mutual mental concepts. With these concepts or mindsets, framed in the course of articulation and expressed through language or other media, we interpret and create meaning of the world we live in. The underlying process of this meaning making is what the eminent cultural theorist Stuart Hall referred to as “representation”. “Representation connects meaning and language to culture (Hall 2013: 1)”- this paradigm is, just as articulation, one of the groundbreaking key elements in cultural studies and a fundamental premise for this thesis.

In the previous chapter it has been outlined how leading institutions create and enforce generally accepted beliefs, ideas and a normative discourse with the help of articulation. In this chapter it will be outlined how representation links students’ articulated mindsets, ideas and attitudes towards ethnic communities to pictures and language in textbooks and how a cultural identity and social norms and values consequently form and consolidate.

One of the central notions of representation in cultural studies is that culture and language are inseparably interrelated (Hall 2013). Culture itself is perceived as a “set of practices [...] concerned with the production and the exchange of meanings” (2013: xviii).

Because we interpret the world in roughly similar ways, we are able to build up a shared culture of meanings and thus construct a social world which we inhabit together. That’s why culture is sometimes defined in terms of ‘shared meanings or shared conceptual maps’. (Du Gay et al, 1997 cited in Hall 2013: 4)

Applied to this thesis, these cultural meanings that students have adopted and share with others are essential for “organizing and regulating social practices and for influencing [students’] conduct” (xix). It can thus be argued that they have real measurable effects on people’s behavior (xix). How students’ behavior, or more explicitly, their notions and perceptions of ethnicity and identity are influenced by representational systems and which consequences this influence has, shall be examined and outlined in greater detail in the course of this thesis.

To fully understand the principle of representation it is necessary to know that, in cultural studies, three different theories of representation have evolved: the reflective, the intentional and the constructionist approach. The reflective approach shows how language reflects already existing meanings of “objects, people and events” in the world (2013: 1). The intentional approach examines if language only expresses the speakers intention (2013: 1) and last, the constructionist approach, which illustrates the construction of meaning “in and through language” (2013: 1). The focus of this thesis lies on the constructionist approach as “it has had the most significant impact on cultural studies” (2013: 1) and because of its considerable importance and implication in this work.

In simplified terms, the constructionist approach perceives “representation [...] [as] the link between concepts and language which enables us to refer to either the real world [...] or imaginary worlds [...].”(Hall 2013: 3). This means, that the production of meaning via language involves “two systems of representation” (2013: 3): the system of mental representations and language itself which have to be connected to create meaning. Mental representations can be seen as “a set of concepts”, of “objects, people and events” that people “carry around in [their] heads” (2013: 3). These concepts are either “real”, for instance “material objects” that people can perceive with their senses, or, for this thesis of greater importance, “abstract” concepts like “friendship or love”, identity, community spirit or otherness (2013: 3). By establishing complex relations between mental representations and language, people “interpret the world [that surrounds them] meaningfully” (2013: 3). Meaning accordingly “depends on the relationship between things in the world [...] and the conceptual system” (2013: 4). Surely, everyone interprets the world subjectively. However, students are able to communicate “because they share broadly the same conceptual maps” or systems (2013: 4). These “shared maps of meaning” are “learn[t] and unconsciously internalize[d] as [young people] become members of [their] culture” (2013: 14).

In the course of time, two different models of constructivism have evolved (xxii), which are both of considerable importance for this thesis. The scholars Ferdinand de Saussure and Michel Foucault were the leading experts contributing the two major models of constructivism: the semiotic approach and the discursive approach (2013: 2).

While Ferdinand de Saussure focused in his 20<sup>th</sup> century semiotic approach on “how language produces meaning”, Michel Foucault’s discursive approach was more concerned with “the effects and consequences of representation”, how discourse and power are interrelated, and how identities are constructed (xxii).

According to Saussure, language is a system of “signs”, thus sounds, images and words which are connected with the help of “codes” in order to “communicate ideas” (16-20). “Codes” are, as he pointed out, links between a sign’s form, so the actual image or word, or as he calls it the “signifier”, and the mental concepts or the “signified” (20). “The combination of signifier and signified is what Saussure called *a sign*” (2013: 23). The important relation between representation and language, especially for this thesis, is that languages, as a representational system, use elements that “signify”, that “function as signs” (xxi) and thus “operate as symbols which stand for or represent [...] the meanings we wish to communicate” (xxi). Accordingly, texts and pictures that are published in schoolbooks for Austrian EFL classes cannot only be considered as languages, but also as “signs”. “Signs”, as Hall (xxi) states, “[...] represent [...] concepts, ideas and feelings in such a way that others can read, interpret their meaning in the same way we do”. In order to be able to interpret the world meaningfully and to “give meaning to people, objects and events” (xix), members of a cultural community, here especially the Austrian Ministry of Education, schoolbook authors, publishers, teachers and students have to “share the same sets of concepts, images and ideas” (xx) and express those as well as “their thoughts and feelings about the world in a way that is [equally] understood by [all members]” (xix). In other words, “participants [...] must use the same linguistic codes – they must [...] ‘speak the same language’”(xx). Since language is “the medium in which people make sense of things [...]” (xvii) a substantial part of the thesis’ analysis is dedicated to the linguistic representation of ethnic communities.

In his book “Representation”, Stuart Hall (2013: xvii) claimed that “one of the privileged media through which meaning is produced and circulated is language.” What has to be mentioned at this point is that Hall (xx) used the term language in a “wider sense”, including texts and visual images amongst other forms of expression (xx). Subsequently, all sorts of images and written text in schoolbooks can be considered as language and therefore function as a “representational system” which is “central to meaning”, specifically in students’ meaning making processes.

The philosopher Roland Barthes expanded Saussure’s concept of a sign to two supplementary spheres: denotation and connotation (23, 131) which can be seen as “two linked operations [that] are required to complete the representation process by which meaning is produced” (23). These two concepts are specifically important for the analysis of pictures and photographs in textbooks since “[an] image straightway provides a series of discontinuous signs.” (Barthes 1977, cited in Hall 2013: 53). According to Barthes’, denotation represents the most obvious “first level meaning” between the signifier and the signified “which derives

from a descriptive relationship” (131). Connotation, on the other hand, requires a “more associative” view or “level of meaning” referring to “more changeable and ephemeral structures such as the rules of social life [...] social practices [and] ideologies [...]” (131). This “metalanguage” (52) or “wider semantic field of culture” (23), which students are constantly exposed to, reflect a society’s “social ideology” (24) and is what Barthes referred to as “myth” (52).

Saussure’s and Barthes’s conceptions are, as already outlined, particularly important when it comes to the semiotic and visual analysis of texts and visual images in schoolbooks. How the analysis itself is conducted and which parameters are taken into consideration, will be outlined in chapter 4: “Methods of analysis”.

What can be concluded from both Saussure’s and Barthes’ theorems is that the relation between the signifier and the signified, which is fixed by our cultural codes, is not permanent and consequently subject of a constant re-articulation (Hall 2013: 17). As these cultural “codes” produce signs, which in turn are organized into language and subsequently produce meanings of things in the real world (2013: 20), it can be concluded that through the previously outlined process of re-articulation, meaning not only changes, it can be actively transformed and influenced by the leading institutions and groups that determine a culture’s valid discourse (2013: 20). A normative discourse in schoolbooks can therefore be changed or re-articulated in order to influence students’ perceptions, norms and values in regard to ethnic groups.

Foucault’s theory of the discursive approach draws exactly on this principle. In contrast to Saussure, Foucault’s “definition of discourse is much broader than language, and includes many other elements [...]” (2013: 36). His focus was primarily on the production of knowledge and power through discourse which “expanded the scope of what is involved in representation” (36). Power is, in his theory, a circulating force, consisting of many “micro-physics” or mechanisms, permeating all levels of existence (2013: 34-35). Accordingly, every member of a society is exposed to this circulating “network” of power in “every site of social life” (34). Applied to this thesis, every student’s social or public sphere, like the state, family, friends, school or schoolbooks, just to name a few, constantly exercises power on them through a socially normative discourse. This is, what has already been mentioned in the first chapter ‘Articulation’, the principle of hegemony: “[...] a form of power, based on leadership by a group in many fields of activity.” (Hall 2013: 248).



## 2.1 Representation in the light of the “Other”

Since the leading groups in a hegemonic regime articulate and define, via representation, what is perceived as ‘different’, the principle of hegemony is inevitable for the construction and the resulting perception of the so-called ‘Other’.

According to Saussure’s formerly mentioned semiotic approach, “meaning is relational” – in other words, constructed on the basis of comparisons and differences. “This marking of difference within language is fundamental to the production of meaning [...]. The simplest way of marking difference is [...] by means of binary opposition” (Hall 2013: 16). Meaning thus depends on a differentiation between opposites such as in this thesis culture and nature (232), civilization and naturalization (234), First World and Third World (13). Combined with Barthes’ assumption that “the first completed meaning [...] linked with a wider theme by a reader, yields a second [...] ideologically framed message” (24) and expanded to Foucault’s principles of representation and hegemony, it can be safely said that leading groups or institutions use repertoires of representation and representational practices to mark difference and signify ‘the Other’ via binary oppositions (228). The repertoires used and implemented by leading groups will be discussed in the following section (cf. 2.2. *Stereotypes*).

But who is this constantly mentioned “Other”? -- On the basis of what has been outlined so far, it can be deduced that the existence of the “Other” implies the existence of “the Self” (Hall 2013; Langnger 2009; Markom & Weinhäupl 2008; Kaina 2009). Taking this understanding into consideration, Hall (2013: 219) argued that “people who are in any way significantly different from the majority – them rather than us – are frequently exposed to this binary form of representation.” This difference, that is to say otherness, is the basic notion of what Stuart Hall referred to as the ‘Other’. In the textbooks analyzed in the course of this thesis, non-European ethnic groups or individuals members of these ethnic groups will be the ‘Other’ personified and referred to.

The reasons for a stigmatization of ‘Others’ can, according to Victoria Kaina (2009: 42-44), be found in strategies for inclusion and exclusion, so-called “codes of distinction” which draw a line between inside and outside, in-group and out-group and thus who is perceived as part of a fictive community and who is not. Stuart Hall (2013: 24-228) defined four levels of otherness which are regarded as the “codes of distinction” for this thesis: the linguistic, the social, the cultural and the psychic level with the focus of the analytical part of the present work on the linguistic-, the social- and the cultural level. With reference to these three levels, it will be examined, and if necessary revealed, if and how ethnic groups are articulated and

represented in texts and pictures in schoolbooks for the Austrian upper secondary EFL classroom. Moreover, the analysis should show if texts and pictures are used to portray ethnic groups as being different, not fitting into a Eurocentric culture's standardized perception, as being 'the Other'.

## **2.2 Stereotypes – a representational practice**

As it has already been outlined, we live in a culture unified by our shared meanings. Hall (2013: 228) stated that difference is necessary, yet ambivalent for the production of meaning. Since people who do not share our culturally and socially normative concepts or meaning are alienated, social groups form that are substantially strengthened by differentiation and, to a certain extent, isolation. Christa Markom and Heidi Weinhäupl (2007: 8) substantiated this assumption illustrating that a gentrification of the 'we' is inevitably bound to a denigration of others. Schäffter (1991: 53) brought forward a similar argument concluding that "Fremdheit ist der Kontrast zu Vertrautheit [otherness is the contrast to familiarity]". This implies what several authors (Baumann & Gingrich 2004, Schäffter 1991, Thomas 2006) agree on: the development, discovery and maintenance of an own identity and of what is perceived as familiar requires a sharp and clear distinction to what is different, to those who are referred to as the 'Other'. This differentiation is implemented with the help of a concept commonly known as stereotypes.

In a shared cultural environment, people are constantly exposed to shared classificatory mindsets from the very beginning of their lives. It is mainly family, school and here the media used, such as schoolbooks, which articulate and examine norms and values.

Anita Karsten (1966: 18) outlined in her work that children have a stereotyped conception and perceptions of objects, people and events before they have actually encountered them.

Families who represent the "primäre Erziehungs- und Sozialisationsinstanz" [authority in education and socialization] consequently provide a basis for a stereotyped way of thinking (Matthes & Heinze 2004: 234). Several factors like the personal environment, friends, school and especially the media build up on this stereotyped basis and compound it. (Matthes & Heinze 2004: 234; Matthes & Weinhäupl 2007: 7). In the light of these approaches, which provide a common ground for the understanding of stereotypes, one of the major goals of schools as educational instances should be the elimination of stereotypes and, as a result, prejudices. Schoolbooks play an important role in this elimination process as for one thing a major part of the lesson builds up on schoolbooks, for the other thing because schoolbooks are

a means of representation and consequently influence the students' meaning making process and worldview (cf. 2. *Representation*).

The scholar G. Prinz (1970: 198, cited in Matthes & Heinze 2004: 233) developed a list of five characteristics of stereotypes, assigning them the following attributes: “1. [...] Stereotype [...] bereiten den Boden [...] [für] Feindseligkeiten [...] [stereotypes prepare the ground for hostilities]”, “2. Stereotype können einen gewissen Wahrheitsgrad haben [stereotypes can have a certain degree of truth]”, “3. Stereotype sind erlernt [stereotypes are learnt]“, “4. Stereotype wandeln sich nur langsam [stereotypes change slowly]“ and “5. Stereotype sollten beeinflusst werden [stereotypes should be influenced]“. The stereotypical representation of ethnic groups and individuals as representatives for an entire ethnic community in texts and pictures used in schoolbooks for the Austrian upper secondary EFL classroom is a fundamental field of research in this thesis. In the course of the analysis, particular attention will be paid to the examination of characteristics 1, 3 and 5 in the literature chosen (cf. 5.1 *Methods of analysis*).

In the light of what has already been illustrated, it can be concluded that living in a diverse, complex reality requires a process that enables people to understand the world they are surrounded by – they categorize (Kaina 2009: 39-42). With this categorization of the world and especially of people's social environment it is not only possible to make sense of the world, it is also necessary for people's 'orientation'. The American scholar Walter Lippman was the first to introduce the term 'stereotypes' in his book “Public Opinion” (1922).

According to him, stereotypes

[...] bieten vielleicht kein vollständiges Weltbild, aber sie sind das Bild einer möglichen Welt, auf das wir uns eingestellt haben. In dieser Welt haben Menschen und Dinge ihren wohlbekannten Platz und verhalten sich so, wie man es erwartet [They might not provide an outright worldview but they represent a view on the world we have adapted to. In this world, people and things have their place and act as they are expected to]. (Lippman 1964: 71f, cited in Matthes & Heinze 2004: 232)

Another important feature of stereotypes is that they serve as “Stabilisierung von Personen und Gruppen [stabilization of individuals and groups]” (Matthes & Heinze 2004: 232). The German scholar Alexander Thomas (2016: 15-16) supports this principle, stating that stereotypes are “unvermeidbar im Alltagsleben” [inevitable in everyday life] as they are:

wichtige Funktionen zur [...] Orientierung, sozialen Positionierung und zur Förderung und Stärkung eines positiven Selbstbildes [important factors for orientation, social hierarchy and help establishing and maintaining a positive self-perception] (Thomas 2006: 15-16).

Since stereotyping implements the formation of groups – ‘us’ and ‘the Others’, the consensus view of all authors mentioned seems to be that stereotyping emphasizes differences. It produces a distorted perception of people that are different from what is perceived as ‘standard’: “Stereotyping deploys a strategy of ‘splitting’. It divides the normal and the acceptable from the abnormal and the unacceptable [...] [and] expels everything [...] which is different” (Hall 2013: 247). In other words, people in our social environment are split up and assigned to different groups. These groups are then associated with students’ ‘understanding’ of ‘normality’ and their cultural and conceptual maps. Young people’s perception of the other group or, generally speaking ‘the Others’, is accordingly influenced by established stereotypes. What is of considerable importance for this thesis and what Thomas (2006: 10) illustrates is that groups are perceived as an entity. The danger here lies in the fact that individual members are not recognized as individuals as such anymore. On logical grounds, the group itself, here especially ethnic groups and every individual member become victims of “Stereotypisierung, Stigmatisierung und Depersonalisierung” [Stereotyping, stigmatization and depersonalization] (2006: 10). Richard Dyer (1994) illustrates in his essay on stereotyping that the social and personal principles assigned to a person evolve on the basis of Saussure’s theory that a culture shares the same meanings or values. In other words, “we get information about [the people we encounter] partly from what other people tell us” (Dyer 1984: 354). The rules for exclusion are, again, defined and executed by the ruling groups of a society which, in case they succeed, “establish their hegemony” (Dyer 1984: 356). Further evidence supporting Dyer lie in the findings of Stuart Hall (2013: 35; 248-249) who revealed that in what Foucault called “regime of power and knowledge”, the ruling group, which is in charge of representation, has “the power to mark, assign and classify people according to a norm and constructs the excluded as ‘other’”. Hall (2013: 247) further argued that such a “racialized regime of representation” works with a “repertoire of representational practices known as stereotyping”. Stereotyping can, according to him, be seen “[...] as a signifying practice central to the representation of racial difference [that] reduces people to a few, simple, essential characteristics”. Hence, stereotyping and its re-articulation are part of “the maintenance of social and symbolic order” (2013: 248). In the course of this thesis it shall be examined if stereotypes are applied as representational practice in current Austrian schoolbooks in order to represent and ‘define’ ethnic groups in a normative discourse that students are exposed to.

In contrast to Hall and Dyer, Thomas (2006: 7) merges the concept of stereotypes with prejudice pointing out that “[...] die kognitive Komponente des Vorurteils als Stereotyp

bezeichnet. [Stereotypes are the cognitive basis for prejudices]“. In his text “Die Bedeutung von Vorurteil und Stereotyp im interkulturellen Handeln” [The importance of prejudices and stereotypes in intercultural actions] he draws on the general insights and assumptions of stereotyping and identifies six central functions of prejudices: “Die Orientierungsfunktion” [Orientation], “die Anpassungsfunktion” [Adaption], “die Abwehrfunktion” [Resistance], “die Selbstdarstellungsfunktion” [Self-display], “die Abgrenzungs- und Identitätsfunktion ” [Differentiation and Identity] and “die Steuerungs- und Rechtfertigungsfunktion“ [Behaviour-control and Justification] (2006: 4-5). These functions can be seen as important components in the perception and judgement of people and groups or simply what Hall refers to ‘the Others’. Especially the functions ‘self-display’ and ‘differentiation and identity’ will be considered in the course of the analysis.

To overcome and break down students’ stereotypes and as a consequence their prejudices, the rising of students’ awareness and providing the knowledge about different cultures, religions and countries is probably the most effective measure teachers and schoolbook authors can take. Another important factor in the elimination process is to avoid any kind of social comparison or competition and to encourage and highlight similarities in order to build a common ground (Thomas 2006: 11). Students

[...] müssen ein Gespür für Wissens- und Fertigkeitenkompetenzen bekommen, die wichtiger sind als die jeweilige Nationalitäten und Kulturkategorisierung [have to develop an awareness for competences that are more important than someones nationality or any culutral categorization] (2006: 12).

In order to establish these competences and combat prejudices and stereotypes, Thomas (2006: 13-15) developed a list of 5 measures: Firstly, “Persönlichkeitstheoretische Konzepte” [concepts focused on personality] in which the focus lies on the individual and prejudices are seen as symptom of specific personality structures. Secondly, “Kognitionstheoretische Konzepte” [concepts focused on cognition] in which stereotypes are presented as common fact and an active reflection is encouraged. Thirdly “Einstellungstheoretische Konzepte” [concepts focused on attitude ] in which stereotypes are exposed as a peculiarity in one’s personal attitude and mindset. Fourthly, “Lerntheoretische Konzepte [concepts focused on acquisition] which show that stereotypes are acquired behavioral patterns and lastly “Sozial-kognitive Intergruppen-Konzepte” [socially and cognitively interrelated group concepts] which aim at a cognitive and emotional restructuring. These measures are of considerable importance for intercultural learning and can easily be applied by teachers. However, since the scope of the thesis’ analysis and the field of research are limited, they will not be further considered in the course of this work.

Comparing and connecting both the semiotic and the discursive approach with reference to the thesis at hand, it can be argued that all forms of groups, such as entire nations, cultural communities or, as in this thesis, Austrian EFL students are governed by hegemony and consequently adapt a generalized value system or view on other people. A shared culture with shared meanings and also shared stereotypes is the result.

If the Austrian Ministry of Education and in further consequence Austrian publishers and schoolbook authors have to actively change or re-articulate the prevalent discourse of ethnic communities depicted both in texts and images in textbooks towards a more positive articulation and representation remains to be revealed in the course of the analysis.

### **3. Identity**

In the light of what has been illustrated in the previous chapters of this thesis, this section is going to elaborate on the concept of identity, how, on this basis, a collective European identity has been established and how this form of identity is represented and articulated in Austrian schoolbooks for the upper secondary EFL classroom.

To begin with, and to establish a connection with what has been discussed so far, it is necessary to mention that a significant aspect in the concept and understanding of identity is representation (cf. 2. *Representation*). By assigning meaning to “people, objects and events” (Hall 2013: xix), in other words, the way leading groups and institutions articulate and represent them with the help of a universally valid discourse, students get a sense of and obtain their own identity (2013: xix).

Identity is a multidimensional, cross-disciplinary concept that primarily refers to individuals and groups, sometimes also things. Ideas on the concept of identity date back until Aristotle, Descartes and Locke and have been subject to constant re-articulation ever since (Kaina 2009: 40). As its meaning in the various disciplines is so diverse, a universally valid definition is hard to provide (Kaina 2009: 39). However, a relevant explanation of identity for the thesis at hand can be found in Victoria Kaina’s (2009) work “Europa [Europe]”. According to her, there are three different understandings of identity in the scientific fields: Identity as something an individual or a group can *have*, something groups or people *are* and something that people *do* (Kaina & Karolewski 2006: 12, cited in Kaina 2009: 39). Stuart Hall (2005 [1996]: 445) sees the process of identification as a method in which individuals adapt to fixed structures or “selves” in order to find an appropriate identity. Lothar Krappmann (cited in Hall 2005 [1996]: 445) builds on this assumption affirming, in contrast to Kaina (2009: 39), that an

individual person cannot *have* an identity, he or she can only construct it. In acquiring and developing an identity, he argues, a person can ‘show’ others who he or she is (445). With the help of these approaches, the significance of the concept of identity will be exemplified in regard to the field of research of the present thesis in the following.

The observations about identity, shared by the authors mentioned can be supported with Ferdinand Saussure’s formerly mentioned conception of binary oppositions in which a person’s self-concept or self-perception unavoidably implies a notion of ‘the Other’ (Hall 2013: 25), as well as with Stuart Hall’s discoveries that “binary oppositions are crucial for classification” (Hall 2013: 226). Also Michel Foucault (cited in Langner 2009: 20) illustrated that identities are constructed with the help of classification and categorization. Hall (2013: 226) accordingly stated that “symbolic boundaries give cultures their unique meaning and identity”. It can thus be concluded that by ‘drawing a line’, an imaginary boundary, between the self and any kind of difference or otherness represented and articulated in texts and pictures, students acquire and develop not only a personal identity, but also a shared, cultural identity. This idea is also central in Hall’s previously mentioned psychoanalytical account on otherness which is based on Sigmund Freud’s theories (cf. 2. *Representation*). Freud concluded that “Subjectivity can only arise and a sense of ‘self’ be formed through the symbolic and unconscious relations which the young child forges with a significant ‘other’ which is outside” (Hall 2013: 226).

Although identity is often perceived as a rather static and constant concept (Hall 2013; Kaina 2009; Markom & Weinhäupl 2008), Davis (2004: 162) argued that “identity is in constant production and exists at the point of intersection between the individual and other determining structures and institutions.” This notion does not only emphasize the necessity of re-articulation for identity, but also highlights the social and cultural impact of hegemony and a universally valid discourse on the process of acquiring both, an individual and a shared cultural or national identity. The far-reaching consequences and the impact of the hegemonic system individual members, here students, live in and are constantly exposed to were descriptively explained by Douglas (1996, cited in Hall 2013: 226): “[...] social groups impose meaning on their world by ordering and organizing things into classificatory systems.” As language is the privileged medium through which meaning is produced (Hall 2013: xvii) it can be concluded that this process of meaning-making and the resulting acquisition of a personal identity, and at the same time the ascription of ‘other identities’ is the basis for communication. With this in mind, it could be argued that identity is somewhat bidirectional and requires a form of interaction. This is what the Russian linguist Mikhail Bakhtin stated in

his theory (Hall 2013: 25). According to him, “we can only construct meaning through a dialogue with ‘the Other’” (2013: 25). Applied to the present thesis, the involvement with members of ethnic communities in text and pictures in schoolbooks can be understood as the ‘dialogue’ Austrian students have to engage in with ‘the Other’. The scholar Lothar Krappmann (Hall 2005 [1996]: 4445 ) draws on Bakhtin’s assumptions, putting forward that in a successful communication situation it is essential that every communicating individual or participant purportedly ‘knows’ what he or she can expect from the other(s). Although the communication situation in schoolbooks is unidirectional, the principle can be applied here as well since upper secondary students have already obtained a basic conception of what they can expect (cf. 2.2 *Stereotypes – a representational practice*). As a result, behaviors become predictable and attributes, positive as well as negative ones, are assigned (Langner 2009: 14-15).

Several authors (Hall 2013, Kaina 2009, Langner 2009) agree that individuals, here Austrian students and young adults in general, need to obtain both a personal and a shared, national or cultural identity not only to define themselves as individuals but also to satisfy the requirements of living in any kind of community or cultural surrounding. In acquiring identity, people or specifically students in this context, simultaneously ascribe a certain identity to everyone else and thus actively take part in the construction of ‘the Other’ (Hall, Langner, Kaina 2009: 40).

In the light of what has been stated, it can be concluded that throughout students’ involvement with texts and pictures in schoolbooks in the EFL classroom, which represents the previously mentioned form of dialogue or interaction with an alleged other, subsequently leads to an attribution of traits and the acquisition of identity. As a certain degree of sympathy and understanding for others evolve in the course of a mutual dialogue, working with textbooks results in a very biased perception for ‘the Other’. For this reason, it seems necessary that teachers, when working with books, enforce and demand an active engagement and reflection of both, students’ persistent, already existing knowledge, norms and values as well as their own personal identity, in order to raise awareness for students’ (self-) perception and to overcome prejudices. Here, intercultural pedagogics offers an approach to familiarize students with what is considered other (Gobos 1998: 94-99, Krög 1992: 65).



### 3.1 Acquiring Identity

The acquisition and development of an identity is probably one of the central achievements and milestones during a person's childhood and youth. The discovery of the self and consequently the development of an individual personality is a long and challenging process that everyone has to overcome. During adolescence, every individual is confronted with considerable, often drastic physical and cognitive changes (Gittler 1994: 145-146). As students' age in the Austrian upper secondary EFL classroom usually ranges from 14-19, this developmental period is of substantial importance in this thesis. Spiel and Havighurst (1994: 144) also confirm the argument that the search for the self and an own identity is a major challenge for young adults in their teenage years. Moreover the scholars outline, concurring with Zimbardo, the necessity for young people to distance themselves from their parental home (Spiel 1994: 146; Zimbardo 1995: 93-97). This self-distancing from one's family, and at the same time the struggle for autonomy, is mostly accompanied by a young adult's active search for a peer group and the wish for acceptance in this group (Spiel 1994: 146). Now the individual is exposed to and obtains, in order to be accepted by the group, a collective identity.

In the beginning of the chapter it was stated that Victoria Kaina's (2009: 39) definition of identity most likely meets the requirements of the thesis. She describes identity as something individuals or groups *are* and that they can *have* and *do* (Kaina & Karolewski 2006: 12, cited in Kaina 2009: 39). On this basis the principles of collective identity will be illustrated in the following.

What has been examined so far and what several scholars agree on, is that the notion of identity always involves a certain degree of exclusion (Hall 2013; Kaina 2009: 44, Langner 2009: 13; Markom & Weinhäupl 2007: 8). The 'we' and the corresponding differentiation and even isolation from others unavoidably come to the fore and give rise to the formation of groups (Kaina 2009; Langner 2009). The existence of groups, in turn, leads to the existence of and differentiation from other groups – from 'the Others'.

Langner (2009: 19) referenced in her work "Vereintes Europa [United Europe]" on Reinhard Kleckel (1994: 15), who distinguished "Klein- und Großgruppen [small from large groups]". Of primary importance for this thesis are large groups such as ethnicities or even entire nations. According to the scholar Benedict Anderson (1991, cited in Kaina 2009: 44, Langner 2009: 23) a group or community who consists of a large number of members is a so-called "imagined community". The term 'imagined' derives from the fact that due to the group's size

it is impossible for all individual members of the community to know each other personally. Nevertheless, there is a sense of, an idea of community, of belongingness “[...] im Kopf eines jeden [existiert] die Vorstellung ihrer Gemeinschaft [...] [in everyone’s head exists the notion of a community]” (Anderson 2005: 15, cited in Langner 2009: 23).

An important basis for groups, and also for their recognition as a collective, is a shared, or in other words, collective identity (Langner 2009: 18). Having mentioned all this, it is necessary to know how a collective identity actually establishes. Carolin Emcke (2000, cited in Langner 2009: 19) provides in her book “Kollektive Identitäten [collective Identities]” a theory on how identities are acquired in two stages : the active/ reflective stage or the passive/ non-reflective (Langner 2009: 19-20). Victoria Kaina (2009: 40-41) provides a rather similar account to the acquisition of identity, introducing two further sub-dimensions: the individual- and the collective level.

Merging these two approaches and applying it to the thesis’ field of research, it can be concluded that in the course of the active-individual identity formation, a student consciously shows belongingness to a (peer) group that is considered “signifikant und wertvoll für das eigene Selbst [of significant importance and value for the self]” ( Kaina 2009: 41). Kaina (2009: 47) further outlines that a collective an individual can identify with is of qualitatively higher value for the subject since individuals share an emotional bonding with the group: A collective identity is an “affektiv begründetes Phänomen [affectively motivated phenomenon]” (Kaina 2009: 47). For this reason, a so-called “cooperate identity” develops (Langner 2009: 23) the individual, here student, experiences a sense of moral obligation for (Kaina 2009: 47) and subsequently surrenders to and adopts the collective’s norms and values (Langner 2009: 19). In the passive or collective account on the contrary, a member of a group or collective orientates his or her actions on grounds of external ascriptions, norms and values (Langer 2009: 20).

Als soziale Konstruktionen von Differenz (Giesen 1993) basieren kollektive identitäten [...] auch auf Prozessen der Kategorisierung und Attributierung (Eisenstadt 1999: 373). [As social constructs of difference (Giesen 1993), collective identities are based on processes of categorization and attribution (Eisenstadt 1999: 373)] (Kaina 2009: 43)

These social constructs or “frames” provide the basis for so-called “Status Identitäten [status identities“ (Kaina 2009: 43) that have, in contrast to the active-individual approach, no emotional relevance for the individual. Kaina (2009: 43) describes them as “formale Konsequenzen [formal consequences]” providing as example that being German automatically implies being a member of the European Union (Kaina 2009:43). The resulting

national identities are thus representative for the passive-unreflective account. This premise is crucial for the thesis since it provides an attempt to explain how individual students unreflecting and subconsciously become a part of a collective and subsequently surrender to its norms and values and assign, not only themselves as individuals, but also ‘other’ ethnic groups, attributes within these frames. Langner (2009: 23) sees in this circumstance the danger in the passive-unreflective account: that an idea about a collective could be assigned to individuals. In other words, attributes ascribed to a group can be transferred to an individual and vice versa.

As previously mentioned, a group can be recognized as such if it shows a collective identity Langner (2009: 18). Victoria Kaina (2009: 41-42) draws on this assumption, arguing that common practices, rituals and symbols, which all can serve as stereotypes, can be points of reference when it comes to group formation. In this thesis, the points of reference which will be closely examined are dimensions such as skin color, ethnicity or any ‘signs’ pointing towards a shared religious identity, like head scarfs, traditional clothing etcetera. The principle behind the formation of a collective identity can be compared to the formation of groups and the ‘Others’, which happens with the help of stereotypes. Radkau (cited in Matthes 2004: 302) draws on this assumption, stating that the social cohesion within a group can be strengthened by drawing a line between ‘the domestic’ and the other. A basic prerequisite of a group’s social cohesion is, as already mentioned in previous chapters, communication or more specifically, a shared language with a normative discourse. This implies that a collective shares the same stereotypical mind-set and is strengthened within in the course of a clear differentiation. A shared collective identity is thus formed and established on the basis of stereotypes. In the process of differentiation, stereotypes are deployed by dominating groups in order to realize a common goal. This is what both Langner (2009: 21-22) and Kaina (2009: 40) agree on: a common goal is specifically important for a collective identity as it represents a fundamental link between a group’s individuals. In most cases, the group’s mutual aim lies in either shared interests, or power (Langner 2009: 22; Kaina 2009: 40). Both forces are wielded by the dominating institutions in a hegemonic system. The integrational mechanisms in such a system are mostly market and state influencing, with the help of ideologies that are articulated and represented in a normative discourse, an individual’s values (Langner 2009: 24-25). There is a need to distinguish between social- or moral integration and a systemic integration based on media, money and power (2009: 24-25). In the course of this thesis it is thus systemic integration that will be examined since the object of investigation are schoolbooks.

In terms of relevance for this thesis, it can be concluded that Austrian upper secondary students experience both forms of acquiring an identity as they are both, individuals and part of a peer group or collective surrendering to norms. Individuals with different practices, rituals or symbols (Kaina 2009: 41-42), in other words traditions, clothing or skin color ascribed stereotypical characteristics and thus denoted as the other. The purpose of this thesis therefore is to examine the prevailing normative discourse in schoolbooks used in the Austrian upper secondary EFL classroom and consequently reveal stereotypical articulations and representations of ethnic groups.

### **3.2 Eurocentrism**

So far it has been illustrated that collectives can develop different forms of identity which are “im Verhalten artikuliert und in Sozialisation reproduziert [articulated in the collectives’ behavior and reproduced through socialization]” (2009: 18). National identities can therefore be seen as a form of, or much more a result of, collective identities that construct themselves relating to different dimensions such as “politics, history, culture and a common or general public” (Langner 2009: 23-26).

On a political level, a collective or national identity is necessary to initiate an adaption of individuals and consequently serves as integrating mechanism (2009: 22-25). Every form of collective identity is accordingly essential for the survival of a political system and helps to maintain social order (Langner 2009: 8, 22-25; Kaina 2009: 40-47). Based on the insight that a culture needs a shared language (cf. 2. *Representation*) it can be concluded that in order to develop shared believes, a normative discourse in schoolbooks is of both, national and also European interest. For that reason it must be assumed that a Eurocentric discourse is prevalent in current textbooks.

The theory that a collective-, in this case European-, identity is important yet dangerous as well is also confirmed by Stuart Hall (2013: 448). He argued that “our ethnic identities are crucial to our subjective sense of who we are” and addressed the problem of “how racialized identities are constructed and reconstructed [...]” (Hall cited in Solomos 2014: 1672). What he explored was that:

[...] the greatest danger now arises from forms of national and cultural identity – new or old – which attempt to secure their identity by adopting closed versions of culture or community and by the refusal to engage ...with the difficult problems that arise from trying to live with difference. (Hall 1993:361)

This process of distinction and thus the establishment of a national and cultural identity can be observed in any country and society in the world (Markom & Weinäupl 2007: 10). One form of this distinction is referred to as Ethnocentrism.

Ethnocentrism is a phenomenon which was firstly described by William Graham Sumner. In his work “Folkways” (1906), Sumner defined Ethnocentrism as “the technical name for this view of things in which one’s own group is the center of everything, and all others are scaled and rated with reference to it.” (2007 [1906]:13). A group, societies and even a nations are, as already pointed out, constituted on the basis of the construction of differences between the ‘we’ and ‘the Others’. In their book “Die anderen im Schulbuch“ (2007), Markom and Weinhäupl describe a society as being ethnocentric if its members consider themselves, their values, norms and customs as the measure of all things (2007: 10). Hence, people who do not belong to this group are excluded and depreciated. This exclusion, depreciation and also comparison with other people, specifically other ethnic groups strengthens the ‘own’, collective European identity. The shared national and cultural identity that has evolved in Europe is called Eurocentrism. In case of Europe, the ethnocentric viewpoint was inextricably related to the conquest of the New World at the end of the 15<sup>th</sup> century. With this discovery and the encounter of indigenous peoples, a dark chapter in history took its course. The idea of evolutionism was generated, in which the western, and here especially the European civilization, represents the highest step in evolution. This theory justified the study and abduction of human beings in other parts of the world where Europeans suppressed, exploited and killed under the guise of their alleged supremacy and domination (2007: 11). Being confronted with ‘new’ ethnicities, Europeans could compare and upgrade their identity. By representing and articulating ‘the Others’ as inferior the European supremacy was legitimized.

#### **4. Intercultural didactics in the Austrian upper secondary EFL classroom**

In the last decades, Europe has been the desired destination for numerous immigrants and refugees from all over the world. Due to these migration flows, especially the western-European society has become heterogenic and diverse, composed of various nationalities, religions, cultures and languages. As this heterogeneity is also reflected in classrooms (Markom & Weinhäupl 2007: IX; Bertels & Bussmann 2013: 11), the necessity of intercultural didactics has evolved. An “Interkulturelle Erziehung [intercultural education]” developed in the 1970s from what was initially referred to as “Ausländerpädagogik [pedagogics of foreigners]” (Radkau cited in Matthes 2004: 305). However, before the

significance of intercultural education will be elaborated on, a clarification of the term itself is needed.

Although several scholars have tried to find a universal expression for interculturality, their attempts remained without success (Bertels & Bussmann 2013: 9) and the German language fails to provide a valid definition for the term (Matthes 2004: 305). This aspect results from the fact that interculturality is a dynamic, developing concept. According to Rey-von-Allmen (1991: 156) the term ‘intercultural’ describes the quality of an “Zusammenspiel von gegenseitiger Akzeptanz, Toleranz und Gleichwertigkeit der Kulturen [interplay of mutual acceptance, tolerance and equality of cultures]”.

The knowledge about cultural diversity and differences has become especially important in today’s globalized world and also in classrooms since it is an indispensable basis for being successful in the ‘global village’. Globalization had, according to Pöggeler (2004: 31), a positive effect on the contact with and the recognition of the alleged ‘Other’. Via politics, economy, communication and information technology, distances and barriers can be overcome quickly and easily in these days. The communal spirit and shared identity grow as traditions and the perception of otherness lapse (2004: 31). Applying this premise to pedagogics, intercultural learning should pursue the issue of how people with different backgrounds live in harmony (Häusler 1994, cited in Gauss, Harasek & Lau 1994: 45). According to Häusler (1994 cited in Gauss, Harasek & Lau 1994: 45) intercultural learning is an essential component in integration which requires “die aktive Auseinandersetzung, sowie den respektvollen Umgang mit unterschiedlichen Kulturen [an active examination, involvement and respectful interaction with different cultures].”

There is general agreement on the fact that the most efficient approach to prepare children for a life in a multicultural society, both on a local and a regional level, is the impartation of intercultural competences at school. (Bertels & Bussmann 2013: 9). The basis for the development of these cultural competences is the involvement with different cultures (2013: 9). By learning about and dealing with unknown, new countries, cultures and religions, students can unbiasedly gain new perspectives and ways of thinking (2013: 10). Here it is essential for students to engage with the topic, even if only indirectly as with texts in schoolbooks.

With reference to this thesis, the objective of intercultural didactics is set in the integration of children with migration background in “[...] Leben und Bildung des Ziellandes [...] [life and education of the target nation]” (Pöggeler 2004: 29). Moreover, Pöggeler (2004: 28) claims

that children with migration background should be familiarized with the target nation's culture, habits and everyday life. On these grounds, Fuchs (2001: 36) concluded that

Das grundlegende pädagogische Ziel der interkulturellen Erziehung ist es, Kindern [...] Kompetenzen zu vermitteln, die ihnen ein gleichberechtigtes und friedvolles Leben in einer multikulturellen Gesellschaft ermöglichen. [it is the basic pedagogic aim of intercultural education to impart students with competences that allow them to live an equal and peaceful life in a multicultural society]

Krüger-Portratz (2005: 15) accordingly sees intercultural learning as a "Schlüsselqualifikation [key competence]" which should aim at an

Erziehung und Bildung in einer und für eine sprachlich, ethnisch, national, sozial und im weitesten Sinn kulturell pluralisierte und demokratische Gesellschaft [education in an for linguistically, ethnically, nationally, socially and, in the widest sense, culturally pluralistic and democratic society].

Fuchs (2001: 36) further points out that intercultural education is relevant for both, minorities and majorities as it should establish a context between cultures. Integration can thus be seen as "Prozess des wechselseitigen Austausches [process of mutual exchange]" (Häusler 1994, cited in Gauss, Harasek & Lau 1994: 52). In this process and intercultural education in general, schoolbooks play a major role. When it comes to schoolbooks for English classes, all students, except those having migrated from an English speaking country, have the same basis – they learn about a country, a culture, probably a religion they are not familiar with. As a consequence, a shift happens and students with different backgrounds suddenly work and learn on the same basis, they become equal as they engage with something that is new to all of them. In this way, different cultures should be educated commonly and guided towards a respectful interaction with new "kulturellen Erfahrungen, historischen Traditionen und Lebensweisen [cultural experiences, historic traditions and lifestyles]" (Hartung 1997: 65-66). In this way, the notion of the 'Other' can be seen as positively special or exclusive which does not necessarily imply a stereotypical representation based on prejudices (Hartung 1997: 56-66).

In the course of the so-called "europatauglichen Englischunterricht [European English classes]" (Schröder 1999, cited in Pöggler 2004:124) concepts have been developed which aim at an improvement of intercultural didactics in teaching material. The focus here lies in a more differentiated depiction of multiculturalism and diversity in the respective country which leads to the importance of schoolbooks and schoolbook analyses.

#### 4.1 Schoolbook analysis

The profound significance of schoolbooks for both teaching and students' norms and values was described by Christa Markom (2004: 7). Her contribution is of particular relevance for this thesis since it approaches all relevant aspects that have been discussed so far. According to her, schoolbooks are:

[...] relevante und prägende Dokumente sozialen, politischen und gesellschaftlichen Denkens zu einer bestimmten Zeit. Unterrichtsmaterialien und Methoden der Umsetzung wirken weit über schulische Situation hinaus und haben Einfluss auf die Fremd- und Selbstbilder der verschiedenen Gruppen sowie Individuen einer Gesellschaft. Sie bilden zudem derzeitige gesellschaftliche Normen ab und geben Auskunft über bestehende Stereotype. [...] relevant and formative documents [reflecting] the social and political thinking of a certain time. Teaching materials and methods of implementation affect students' self-perception and the perception of ethnic groups and their individual members beyond school. Moreover they depict current social norms and provide details concerning present stereotypes.

Despite the undisputed and considerable importance of schoolbook analyses, a scientific discipline or field has established only gradually in Austria over the last years. Especially on the subject of representation and particularly the representation of "the Other" (Hall 1997 [2013]: 215), many essential areas and questions remain uncovered. In Austrian textbooks for the upper secondary EFL classroom, the representation of different ethnicities and cultures has neither been satisfactorily analyzed nor sufficiently described. Nevertheless, the existing analyses can be seen as valuable models and useful sources for a prospective analysis of schoolbooks, especially in all school subjects taught in Austria. While German scholars have analyzed schoolbooks over the last 40 years, it was not until 1986 when the so-called "Waldheim-Affäre" (Markom & Weinhäupl 2007: IX) initiated the necessity of a critical analysis and approach of schoolbooks' contents in Austria. In both countries, the focus of research has primarily been on Geography and History schoolbooks, as ethnological topics are mostly considered in these two school subjects (Höhne, Kunz & Radtke 2005: 48; Lütke & Klüter 1995: 41; Langner 2009: 65; Markom & Weinhäupl 2007: 4). However, since intercultural education and learning is embedded in the Austrian curriculum for English as a second language ([https://www.bmb.gv.at/schulen/unterricht/lp/lp\\_ahs\\_os\\_lebende\\_fs\\_11854.pdf?61ebyg](https://www.bmb.gv.at/schulen/unterricht/lp/lp_ahs_os_lebende_fs_11854.pdf?61ebyg)) and thus an essential part in teaching English, the representation of ethnic groups and contributions of individual members of ethnic groups implies the necessity of an analysis concerning a stereotypical representation and construction of 'the Other' in both, texts and pictures.



In Austria, schoolbooks are published by private institutions or publishers and must follow the specifications of the prevailing curriculum. Later, the books have to be approved by the Austrian Ministry of Education (Barrientos 2001: 11). Only then, teachers and headmasters or headmistresses at individual schools can choose the books they want to use for their subjects (Binder & Daryabegi 2002: 40). Bamberger, Boyer, Sretenovic and Strietzel (1998: 7) pointed out that schoolbooks can be seen as a genre on its own which is “zwischen Sachbuch und wissenschaftlichem Werk [partly a factual-, partly a scientific book]” explicitly designed for teaching in educational institutions. There seems to be general agreement on the fact that schoolbooks represent a central element in teaching. They are not only used by teachers for preparing their lessons (Hanisch 1995), they also represent a primary medium used during lessons. Therefore they can have substantial influence on students’ attitudes, assumptions and moral values (Höhne, Kuntz & Radtke 2005: 11; Hoppe 1993: 137; Lütkes & Klüter 1995: 41; Markom & Weinhäupl 2007: 4). For this reason, it is necessary that texts and visual representations in textbooks do not create or even reinforce stereotypes (Fritzsche 1992: 20). On these grounds the scholar (1992: 17) defined five requirements textbooks should fulfil: they should be scientifically appropriate, fulfil didactic requirements, be transparent, free of prejudice and appropriate concerning visuals. In the present thesis, the last two points will be subject of the analysis carried out.

## **5. Analysis**

The present diploma thesis aims to call into question how ethnic groups are represented in texts and pictures in the textbook series Prime Time (Hellmayr, Mlakar & Waba 2010-2017) and Laser (Mann & Taylore-Knowles 2014) published for the Austrian upper secondary EFL classroom. Since schoolbooks have to follow the specifications of the Austrian curriculum and are, moreover, a central medium in teaching English, they represent a valuable research object. Putting “the Other” (Hall 1997 [2013]: 215) in the center of the analysis conducted requires a diverse investigation of several different aspects which will be outlined in the following.

## 5.1 Methods of analysis

The analysis and evaluation of schoolbooks can be a very extensive field of research. Therefore two series with six textbooks in total were chosen for the study conducted in the course of this thesis.

For the examination of how ethnic groups are represented in schoolbooks, several methods appeared to be suitable: Firstly, the so-called “Grounded Theory”, developed in 1967 by Strauss and Glaser. Secondly, a ‘Fragengeleitete Analyse [question related analysis]’ based on a qualitative method and thirdly, ‘Aspekt- und Horizontalanalysen [aspect- and horizontal analyses]’ (Bamberger 1995: 59, cited in Böck 2015: 45). With the help of these research methods, which will be outlined in the following, the thesis’ research questions, developed by Nina Dulabaum (1993, cited in Esslinger 1993: 131-137), were answered.

The grounded theory is a holistic concept “building theory systematically using data obtained from social research” (2015: 1). In this approach, the evaluation procedure reaches from the collection of first ideas to the actual analysis: “Key feature is that data collection and analysis are interrelated and iterative, with the analysis beginning as soon as the first data are collected and shaping further data” (Rose, Spinks & Canhoto 2015: 1). Böhm (2007, cited in Flick, Kardorff & Steinecke 2007: 476) supported the benefits of this method, pointing out that “as this method allows a correlation within concepts, theoretical formulations can be done”. It has to be mentioned at this point that since an important component in the evaluation process is the comparison of data, it needs 3 types or stages, called ‘coding’, which are necessary in revealing the data’s similarities and differences: the open-, the axial- and the selective coding (Böhm 2007, cited in Flick, Kardorff, Steinecke 2007: 477). The basic principle in this process is the open coding. Here, concepts emerging from the data collected can be seen as key aspects in the analysis.

“Das Arbeitsergebnis ist ein Interpretationstext, der das analytische Denken über das Phänomen festhält und häufig Fragen enthält, wie das Phänomen weiter untersucht werden könnte [The output of open coding is an interpretation text revealing the analytical approach and notion concerning the phenomenon as well as questions relevant for a further examination] (Böhm 2007, cited in Flick, Kardorff and Steinke 2007: 477)

It is noteworthy that the questions that develop at this stage are primarily “How and why questions [...] [whose] close relationship forms explanations [...]” (Rose, Spinks & Canhoto 2015: 5)

In the course of the second stage, the axial coding, main categories for the analysis develop which are correlated with corresponding sub-categories. In the third stage, the selective coding, the data gained are finally written down.

In the field of textbook research, qualitative and quantitative analyses are the most common methods applied (Stürzer 2003: 57; Arndth & Hornscheidt 2004, cited in Böck 2015:45). The more appropriate account for this thesis is the qualitative method as it provides a classical procedure for the analysis, offering an intensive, also personal involvement with the material and data gathered (Mayring 2010: 49). As in the second stage of the previously discussed ‘Grounded Theory’, the main categories or criteria for the analysis carried out also develop in the course of an active involvement with the material’s content (2010: 114). This process is commonly known as ‘Fragengeleitete Analyse [question related analysis]’. Another striking similarity between the ‘Grounded Theory’ and the qualitative analysis is the summary and interpretation of the data recorded as the final step or procedure.

In order to be able to ‘code’ and analyze texts and pictures in the schoolbook series examined, the first step after selecting the material was to define main categories or research questions conforming the methods illustrated previously. Nina Dulabaum’s (1993, cited in Esslinger 1993: 131-137) list of criteria covers the analysis of both, textual and visual material in schoolbooks and combines all three methods of analysis illustrated. For this reason it was chosen as model for the analysis carried out, and adapted and amended to fit the purpose of this thesis’ field of research which leads to the last method of analysis: the aspect- and horizontal analysis. Since the analysis carried out concerns only a specific aspect in schoolbooks, namely the representation of ethnic, the aspect analysis, focusing only on the investigation of texts and pictures relevant for answering the research questions (Bamberger 1995: 59, cited in Böck 2015: 44-45), seemed to be the most plausible option. As it is a comparative analysis that will be carried out, and thus representative for the horizontal analysis as well (Bamberger 1995:59, cited in Böck 2015: 44-45), it was necessary to define basic criteria both schoolbook series had to fulfil in order to obtain significant data: Both series had to be current, recommended by the Austrian Ministry of Education, written by different authors and issued by different publishers.

### **5.1.1 Text analysis**

The reason why the content in texts will be examined is that a linguistic visualization is necessary for an active reflection and, if necessary, re-articulation of the representation of ethnic groups. On these grounds, the analysis aims at showing how ethnic groups are represented in Prime Time and Laser and if the books convey stereotypes. Therefore a detailed linguistic analysis, as developed by Arndt and Hornscheid (2004, cited in Böck 2015: 42), as well as a critical discourse analysis as described by Jäger (2004, cited in Böck 2015: 42) shall be carried out, both aiming at how social inequalities and power relations are linguistically displayed (Wodak 2005: 2-11, cited in Böck 2015: 44).

The first main criterion in Nina Dulabaum's (1993, cited in Esslinger 1993: 134) list, which represents the first research question in this thesis, focusses on the use of the English language with special regard to ethnic groups. In the course of six sub-categories it will be examined if: 1.1. Discriminating terminologies are used (1993: 134), 1.2 stereotypes are supported (1993: 134), 1.3 the choice of words is representative for an Ethnocentric distortion (134), 1.4 Terminologies such as First- and Third World are used (134), 1.5 The terminologies used support the principle of equality (134) and 1.6 Passivization is used in the context of slavery, violence and oppression (134).

The second research question should help illustrate the representation of historic events and colonialization (134). Following sub-categories were defined: 2.1 Are there any instances of pre-colonial times or are ethnic groups only represented in the course of 'white encounters' (134), 2.2 Are there Eurocentric representations and interpretations of historic events (134), 2.3 Are colonial expansion and its causes and ideologies represented as primarily positive for the ethnic groups concerned (134-135), 2.4 Is there a critical approach towards historic discriminations (135).

In category 3 the focus lies on the representation of social leadership roles with an acknowledgement of contributions of individual members of ethnic groups and the perspective that is provided (3.1 in Dulabaum 1993: 135) and 3.2 tendencies towards a mystification or glorification of ethnic groups or individual members (135).

The representation of ethnic groups or individuals with ethnic background as members of 'first-world societies' (135) is the research question addressed in category 4.

Do texts display discriminations, problems and conflicts in the light of the other is the research question for sub-category 4.2 (135). Followed by category 4.3 examining whether ethnic groups are represented as unwilling of integrating (135).

Research question 5 is concerned with the representation of peoples in ‘Third World countries’ (135). Category 5.1 seeks to find the answer to the question: Does a comparison/exclusion of Third World nations/people exist (136)? 5.2 Do texts promote humanitarian aid for Third World countries? (136).

The sixth research question deals with ethnic relations, equality and fairness and if there is a critical involvement in tasks provided in the schoolbook series (Dulabaum 1993, cited in Esllinger 1993: 136).

### **5.1.2 Analysis of visual material**

The analysis of visual material is of considerable importance in this thesis, as with the help of pictures, “Lernen und Behalten erleichtert [wird] [Learning and remembering is simplified]” (Bamberger 1995: 67).

In the course of the analysis of visual material portrayed in the Prime Time and Laser series, the main focus will be on stereotypical representations of individuals with ethnic background or ethnic groups in general. Since photography is both, a representational system and a symbolic practice, it gives meaning to the idea of belonging to a national culture or community (Hall 2013: xxi). As already pointed out in chapter 3.1 *Acquiring Identity*, common practices, rituals and symbols that indicate a collective identity can be considered as stereotypes. By depicting the alleged ‘Other’ in a stereotypical way such as in a natural or ‘wild’ surrounding or landscape, wearing traditional clothes, exercising traditional or religious rites, authors can draw a line between ‘us’ and ‘them’ and consequently enforce a stereotypical view on ethnic groups. Photographs, Cartoons or any other form of visual representation of human beings belonging to a non-European community will consequently be examined in regard to a stereotypical representation. The categories which should reveal any instances of stereotypical representation are: 4.1 Do pictures represent topics of First World societies and 4.4 Do texts or pictures convey stereotypes.

## **6. Results**

In the following analytical part of the thesis, the results of the analysis conducted will be illustrated in great detail in the appropriate category. At this point attention has to be called to the circumstance that several examples are listed in more than one category, since they were examined under various aspects.

### **Category 1: Language in texts**

#### **1.1 Discriminating terminologies**

The analysis of both schoolbook series in terms of discriminating terminologies revealed that derogatory language and expressions about ethnic groups or individuals are used in Prime Time only. The words and expressions in question are deprecating, judgmental or offensive terms for people of other ethnicities. What has to be clearly said at this point though is that the context in which the discriminating terminologies appear is always critical, pointing towards a deliberate and exaggerated usage to encourage students in both, an active reflection of the word itself and the entire subject matter in which it occurs.

In Prime Time 5 (Hellmayr, Mlakar & Waba 2010) several instances of inappropriate language occur in the course of Unit 3 ‘Australia’, in Unit 6 ‘Strange Realities’ and once in Unit 7, ‘Human Rights’.

What is striking for all discoveries is the fact that almost all inappropriate terminologies are predominantly used for first nation people of Australia. In Units 3 and 6, words such as “the Aboriginal” (2010: 32), “tribe”(2010: 32), “bush boy” (32) or “blackfella” (77) do not only articulate a certain degree of social and emotional distance between the readers, hence students, and “the Others”, but also carry connotations of primitivity and inferiority in contrast to the white view that is latently implemented throughout the texts. This assumption can be illustrated with one particular example: the native protagonists of the story “Going home” (76-77) address a white man as “mister” which is, especially in this context, a clear sign of the social distance or gap, not to say oppression and represents at the same time a relic of a dark chapter in Australia’s history overshadowed by exploitation and slavery. The fact that the white man in the story calls the man with first nation background “blackfella” (77) while he refers to the white person as “mate” once more shows the salient contrast between the two of them: While one uses a derogatory expression for his interlocutor and consequently putting himself in a superior position, the other acknowledges his counterpart as equal, as a friend.

In another exercise, aboriginal culture is described as “indigenous” (42), again creating a notion of dissimilarity and latently showing the Eurocentric superiority.

What is of considerable importance, however, is that the texts used in Unit 3 and 6 are adapted and abridged extracts from the novel “Walkabout” by James Vance Marshall and the short story “Going home”, by JB, so it can indeed be argued that the schoolbook authors themselves are not responsible for the terminologies revealed. Nevertheless, a critical analysis or approach of the texts in the follow-up activities only focuses on the topic itself, not on the terminology used, which could have been included.

Another case of discriminating terminology can be found in Unit 7 (95), “Human Rights”. In an e-mail of complaint, an angry customer criticizes the quality of a product, making the workers “Too many Hispanics, I guess” (95) responsible for the product’s poor quality. In contrast to the previous examples, the use of discriminating language in this text was consciously chosen since it presents the basis for a critical follow-up activity.

In Prime Time 6 (Hellmayr, Mlakar & Waba 2016: 27) British Pakistani gang members are referred to as “the enemy” by the author of the text. It has to be mentioned at this point that the entire text is an extract of an original story written by Ricki Elliot, a white British teenager and former member of a racist gang. The main purpose of this text is to train students’ grammar skills and, at the same time, raise their awareness for racial conflicts. This is the only instance of discriminating terminology in the book.

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017: 50) the term “paki”, a derogatory expression for people with Pakistani background, is used in the course of a critical reading comprehension. The text outlines the problematic situation of Great Britain, focusing on skinheads and so-called “paki-bashers” and thus represents a critical piece of writing, aiming at an enforcement of a critical analysis of the entire subject matter. As in Prime Time 6, this term is the only one that could be considered discriminating in the entire book.

In Prime Time 8 (Hellmayr, Mlakar & Waba 2012: 42), a chart of the US Department of Homeland Security about deported migrants from various countries carries the title “Aliens removed by nationality”. Although the terminology is linguistically accurate, it could be considered semantically inappropriate since the word “alien” has, especially in the German language, which is the first or second language to a considerable part of students, a rather negative connotation and does not only imply that migrants are unlike, as in this case, American citizens, but also abnormal and potentially dangerous. Moreover, the verb “removed” with its clearly negative subtext, is absolutely inappropriate when talking about

human beings and should consequently either be changed or discussed in the course of a critical follow-up exercise.

On pages 104 and 105, the words “Paki” and “Whitey” are used in the course of a critical article entitled “At times I feel like plastic Paki”, authored by the Scottish journalist Anvar Khan and published on March 27<sup>th</sup> 2006 in *The Guardian*. What is particularly interesting is that Anvar Khan has, as the title presages, Asian background herself. The topic shows the hypocrisy and double standards prevailing in today’s society and especially the media landscape. When issuing other ethnicities, religions or minorities, the media nowadays preferably entrust a journalist with migration background “in order to deflect any potential criticism” (Khan 2006, cited in Prime Time 8 2012: 104).

The data gathered in the course of the analysis of the Laser series did not indicate any instances of discriminating terminologies.

To conclude, it can be safely said that all discriminating terminologies can be found in original texts only and are, in most cases, consciously used in order to force students into a critical analysis of sensitive topics. Nevertheless, a critical approach to the language used in the texts, and here especially to the semiotic meanings for instance in the course of a critical follow-up exercise, would be an important contribution to the reduction of stereotypes and prejudice.

## **1.2 Linguistic support of stereotypes**

The following category focuses on the linguistic support of stereotypes in the books analyzed. For this reason it was examined which terminologies could potentially strengthen stereotypical notions.

In a textual extract found in Prime Time 5 (Hellmayr, Mlakar & Waba 2010: 21-23), taken from the British novel “Who is Jesse Flood” by Malachy Doyle, African people are portrayed in a tremendously stereotypical manner. The protagonist of the story is a white, British doctor working in the Congo. This circumstance affects how the local culture and people are represented and also understood by students – everything appears rather Eurocentric. Moreover, the residents and patients in the text are represented in a primarily stereotypical way. Using expressions such as “great poverty” (22), “disease” (22), “[...] they come on animals, on foot, [...]” (22) or “the poor are suffering” (22), people living in this region are represented as ill and underdeveloped, unable to help themselves to obtain a better standard of



living. The protagonist and doctor, “white Jimmy” (22), on the contrary, is represented as their glorified savior, showing his (white) superiority, making the people’s lives better. “Jimmy saves lives. Lots and lots of lives” (22), “[...] he has white skin [...]” (22), “[...] he uses to cure people [...]” (22). But the white doctor does not only cure his patients, he also manages to raise the standard of living and to train the poorly educated African teachers, doctors and nurses: “[...] the African doctors and nurses he’s trained [...]” (22), “[...] he spends on cleaning the water system so there’s no more disease [...]” (22), “[...] teach people in the schools and the villages is how not to get AIDS” (22). Being uneducated and struck by illness and poverty, all residents cannot do anything but show their gratefulness in hailing their white knight in shining armor: “[...] the people love Jimmy [...]” (22), “[...] they respect him and they love him [...]” (22).

Also in the task’s follow-up exercise, an interview with the white protagonist of the story, questions using clearly Eurocentric terminologies such as “Can you speak to them in their own language?” (23) or “You could have a much easier life as a doctor here. So why do you work in Africa?” (23) are asked, implementing not only a distance between us and them, but between Europe as being representative for the First World and Africa, or more precisely the Congo, as Third World country.

Another example of articulated stereotypes can be found in Unit 7, “Human Rights” on page 91. In a grammar exercise focusing on the use of gerunds, two people, Zoe and Mike, have a conversation about slavery and child-slaves. In this dialogue, Zoe denotes people from Asia and Africa as slaves, adding that adults “[...] were slaves, too [...] they don’t know it any other way”. These unreflecting, discriminating statements are represented without any further exercise of reflection or analysis. It could be argued that the dialogue itself is highly exaggerated in order to show students that some people’s opinions and beliefs are more than inappropriate. However, this task would need a critical follow-up exercise since the students are quite young and could probably need some support for reflecting the task appropriately.

The analysis of Prime Time 6 (Hellmayr, Mlakar & Waba 2016) revealed several instances of stereotypes articulated via language as well. The first example is a sentence found in a ‘fact file’ about Multi-ethnic Britain (2016: 21) in which Afro-Caribbean people are described, or much more defined as follows: “Afro-Caribbean people are from former slave families from Africa [...]” (21). This information might be correct content wise, however, the formulation is too generalized and thus creates the impression that all Afro-Caribbeans were slaves.

In an adapted article originally published in *The Sunday Times*, also found in Prime Time 6 (2016: 30-31), the author, ironically having Bangladeshi background himself, articulates

stereotypes of the Islamic Bangladeshi community. He represents most of the Bangladeshi immigrants as illiterate extremist and drug addicts:

Every year Bangladeshis sit at the bottom rankings of educational achievement. Their society persists in economic stagnation. Drug abuse and crime are on the rise in the East End. Illiterate young Bangladeshi males, with no hope of employment can choose between extremists in the mosques or the gangs in the streets. (30)

This form of broad generalization can be, especially in times in which Islamic fundamentalist terror is a very sensitive topic, very precarious. Here, an entire ethnic group is represented as a potentially dangerous ticking time bomb. Therefore, this article requires an extensive analysis and awareness raising initiated by the teacher or should be eliminated from the schoolbook and be replaced by a more 'positive' one.

What can be seen here again and what has already been mentioned in point 1.2 *Linguistic support of stereotypes*, is the fact that highly problematic issues are very often presented from the point of view of a member of the community. In this way, the media can present an opinion and, at the same time, hand over the responsibility to someone who cannot be arraigned for his opinion.

In another example, found on page 34, Jamilia, a girl with Indian background, writes a blog entry about her father arranging her marriage. In this text, a very common stereotype about people with Indian background is supported: arranged marriage. Moreover, it can be argued that the text latently transports the message of a certain degree of unwillingness of people with Indian origins to integrate since an Indian girl cannot be married to a British man. Furthermore, it has to be said that arranged marriage, which still represents a common tradition in some countries nowadays, represents a social taboo for Europeans. In order to acquire and broaden an understanding for this topic and to establish students' empathy for different cultures and their traditions, a critical analysis in form of a follow-up activity seems inevitable for this task.

In the text "Deportation at breakfast"(79), a young, probably Latin American man "dark black hair, a moustache, and a youthful beard [...] strong accent [...] Javier" (79) is deported while working and shows the problematic situation of Latin American Immigrants in the US.

Unfortunately, there is no detailed follow-up activity, addressing the subject matter.

The short story "She doesn't speak" by Marita van der Vyver, found in Prime Time 6 (2016: 78-82), takes place in Britain and South Africa and articulates several stereotypes about the local population and the difficult, tense political and social situation in South Africa.

The country is primarily portrayed as dangerous which can be drawn from sentences such as: “A few months before my husband had built a high wall around the property to protect us.” (78), “Streets of blood, rivers of blood, a country full of blood” (79), “[...] screaming sirens in the distance, in another suburb [...]”, (81) or “a newspaper headline that scared her” (79). England, on the contrary, is glorified, represented as the safe harbor for the terror-struck colonialists, the secure opposite of South Africa: “[...] in a country [like England] where you don’t have to be scared all the time?”, (80), “Doesn’t she know how lucky she is to be living in England” (79), “Now I live in a village where no one hides behind security gates” (80). To intensify the contrasting representations of the two countries, the author of the text uses several metaphors, word plays and idioms in order to highlight opposites such as black and white, rich and poor, Africa and England. The only black person in the story, the maid “Rebecca”, is represented in a stereotypical manner as well. Her body, for instance, seems to be scarred by the poverty and hard work she has to do for her employers daily, “Becca’s thin black body” (81), “[...] feet like Becca’s, soles that don’t hurt on the cement, heels that can step on pieces of glass and thorns [...]” (80), “[...] rough hands [...]”, (81). Moreover, the alleged distinction of class between local people and white colonialists is also shown in the representation of the woman as well. Not only is she not allowed to stay inside her employers house “Rebecca used to get to her outside room” (81), but also the woman’s obedience and the reminiscence of slavery and exploitation still present are shown in the sentence “It’s me, Madam” (81). Eurocentrism and whiteness are further concepts that play a significant role in the text, visible in passages such as: “[...] her father was British and she had the right passport” (78), “[...] the maid Rebecca [...]” (78), “[...] our suburb...” (80), “I didn’t sow the crime in this country, Mom” (80). What is striking throughout the story is the latent but constant articulation and representation of black people as criminals achieved by a very much exaggerated tone. What appears to be without doubt is that this exaggeration used by the author uses plays an important role in illustrating the social gap between the black and white population still prevalent today.

While there are no instances of a linguistic support of stereotypes in Prime Time 7 (Hellmayr, Mlakar & Waba 2017), in Prime Time 8 (Hellmayr, Mlakar & Waba 2012: 46-47) a text about Armando Perez, a Mexican immigrant who made his way in the US, generates rather stereotypical ideas. With sentences such as “I worked in the raspberry fields [...]” (46), “all of my brothers and sisters now have papers, thanks to the people they married” (47) and “[...] I married a US citizen [...]” (47) a clichéd sentiment on people with Mexican origins is endorsed. In the course of the task’s follow-up activity, students have to analyze social

problems migrants have to face when immigrating to the US: “[...] aspects of his life [that] are typical of the lives of immigrants from Latin America” (47). The choice of words in this question seems quite unfortunate since it articulates and supports further stereotypical, generalizing notions. What is striking for the text and the follow-up activity is that although there are stereotypical tendencies, difficulties and struggles migrants very often encounter are thematized as well.

In Laser B1+ (Mann & Taylore-Knowles 2014: 65), Unit 7 ‘A Matter of Taste’, China and people with Chinese background are mentioned in the course of Use of English exercises solely in the context food and Chinese restaurants: “Do you like Chinese food?” (2014: 65), “Where is the nearest Chinese restaurant?” (2014: 65), “When they settled in California and opened restaurants [...]” (65). Although it is positive to broaden students’ minds for international cuisine, it is rather problematic to focus on Chinese cuisine only, representing Chinese immigrants as restaurant owners.

In a grammar exercise in Unit 12, ‘Health and Fitness’, the following sentence was found in the course of the analysis: “Lots of people in Africa have AIDS” (106). With this inaccurate sentence, Africa and especially African people are represented as ravaged by a terminal, dangerous disease. Black people are consequently characterized as ill, contagious people, Africa as AIDS nation per se. What is particularly alarming about this example is that the sentence is not only exceedingly offensive, but also does not fit the specific context. Consequently, the only logical conclusion would be to eliminate the sentence entirely and replace it by another one.

In Laser B2 (Mann & Taylor-Knowles 2014) students get advice in the article “Don’t be fooled!” (85), on how to detect phishing emails and criminal activity on the internet. One of the allegedly suspicious criminal features the author mentions is the “[...] less than perfect English [...]”. The impression that predominantly non-native speakers are criminals and, at the same time, criminal activities could never be taken out by an English person, is thus conveyed.

In contrast to Prime Time (Hellmayr. Mlakar & Waba), not many cases of a linguistic support of stereotypes could be found in the Laser series (Mann & Taylore-Knowles). However, while the authors of Prime Time put great emphasis on a critical reflection of linguistic stereotypes, the very few examples of how other ethnicities are presented in Laser seem to be very

unreflective, out of context and also highly stereotypical without any critical background or analysis.

### **1.3 Eurocentric bias**

The following category aims at illustrating Eurocentric bias prevailing in the schoolbook series, resulting from a comparative, judgmental word choice.

In Prime Time 5 (Hellmayr, Mlakar & Waba 2010) several instances of Eurocentric bias occur. The first example of Eurocentrism dominated language can be found in a textual extract of the book “Walkabout”, by James Vance. The scene unfolds a meeting between two white siblings and an Aboriginal boy in the bush. The boy and the native population of Australia are described as follows: “[...] his people had lived and died, unchanging. They walked from one water whole to the next. Their lives were simple because they were devoted to one purpose [...] the battle with death.”(2010: 32), “Time meant nothing to him” (32). In this story, Eurocentrism can be discovered in the constant differentiation between “us” and “them”, representing Australia’s aboriginal population not only as ‘the Other’, but also as primitive, underdeveloped and backward people, without any idea of time, living a simple life that has no other purpose than survival.

On page 40, a similar differentiation between whites and Aborigines occurs: “Not many of us Aussies live in cities. Not many people choose to live in the outback, apart from those who work there as farmers and, of course, Australia’s indigenous population, the Aborigines. These Australians [...]”. The choice of words in the text shows an attempt of equal representation. However, expressions such as “these Australians...” (40) still articulate a contrast between whites and Aborigines. Replacing distinguishing terminologies by words such as ‘some of us’ would lead to a less Eurocentric and consequently more equal representation of others.

An example of Eurocentric language, manifested in overt racism, is a sentence taken from a dialogue previously outlined in section 1.1 *Discriminating terminologies*, “[...] they were slaves [...] they don’t know it any other way” (91). It has to be emphasized that this sentence is taken from a highly provocative dialogue, aiming at students’ active reflection of peoples’ prevalent stereotypes or way of thinking.

On page 92, the dialogue between the two people continues, with one of them saying: “[...] oh all those poor people in Africa. I just can’t stand hearing about all their problems [...] Instead of worrying about Africa all the time, start thinking about all the problems here”. Just

as the sentence analyzed in the previous paragraph, this sentence is a striking example for overt Euro- and Ethnocentrism. Furthermore, it is an example for a more or less latent form of racism, and a disparaging representation and manifestation of Otherness.

Also the qualitative analysis of Prime Time 6 (Hellmayr, Mlakar & Waba 2016) revealed several instances of Eurocentric representations and language.

In a ‘fact file’ about multi-ethnic Britain (2016: 21), the following sentences were considered inappropriate in terms of the criteria mentioned: “[...] mass immigration of Blacks (from the Caribbean) and Asians was started by the need for more workers [...]” (21) and “[...] until Britain stopped the slave trade there [...]” (21). In the first sentence, the terminology articulates the connotation of people with black and Asian background as workforce not as individuals. Moreover, the terms Blacks and Asians could be changed to expressions that do not emphasize the notion of otherness. In the second sentence, Britain is presented as heroic nation. The word “there” (21) stresses the contrast between Great Britain itself and the Caribbean as Commonwealth country and can thus be considered Eurocentric.

In a reading comprehension about the British Empire, Britain is not only represented as heroic super power “[...] world’s most important global power [...]” (2016: 64) and “[...] the British Empire was the largest in world history [...]” (64), the terminology also articulates nationalistic tendencies and believes and portrays other nations and people as inferior: “Britain was a more powerful and wealthier nation than many other European countries and conquered indigenous peoples [...]” (64).

An example of a more subliminal use of Eurocentric language was found in a text about outsourcing. In the sentence, “Customers criticized language and dialect barriers that left them frustrated and unhappy.” (68), non-native speakers of English, here especially people from India, are indirectly discriminated against denoting them as not competent enough to fulfil the European customer’s needs.

Another text about outsourcing, an interview published on June 9<sup>th</sup>, 2007 in *The New York Times*, also articulates Eurocentric believes: “When it comes to deep application integration, we go to Germany. It’s where we have many people with a deep knowledge of finance, manufacturing, human relations [...]”. Moreover, Germany is represented in a rather stereotypical way, implying the clichéd perception of the German thoroughness.

In unit 6, ‘South Africa’, a brief introductory text about common sports in South Africa (74) contains the following information: “Other sports that are popular are ‘British’ sports” (74).

What has to be remarked positively about this sentence is the circumstance that the word British is put in quotation marks, which can unquestionably be seen as an attempt to alleviate

the articulated Eurocentric idea behind it. However, it would be necessary, for a less Eurocentric representation of the country, to mention one of the traditional sports like ‘Jukskei’ as well.

The text “The hidden price of more overseas students at British public school” (144), originally published in the *New Spectator* in November 2014, provides an example of Eurocentrism and at the same time a relatively unconcealed critique on overseas students from specifically mentioned regions: “With these new wealthy students – from China, Nigeria, Ukraine, Russia and the Gulf States – come new and often conflicting cultures [...] bring very “traditional” views to schools [...]” (144) at the end of the article the author mentions “homophobia and racism” (144) as one of the ‘traditional values’ overseas students are accused of bringing to British schools. Without an active reflection of this very much generalized statement, the impression could arise that people from the countries mentioned above are generally racist and homophobic. A critical note or follow-up activity would thus be essential.

The data gathered in the qualitative analysis showed several examples of Ethnocentrism in the language used in Prime Time 7 (Hellmayr, Mlakar & Waba 2017). Two of them concern unit 6, ‘India’.

In the adapted text “The world as India” (93), by Susan Sontag, the author describes English as “[...] the language of the conqueror” (93). This choice of words presents India in a somewhat inferior position, stressing the impact of the Empire.

In the second case of Eurocentric language, an English in Use exercise about outsourcing (94), Indian workers are described as “huge supply of skilled and cheap manpower” (94). The text used for this exercise has no reference to an author. It can thus be concluded that it was written by one of the schoolbook authors. In this specific sentence or statement, individuality is of minor importance. Human beings, here Indian people, are represented as workforce – as an impersonal unit available for a white market. The text ends with the words “All this in turn has worked wonders for Indian economy” (94). Again, individuals do not count. The emphasis is clearly on economy. What is unfortunately not mentioned throughout the unit, but what would be of considerable importance is that in case of India and its economy, Europe, amongst others, makes enormous amounts of money out of India’s manpower to a morally high price.

A closer look at the records further indicates two examples of what could be considered Ethnocentrism. In the short story “I think it’s the architecture” (130), by the award-winning African American author ZZ Packer, the choice of words serves a certain degree of bias. As

the story concerns racial equality, the language was unquestionably chosen on purpose. Expressions such as “The white boys” (130) and “Her hair was a shade of blonde I’d seen only on Playboy covers” (130) used to describe her fellow students is a rhetorical means to illustrate and depict the personal distance between the author herself and in this case, the white others.

The second instance of Ethnocentrism, the article “Britain should integrate into Muslim values” (134-135) by Sarfraz Manzoor, published in *The Guardian* in 2009, is a rather unique example, for various reasons. The text is particularly interesting since it is neither Euro- nor Ethnocentric but more likely a representative example of religious extremism. The author Sarfraz Manzoor, very likely a Muslim himself, does not only distance himself and ‘his’ community by promoting alleged Muslim values “Muslim children are more likely to be brought up in two-parent families [...]” (134), “[...] they raised their children to value values” (134), “[...] we were conditioned not to get mad at whites but to get even [...]” (134) and at the same time by disparaging his enemy – ‘white society’

Whether the danger is religious extremism, drugs or crime, those involved are largely third generation Muslims who are so integrated into white society that they are emulating its worst characteristics. Integration did not save them, it created them. (135)

With statements as such, the author does not promote integration, he actually blames it for what he obviously experiences as mischief in the “Muslim community”. Moreover he uses terms such as “Muslim community” (134), “we” (134), “they” (134), “whites” (134) and consequently supports and promotes segregation. What can be considered as an example of a sensitive topic presented by a person concerned, as already outlined in 1.1 *Discriminating terminologies*, is, in rather islamophobic times like these, a quite precarious subject and requires a lot of critical analysis.

The last passage using Eurocentric language was found in a Language in Use exercise in unit 9, ‘Ethnic and cultural diversity’. The sentence “Blacks and Asians in the UK might have been quicker to develop a sense of belongingness [...]” (139) does acknowledge British people with African or Asian background, but at the same time the terminology used excludes immigrants from other countries to a certain extent, creating the impression of a potential unwillingness to integrate.

The analysis of the book Prime Time 8 (Hellmayr, Mlakar & Waba 2012) indicated that Eurocentric language was used in 3 tasks.

The first case occurs in a brief historic overview of immigration to the UK (2012:49), starting with “[...] the beginning of change in British society with the arrival of the Empire Windrush



in London [...]” (49). Moreover, the immigrants arriving on this ship are referred to as “newcomers” (49) and the use of the personal pronoun “they” (49) illustrates the enforcement of isolation towards the people that are articulated as ‘the Others’ - the immigrants.

On pages 50 and 51 (Hellmayr, Mlakar & Waba 2012) students are supposed to read two deeply contrasting articles on immigration. The first article “Queen Elizabeth: A stranger in her own country” (2012: 50) by the British Historian A.N. Wilson was published in *The Daily Mail* on November 2<sup>nd</sup>, 2007 and conveys a Eurocentric, not to say a nationalistic view on immigration and its impacts. The author states that “For it is my sad believe [...] Britain stopped being British. The chief reason for this is mass immigration [...] that has utterly transformed our nation” (50), clearly expressing his overt rejection of immigrants. With terms such as, “they” (50), “our nation” (50) and “us” (50) in further sentences of his text, the author creates a sharp distinction against what he considers as ‘the Others’. Furthermore, he represents immigrants as intruders, being responsible for the alleged impairment and the possible collapse of the welfare system in Great Britain. His Eurocentric and nationalistic beliefs already come to the fore in the article’s title and continue in sentences such as “...can you do work that will bring prosperity to yourself and to us” (50) or

[...] for fear of being thought racist, successive governments allowed in far too many immigrants and their innumerable dependents – most of whom, far from bringing necessary skills, were a drain on the welfare system or took jobs which could have been done by those already living here. (50)

In light of this, it has to be mentioned, however, that the author tolerates, for reasons he does not mention, people that emigrated from Jamaica in the past: “[...] as in the case of the first immigrants from Jamaica [...]” (50). His final sentence and at the same time his final accusation is the climax of his nationalistic sentiments: “They have changed the character and composition of while areas of Britain – and not always for the better” (50). It can be said that, in contrast to Livingstone’s article, Wilson bases his assumptions and his accusations primarily on right-winged ideology. Since the second article by Ken Livingstone makes no use of Eurocentric or nationalistic language, it can be found in section 1.4 *Equality in Language*. Although the text is full of nationalistic tendencies, it is a good example of xenophobic ideology that students at the age of around 18 can critically analyze and deal with. Regarding the research question of this section, the following exercise could be considered Eurocentric as well. The speaking task focusses on “Europe’s role in the 21<sup>st</sup> century” (2012: 61) and is part of unit 5 ‘One world’. It has to be mentioned that actively analyzing and reflecting Europe’s values and its role in the world is necessary not only for students’ identity but also for raising their awareness and gaining information about the continent we live in.

A textual extract from Diane Ravitch's book "The language police. How pressure groups restrict what students learn" (2012: 106-107) is of specific interest and relevance for this thesis since it deals with a subject matter greatly concerning the thesis at hand – politically correct education. In her text, Ravitch claims that schoolbooks grew bigger

[...] as publishers added biographies of mathematicians and scientists who were women, African Americans, Hispanic Americans, Asian Americans, and people with disabilities. Students became used to seeing sidebars about social issues in their textbooks, even when they were irrelevant to the lessons. (106).

This statement does not only diminish the achievements of women and people of all ethnic backgrounds mentioned above, but also her belief that social issues in textbooks would be unnecessary has been proved to be wrong in the first part of the thesis. "Feminists were happy[...] Ethnic and cultural minorities, people with disabilities, and the older population had no grounds for complaints, because they had won representation" (106), "[...] all this activism had made the textbooks dull [...] simpler vocabulary [...] textbooks lacked the capacity to inspire, sadden, or intrigue their readers." (106)

Just as in the categories examined previously, the Laser series does not have as many instances of Eurocentrism in language as Prime Time. However, the examples found in Laser B1+ all appear in unit 7, 'A Matter of Taste' (Mann & Taylore-Knowles 2014: 60-67). This chapter is focused, as the title suggests, on food and drink. The introductory reading comprehension (2014: 60-61) deals with the invention of chips. The rather Eurocentric tone of the text unfolds in sentences like "It all started in Peru. There, they grew [...]" (60), "People [Europeans] didn't like the potato [...]" (60) and "They were given to slaves and prisoners because they were so cheap" (61). It is, as in most examples previously mentioned, the personal pronoun "they" which is used to create a distinction between "us" Europeans and 'the Others'. What is more is that the last sentence latently creates a superior position of Europeans, obviously too noble to eat vegetables from a different continent that were cheap and also served to slaves and prisoners.

The second text in which Eurocentric tendencies were found is about the origin of fortune cookies. What seems to be noteworthy is that Chinese cuisine is the only international representative in this unit. The story how fortune cookies came to America is, according to the book, the following: "[...] many Chinese people went to America to work on the railway [...] when they settled in California and opened restaurants, they continued the tradition." (65). Chinese people are represented as unskilled laborers, working hard for the progress of America – the white super power. Moreover, it appears that all people, originally coming

from China, opened restaurants once they had arrived in California. Due to the wrong impression the terminology creates, this passage needs to be revised.

In Laser B2, the Eurocentric language concerns the exclusion of American first nation people. In a description of a holiday in Montana, the author claims that “much of the American cultural identity was forged by tough explorers such as Lewis and Clark, the first white men through Montana” (Mann & Taylore-Knowles 2014: 18). Presenting Lewis and Clark as “tough explorers” (2014:18) without mentioning Sacagawea, the first nation women helping them to survive in the unknown territory, is without doubt an example of Eurocentrism in language, as an important historic person is consciously not mentioned and her essential contributions are completely neglected.

Based on the insights gained throughout the analysis, it can be concluded that there is still a considerable number of Eurocentric bias in the language used for representing ethnic groups in texts in the schoolbook series examined. Accordingly, the terminology in the examples illustrated should be revised in order to reduce prevailing Eurocentric ideas and to diminish a potentially possible Eurocentric way of thinking in students.

#### **1.4 First- and Third World**

One of the criteria defined by Nina Dulabaum (1993, cited in Esslinger 1993: 134) helping to analyze the language used in textbooks is the use of the terms ‘First World’ and ‘Third World’. Interestingly, none of the books of both series, Prime Time and Laser, made use of these two expressions.

However a difference in the representation of First World and Third World countries could be shown which will be outlined in category 5 *Peoples in the Third World*.

#### **1.5 Linguistic support of equality in direct comparison**

The fifth criterion of language use analyzed in Prime Time (Hellmayr, Mlakar & Waba) and Laser (Mann & Taylore-Knowles) concerns equality and the support of equality towards different ethnic groups in the language used.

In Prime Time 5 (Hellmayr, Mlakar & Waba 2010) two examples supporting equality in articulation and representation of people of other ethnicities were found in the course of the analysis. In the first text “G’day from down under” (40), a reading comprehension, Australian immigrants are not specifically represented as such. Quite the contrary, the terminology used

does not exclude, it both acknowledges and stresses the awareness of a heterogenic community: “90% of Australians [...] came from Europe, most immigrants [...] today are from Asia and the Pacific [...] Now 85% of us Aussies [...]” (40).

The second text “Heroes” (95), originally published on *america.gov* in September 2007, tells the story about Elizabeth Eckford, one of the first black students attending a school in Arkansas in September 1957. The text can be considered a successful example of equal representation for the following reasons: Besides the fact that the text is entitled “Heroes” (95) and part of unit 7, ‘Human Rights’, it deals with and acknowledges the achievements of the Civil Rights Movement. The protagonist of the text as well as her fellow students are attributed “great courage” (95).

In Prime Time 6, unit 2, “Multi-ethnic Britain” (Hellmayr, Mlakar & Waba 2016: 20-35) Britons belonging to a different ethnic group are represented as equal in a ‘fact file’ about Multi-ethnic Britain (2016: 21) identifying them as follows: “Most ethnic minority British citizens [...]” (2016:21). On the following page, students find the reading comprehension “Caribbean London” (22), published on *bbc.co.uk*, illustrating the history, lives and contributions of people with Caribbean origins having immigrated to the UK. In the text, they are described, to “[...] have become dynamic role models for future generations” (22). Also their notable contributions to the country are acknowledged as considerably important: “The strength of Caribbean culture can be felt across the capital – from arts, to food, to language“ (22), “The strength of the black pound is so great that it can no longer be ignored [...]” (22). The attainments and triumphs of other ethnic- and religious groups and cultures are further acknowledged in historic references in unit 5, ‘Globalization’ (2016: 62) in which the “Pax Mongolica” is described as “creation of the first international postal service” (62). Further, “Jewish and Muslim traders and explorers established a sustained economy across the Old World resulting in a globalization of crops, trade, knowledge and technology” (62). Another example representative for this category is the article “Is American culture ‘American’” (71), published in *Global Issues*, February 2006. The author Richard Pell praises “The heterogeneity of America’s population – its regional, ethnic religious, and racial diversity” (71) in his thoroughly positive text, underlining that “America’s dependence on foreign cultures has made the United States a replica of the world.” (71). Pell also identifies America as “a nation of immigrants” (71), illustrating moreover that “the influence of immigrants on the United States explains why its culture has been so popular for so long in so many places. American culture has spread throughout the world because it has incorporated foreign styles and ideas.” (71).

A country that is articulated as upwardly mobile, global trading partner in Prime Time 6 (2016) is South Africa:

South Africa is a leading producer of gold, platinum and diamonds. The country has lots of natural resources, many of which are exported. The financial and manufacturing sectors are very strong and tourism is a very important industry. South Africa is the wealthiest and fastest growing country in Africa. (74)

What is, unfortunately, neglected in this representation of South Africa is the fact that very often Europe, America and other wealthy countries purchase and import all the luxurious natural resources and thus support inhumane regimes that exploit local people. It would be important to dedicate at least one exercise to this problem in order to raise students' critical awareness and common knowledge.

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017), a 'fact file' about "The British today" (9) in unit 1 makes clear that "The adjective 'British' is generally used to refer to everyone in the UK." (9).

One sub-chapter of unit 7, 'Ethnic and cultural diversity' (2017:126-139), is dedicated to "Racial (in)equality" in the US. A 'fact file' introduces the subject matter and illustrates the schooling situation in America critically: "Many school districts in the US try to promote racial balance by taking race into account when deciding which schools students should attend [...]" (128). Moreover the schoolbook authors outline that "children were not allowed to go to the school of their choice" (128) due to their ethnic background. What is striking about this short text is that the author distances herself or himself from any judgmental or unequal terminologies, generally talking about students and children not black children or children of other ethnicities. The corresponding article "Can we improve on affirmative action?" (128-129), by John Klein, published in *Time* on December 10<sup>th</sup>, 2006, focuses in more detail on actions to be taken to end racial inequality in the US education system. Klein explains in his text that "Diversity has been written into the DNA of American life" (129) and that "[...] a generation of minority and women college graduates has entered the workforce, creating a significant black middle class and a more integrated society." (128). What the author clearly criticizes about the education system is that "if universities can give special preferences to students from exotic locales like Casper, Wyoming – yes, you, Dick Cheney – they will find a way to make some exceptions for students from Harlem" (129). One argument Klein tries to support on moral grounds, refuting the assumption that poverty affects only students with ethnic background is as follows: "Yes, a disproportionate number of African Americans and Latinos are poor, but the majority of poor people are white [...]" (128).

An additional successful attempt to articulate and acknowledge the equality of people with a different, this time religious background can be found in a 'fact file' about the Muslim population in Britain (139) which describes people with Islamic beliefs as "British people of Pakistani or Bangladeshi origin [...]" (139). This very sensitive terminology in rather Islamophobic times is especially noteworthy.

In the course of the analysis another instance of acknowledgement of people with ethnic background could be shown in a grammar exercise dealing with the situation in Slough, a town western from London. Here, one woman's achievements were especially noted: "One of those in the first wave of Commonwealth migrants to move to Slough was Lydia Simmons, originally from Monserrat, who years later would [become] chair council committees and serve as mayor." (138).

In a further grammar exercises on tenses, also on page 138, students are informed about a trend that has emerged due to the sometimes unsatisfactory education system in Britain: Parents with migration background from the West Indians have taken their children back for a better education. This text, originally published as newspaper article in the *Daily Telegraph* in March 2006, people with migration background are referred to as "families" (138), "parents who were born in Britain or who have lived there for a long time" (138). The use of "there" instead of "here" is a decent technique to avoid a separation between us and them. One mother is specifically named: "Joy, Seaton-Graham" (138), "Mrs Seaton-Graham" (138). Referring to someone by mentioning his or her name, not only stresses the person's individuality, but also creates a congenial atmosphere between the people in the text and the readers, here students.

In Prime Time 8 (Hellmayr, Mlakar & Waba 2012) the authors' effort to accentuate equality could be shown throughout a considerable part of the book.

In unit 4, 'Migration', a slogan on a poster says "No human being is illegal" (42).

In the reading comprehension "Attentive acupuncturist" (44), an article by Gloria Elayadathusseril, published in the *Canadian Immigrant* in April 2009, Dr. Richard (Guo Quing) Dong's achievement as a practitioner with migration background are thoroughly described positively, highlighting his work: "[...] traditional Chinese medical experts like Dong" (44) and the benefits his integration and the integration of other people immigrating to Canada has brought for the community "[...] appreciation of the contributions that refugees and immigrants like Dong make to Canada." (45) Immigration is represented here as valuable resource for the country and its citizens. The invaluable contributions immigrants make are also emphasized by Ken Livingstone in his previously described article "To defend

multiculturalism is to defend liberty” (51): “[...] multiculturalism has made London a diverse city with the greatest range of individual choice on Earth” (51).

On the following page, a text about a man from Chile immigrating to Canada also makes use of appreciative terminologies such as “[...] had a well-established career [...]” (52) and “[...] he has achieved many of the goals that he set out to reach [...]” (52).

In the adapted article “Israelis, Palestinians sow seeds of peace at US summer camp” (58-59), published on *Haaretz.com* in April 2009, the tense political situation between Israel and Palestine is illustrated. In the summer camp, teenagers from both countries try to re-approach in order to find solutions for their countries’ conflicts and to overcome their difficulties. The teenagers’ efforts are commented subjectively, pointing out the equality of both nations: “Israeli and Palestinian teenagers have come together at a summer camp in the western Maine woods to make new friendships [...]” (58), “[...] to overcome their differences and accept each other for what they are” (59).

Another example of equal representation of an emerging nation can be found in the adapted article “Can Brazil become the world’s first environmental superpower”, by Damian Carrington, published in *The Guardian*, on August 6<sup>th</sup>, 2010. In this text, Brazil is described as flourishing, visionary country: “From the elegance of the Amazon, to the ochre fields holding sugar [...] to the twinkling mega-cities of Sao Paulo and Rio de Janeiro [...] Brazil can be the world’s first environmental superpower.” (60). In the sentence “Brazil – the natural knowledge economy” (61) also the country’s citizens are articulated as precedent-setting people.

The last example is a statement found in Anvar Khan’s article “At times I feel like plastic Paki” (104-105). In her text, she argues that her “ racial identity has a currency and value” (104). Although Khan has ethnic background herself, her statement does not only stand for the voice of all people with ethnic background but also, to a certain extent, the opinion of the schoolbook authors.

While several examples of equality in the representation of people with ethnic or any religious background were found in the course of the analysis of the Prime Time series (Hellmayr, Mlakar & Waba) the only instance in the Laser Series appeared in Laser B2 (Mann & Taylore-Knowles 2014). In unit 4, ‘Money’, Lakshimi Mittal, England’s richest businessman is represented equally (52) alongside the successful novelist Charles Li (142-143).

In unit 8, ‘Communication’ only white First World countries are represented whereas India plays a major role in Prime Time in this context.

Although the analysis of the language used to refer to ethnic groups and individuals in both schoolbook series has shown several negative aspects so far, the data gained for this category revealed that the authors do support an equal linguistic representation of ethnic groups and individuals with ethnic background.

### **1.6 Passivization in the context of slavery, violence and oppression**

In this category, the use of passive constructions as representational practice when referring to members of ethnic communities (cf. 5.1 *Methods of analysis*) will be examined.

While in Prime Time 5 (2010) and 8 (2012) no instances of passivization were found, the analysis of Prime Time 6 (2016) revealed several cases.

On page 20, the following passive construction is used to refer to black citizens: “[...] some black people experienced harassment from the police” (20)

In unit 2, ‘Multi-ethnic Britain’, passive constructions are used in a text about British-Caribbean citizens: “[...] many of whom were transported to the Caribbean by British ships and sold to British plantation owners until Britain stopped the slave trade there in 1807.” (21)

In the text ‘Caribbean London’ (22) following examples were found: “Caribbean people would experience physical and racial abuse...” (22), “...badly treated by the police...” (22).

In a text about the history of tattoos, passive constructions are used in connection with slavery and suppression: “Many people were forcibly tattooed to mark them as slaves or tag them as prisoners of Nazi concentration camps.” (138)

In Prime Time 7, the reading comprehension entitled “Every race, color, nation and religion on earth” (50) contained the following sentence:

[...] thousands of Londoners persecuted immigrants enthusiastically throughout the 20<sup>th</sup> century. Jews and Germans were early targets, followed by Afro-Caribbeans, whose homes were besieged and petrol-bombed by white mobs throughout the 40s, 50s and 60s. (50)

This example clearly illustrates the victimization that results from passive constructions.

Interestingly, the analysis of Prime Time 8 (Hellmayr, Mlakar & Waba 2012) and of both exemplars of the Laser series (Mann & Taylore-Knowles) has not shown any occurrences of passivization in the texts. It can thus be concluded that a conscious awareness of this form of covering-up social power relations does exist and, as a result, passivization is avoided deliberately.



Although it has been shown that the language used to refer to ethnic groups and individuals with ethnic background is, at times, inappropriate and biased and that the use of discriminating terminologies and the support of stereotypes seems to be, to certain extent, still acceptable, a significant number of textual examples supporting the equality of ethnic communities was found throughout the analysis. This circumstance is quite revealing since the results, positive and negative ones, can be seen as necessary tool to raise the learners' awareness concerning Eurocentrism, stereotypes and the representation and articulation of 'the Other' and to lead them towards a more reflecting approach of textual material they work with.

## **Category 2: Colonialization**

The following category approaches various aspects of colonialization and its impacts represented and articulated in texts of the schoolbook series examined.

### **2.1 Precolonial times and white encounters**

In Prime Time 5 (Hellmayr, Mlakar & Waba 2010) the majority of instances concerning ethnic groups and their perspective on pre-colonial times refer to Australia. It is noteworthy that not only an entire unit is dedicated to the country and its history, but also the colonialization of Australia is omnipresent throughout the book constantly and, above all, critically confronting students with the subject matter. However, in almost all examples pre-colonial times are left out and ethnic groups are represented only in the context of a white encounter which will be outlined in greater detail in the following.

In unit 3, 'Australia', the country itself, its people and its history are critically approached. Nevertheless, the majority of examples present Australia's first nation people, the Aborigines, and the continent's pre-colonial history only from a white perspective and in the context of a contact with white people.

In the course of the introductory exercises in unit 3, there are no references to pre-colonial times. The only historic question asked is related to 'Australia Day' on which the fleet landed in Australia (30).

In a textual extract of the novel "Angela" by James Moloney one of the protagonists, the part-Aboriginal girl Gracey, accuses her white friend Angela in an argument of the following: "You colonized me" (35). Their friendship seems, at this part of the plot, overshadowed by problems originating in Australia's colonial past. Gracey does, in this dispute, not only speak for herself, but also for generations of Australian first nation people: "Doesn't matter if I'm

black as long as there's a friendly white girl nearby to speak for me" (35), "It's all your power over me, isn't it?" (35). In these statements is no specific reference to pre-colonial times. Still, in Gracey's statements, there is an attempt to represent history from the perspective of a person with ethnic background.

A rather similar approach was found in a text about the city 'Oz' (38). Although the history of Oz, a city founded by white settlers, is outlined in the blog entry, pre-colonial times are left out entirely. Also the first contact between the indigene population and white settlers is excluded. Moreover, the representation of Oz's history is Eurocentric not to say exclusively British: "Australia used to be a penal colony [...]" (38), "In 1788 the British started sending shiploads of prisoners to Oz" (38), "Oz will always have its British background [...]" (38). The only example of Australia's pre-colonial past being approached and critically analyzed was found in the reading comprehension "G'day from down under" (40): "These Australians had already been living on the continent and developing their unique culture for over 40,000 years before the British began settling here in 1788" (40). Nevertheless, a reference to the 'white discovery' of the continent is given. As this text is not an original piece of writing but a specifically drafted schoolbook task, it provides an interesting glimpse into the authors' viewpoints.

Examples concerning pre-colonial times that were found in the course of the analysis of Prime Time 6 (Hellmayr, Mlakar & Waba 2016) indicate that this topic is covered only in a limited sense.

In the article "Caribbean London" (22) a historic background of pre-colonial times concerning people emigrating from the Caribbean is left out and their perspective is excluded. As in previous examples, there is a critical analysis of this history of immigration. However, the representation and viewpoint is Eurocentric nonetheless.

In unit 6, 'South Africa', pre-colonial times are brought up once: "Cape Town was founded in 1652 as a stopover point on the spice route by Dutch traders. Until then the San and Khoekhoe peoples had lived there." (74-75) Again, a reference to these peoples is only made with the discovery and settlement of white people.

The analysis of Prime Time 7 (Hellmayr, Mlakar & Waba 2017) showed that unit 6, 'India', lacks a historic representation of India's pre-colonial past. Even the historical outline about Indian history starts with the sentence: "16<sup>th</sup>/17<sup>th</sup> century: Europeans start trading in India" (84).

Laser B1+ (Mann & Taylore-Knowles 2014) and Laser B2 (2014) both fail to address pre-colonial times as the topics covered in the books are either too sketchy or too general to cover potentially relevant historic backgrounds.

The analysis concerning pre-colonial times clearly showed that especially the encounters with indigenous peoples are presented only in the context of their colonialization. Although it could be argued that this subject area is not a primary competence in the Austrian EFL classroom, there should be at least some room for clarification in schoolbooks.

## **2.2 Eurocentric representation and interpretation of historic events**

The following category focused on both, the analysis of Eurocentric representations and interpretations of important historic events in the context of colonialization. It should be clarified if the exemplars in the book series examined articulate a biased, white-ethnocentric perspective on history or if history and historic milestones of ethnic groups are acknowledged and represented from non-European perspective (Dulabaum 1993, cited in Essinger 1993: 134-135).

As already outlined in point 2.1 *Precolonial times*, in Prime Time 5 (Hellmayr, Mlakar & Waba 2010) the representation of historic events, especially in unit 3, ‘Australia’, is Eurocentric. What has to be mentioned though is that the historic focus primarily lies on the colonialization of Australia.

In Prime Time 6 (Hellmayr, Mlakar & Waba 2016) the authors cover several historic events, primarily in former colonies. In textual extracts about the history of globalization (2016: 62) for instance, the achievements of not only the British Empire but also of quite a few non-European ethnicities and religions such as the “Pax Mongolica” (62) and the “Islamic Golden Age” (62) are illustrated.

In the reading comprehension “The British Empire FAQ” (64-65) the authors represent the British Empire and its dreadful atrocities committed in the colonies quite critically: “[...] the British often arrogantly considered the indigenous peoples to be ‘children’ who needed to be educated. [...] [they] were met with discrimination and prejudice.” (64).

A grammar exercise about Hong Kong as former British colony articulates a Eurocentric viewpoint on the city’s history, representing the Empire as superior colonial power “The first Opium War between China and Britain was easily won by the latter [...]” (67).

In unit 6, ‘South Africa’, the authors present a viewpoint on history of people affected by the colonial rule for the first time. In an extract from Nelson Mandela’s autobiography, the Nobel

Price laureate provided an insight into the everyday-life of a black person in South Africa during Apartheid.

In the short story “She doesn’t speak” (82-86) by Marita von der Vyver students get a more current view on life in South Africa, this time from a critical yet white perspective. In this text, not actual historic events, but the results of South Africa’s colonial past become visible. In two further tasks, a research exercise on page 75 and a speaking exercise on page 81, students have to analyze and reflect critically on historic events in South African History (75) and the topics “Apartheid, ANC, Robben Island, Frederic de Klerk and Mandela’s life” (81). A ‘fact file’ about the African National Congress (81) and thus the achievements of the black population is also provided on the page.

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017), the representation of historic events is centered on India’s colonial past.

Although the biographical text “Mahatma Gandhi” – the ‘Great Soul’” (88) provides students with more or less first-hand experiences of Gandhi’s struggles in colonial India “Appalled by the treatment of Indian immigrants there [...] (88)” and “His programme of peaceful non-cooperation with the British [...]” (88), the text’s focus is still on Britain as an Empire, representing India only in a colonial context.

The colonial perspective is also omnipresent in other tasks. In a ‘fact file’ about the Indian Caste System (92), the influence of the British colonial rule in both, the public and the private domain, becomes visible: “During their rule the British tried to give more rights to the lower castes and to abolish traditional practices like suttee [...]” (92).

A historic background about India (84) represents the country’s long history only in a colonial context.

The omission of India’s long history and rich culture and the representation of the country primarily from a colonial perspective endorses and supports a Eurocentric world view in students. Therefore, it appears to be inevitable that teachers enforce a critical analysis of the tasks.

In Prime Time 8 (Hellmayr, Mlakar & Waba 2012) the only example of a Eurocentric representation of a historic event that involves ethnic groups is the landing of the ship ‘Empire Windrush’ in London (49). In a ‘fact file’ about immigration to the United Kingdom (49), the day the ship landed in London, carrying “492 immigrants from the West Indies” (49), is described as “[...] the beginning of change in British society [...]” (49). Although the ship landed in London and is thus an event in Britain’s history, the involvement of members of

ethnic communities and the impact on the history and development of immigration in Britain makes this example appropriate for the category.

The analysis of Laser B1+ (Mann & Taylore-Knowles 2014) showed hardly any relevant instances of a representation of historic events. However, one sentence in the article “Chips with everything” (2014: 60-61) provides a rather ‘white’ representation and interpretation of something that could be considered a historic event in American history – the invention of crisps: “Crisps are an American invention [...] a Native American Chef [...]” (61). The conclusion that can be drawn from the wording of this sentence is problematic. On the one hand it implies that First Nation people are Americans and consequently articulates the notion of unity, on the other hand it is easier to claim the invention of crisps for Americans themselves if the inventor is accredited to be American previously.

In Laser B2 (Mann & Taylore-Knowles 2014) no examples of a Eurocentric representation and interpretation of historic events was found.

The analysis of the books investigated exposed that the majority of examples found in the series shows a Eurocentric illustration of the countries’ history and historic events and represents them primarily in a colonial context.

### **2.3 Advantages of colonial expansion?**

In this category, it should be clarified whether the schoolbook series Prime Time and Laser represent colonial expansion as thoroughly positive for all people.

In Prime Time 6 (Hellmayr, Mlakar & Waba 2016) both instances of a positive representation of colonial expansion and imperialistic ideology were found in unit 5, ‘Globalisation’.

In the reading comprehension “The British Empire FAQ” (64-65) the colonialization of Commonwealth countries is described as follows:

Many Empire builders thus tried to improve the welfare of the indigenous peoples, giving them better medical care than before, most appropriate legal, education and transport systems, and tried to eliminate practices that they considered barbaric, e.g. suttee, cannibalism and slavery. (64)

The terminology used in this sentence does not only represent the colonialization of other societies as thoroughly positive for the peoples affected, but also articulates their cultures and traditions as inferior to British customs. The resulting oppression, violence and also destruction of entire cultures, amongst many other cruelties, is neither critically outlined nor

reflected and can consequently, without an analytical scrutiny of the topic, lead to a distorted perception of the British imperialism in students.

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017) all instances of a positive representation of colonial expansion and imperialistic ideology were, not surprisingly, found in unit 6, 'India'.

In a 'fact file' about Indian history (84) and a Language in Use exercise about outsourcing (94), colonial expansion is articulated as generally positive for both the country's economy and the people: "The British set up an efficient railway system, import raw materials and export manufactured goods to the Indians." (84), "All this in turn has worked wonders for the Indian Economy." (94). As already outlined, a critical analysis of the humanitarian situation people living in countries exploited by Europe for economic reasons have to face, is missing.

While in Laser B1+ (Mann & Tylore-Knowles 2014) colonial expansion is not covered sufficiently or considerably enough to be analyzed, the authors articulate the idea of colonial expansion as thoroughly positive in Laser B2 (Mann & Taylore-Knowles 2014). In the text "Cowboy fantasies on a farm in Montana" (2014: 18-19) the explorers Lewis and Clark are mentioned several times: "This big empty country where much of the American cultural identity was forged by tough explorers such as Lewis and Clark, the first white men through Montana." (21). Here, both, the fact that the country was home to several First Nation people and thus anything but empty, as well as a reference to the toughest person in their corps - the Native American woman 'Sacagawea', are completely neglected and left out.

In conclusion, the schoolbook analysis at hand showed a limited number of examples representing colonial expansion as thoroughly positive. In Prime Time, data could only be gathered in two out of four exemplars. In the Laser series, no representative example for this category was found.

## **2.4 Critical thinking about historic discrimination**

As shown in the previous sections of the analysis, colonialism represents a substantial aspect in the schoolbook series analyzed. In the following category it will be shown that a critical reflection and accounting for the past and the historic discriminations in relevant regions is of considerable importance and has thus been recognized and approached by schoolbook authors.

In Prime Time 5, unit 3, 'Australia', the authors included several accounts on critical thinking and acknowledgement of historic discriminations. The first example found in the course of the book's analysis of this unit is an extract of former Prime Minister Kevin Rudd's 'National apology to Australia's Indigenous peoples' (31). In his speech, given on the 13<sup>th</sup> of February 2008, he apologized for the grave racial injustice Australia's native population had to experience for centuries: "[...] by righting the wrongs of the past [...] we apologize for [...] grief, suffering and loss on these our fellow Australians" (31). Other critical statements of this kind can be found in the text "G'day from down under" (40):

[...] Australia's indigenous population, the Aboriginals. These Australians had already been living on the continent and developing their unique culture for over 40,000 years before the British began settling here in 1788. Sadly, there was systematic killing of Aboriginals, and forced relocation tore families apart. During the 19<sup>th</sup> century, Aboriginal culture was almost destroyed. (40)

and also in the introduction to the short story "Stolen generations" (76): "At the beginning of the 20<sup>th</sup> century, many Aboriginal children were separated from their families in order to be 'civilized'" (76).

The data gathered also revealed a critical approach of teenagers in the book. In an extract of the story "Angela" (34-35) the author represents the feelings and the viewpoint of a part-Aboriginal girl living with and facing her peoples' past and present discriminations: "You colonized me [...]" (35). A rather exaggerated yet legitimate question can be found in a critical comment posted on the website of an Australian teenager about his hometown Oz: "So what awful things did your ancestors do?" (38).

In the text "Heroes" (95), a critical reading about the American Civil Rights Movement, the situation of the first black students attending a school in Arkansas is described as follows: "She and eight other black students that year were the first to integrate an all-white school in Arkansas after [...] racial segregation was illegal." (95).

In Prime Time 6 (Hellmayr, Mlakar & Waba 2016) several instances of a critical analysis of historic and racial discriminations occur in unit 2, 'Multi-ethnic Britain', mostly concerning British-Caribbean citizens. In a 'fact file', the past of numerous people immigrating to Britain from the Caribbean is outlined as follows: "[...] many of whom were transported to the Caribbean by British ships and sold to British plantation owners until Britain stopped the slave trade there in 1807." (21)

In the text "Caribbean London" (22) the numerous racial discriminations people with Caribbean origins had to face when arriving and living in London are censoriously illustrated: "The relationship between the Caribbean and Britain has been long and sometimes very

difficult [...] slave trade, and later the colonization of the Caribbean by the British Empire [...] Caribbean people would experience physical and racial abuse [...] trade unionists who objected to working with the Caribbean people [...] badly treated by the police [...] failure to achieve recognition in the mainstream press [...]” (22). The follow-up activity of the text encourages students in a critical analysis of the events mentioned in the text: “How were people from the Caribbean treated in Britain in the early years?” (23), “What were the main problems immigrants from the Caribbean had to face?” (23).

An extract from a text designed as a Language in Use exercise in unit 2 provides an insight in the topic ‘slavery’ in which the author explains that “Living as slaves, black people had to whisper because they couldn’t be seen talking.”(35).

The British colonialism in general is critically addressed in the reading comprehension “The British Empire FAQ” (64) and a grammar exercise about Hong Kong as former British colony (67). Both texts are in unit 5, ‘Globalization’. The atrocities against the people living in the colonies are described in these texts as follows: “The Empire was ‘a despotism with theft as its final object’ [...] the British often arrogantly considered the indigenous peoples to be children who need to be ‘educated’ [...] So the indigenous peoples not only endured the loss of their lands, but also their culture and were met with discrimination and prejudice” (64). On the next page, a follow-up activity shall illustrate the” attitude the British often had towards the culture of native peoples” (65) in the Commonwealth. Moreover students are encouraged to think of and give examples of regions “where people might still be treated in that way” (65). Causes and effects the British colonialism had in Hong Kong are described as: “[...] Hong Kong successfully engaged in drug dealing with opium [...] backed by the British government [...] was negatively affecting the economy and was quickly creating a society of addicts” (67).

Another subject that is critically addressed and discussed is Apartheid in unit 6, ‘South Africa’: “From 1948-91, the all-white government’s policy of Apartheid (racial separation) plagued the country of South Africa. “Apartheid” is a Dutch word that can be translated as “separateness”. The system brutally oppressed the black majority.” (75).

In an extract from Nelson Mandela’s autobiography, students are confronted with the Apartheid laws the black population had to face and withstand: “All Africans over the age of sixteen were compelled to carry ‘Native passes’ [...] to show that pass to any white policeman, civil servant, or employer. Failure to do so could mean arrest, trial, jail sentence or fine [...] It was a crime to walk through a Whites Only door [...] a crime to be on the streets after 11 p.m. [...] I was prohibited from talking to more than one person at a time. This was



part of a systematic effort by the government to silence, persecute and immobilize the leaders of those fighting Apartheid [...]” (80).

A grammar exercise on conditionals, found on page 87, covers Apartheid once more. The fact that even the grammar exercises have a specific message shows that the schoolbook authors put emphasis on students’ critical involvement in the subject matter.

A further example of criticism about the situation in South Africa can be found in the short story “She doesn’t speak” by Marita van der Vyver (82-86). Here, especially the protagonist’s and her grandmother’s critical statements, metaphors and idioms are intended to excoriate the past and the present system and political situation in South Africa. “What you sow you shall reap.” (84) and “The sins of the fathers [...]” (84) are just some out of several examples of the subtle critique incorporated in the text.

In unit 8, ‘Famous Speeches’, several extracts from famous speeches deal with racism, supporting the ideal of equality: “[...] all men are created equal [...] [and should] not be judged by the color of their skin but by the content of their character.” (102), “I have fought against white domination, and I have fought against black domination.” (103).

On page 114, a text about Barack Obama’s inaugural speech, which serves as reading comprehension, underlines the significant accomplishments and sacrifices of America’s black population: “In front of the shining dome of the Capitol, which, it is now understood, was partly built by Afro American slaves.” (114).

The last example of critique against historic discrimination was found in a text about the history of tattoos: “Many people were forcibly tattooed to mark them as slaves or tag them as prisoners of Nazi concentration camps.” (138)

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017) critical evaluations of historical discriminations primarily concern colonialism and its causes and effects in India and on Britain’s Afro-Caribbean citizens, as well as the topic slavery.

In terms of the “Consequences of the colonial past” (14) students find several statements by different well-known authors that all critically address the British Empire: “A lot of the problems we are having to deal with now are a consequence of our colonial past.” (Jack Straw, cited in Hellmayr, Mlakar & Waba 2017: 14), “Britain’s withdrawal from the Empire often left a great deal of unfinished business [...] the creation of new states was based primarily on religious affiliation [...] borders were left unresolved [...] Britain’s colonial past is not glorious.” (Victor Bulma-Thoma, cited in Hellmayr, Mlakar & Waba 2017: 14), “[...] direct link between failed states and contemporary Islamic terrorism [...] imposed by imperial powers [...] protest has been crushed and its root causes have not been dealt with [...]” (Jason

Burke, cited in Hellmayr, Mlakar & Waba 2017: 14), “[...] the Empire allowed two centuries of respite from the bloodshed that had been there before and which was likely to come again.” (Andrew Roberts, cited in Hellmayr, Mlakar & Waba 2017: 14)

Both racial and religious discriminations and persecutions are exemplified in a reading comprehension entitled “Every race, color, nation and religion on earth” by Leo Benedictus, originally published in *The Sunday Times* on the 17<sup>th</sup> of December 2006. In the article, the author states:

[...] thousands of Londoners persecuted immigrants enthusiastically throughout the 20<sup>th</sup> century. Jews and Germans were early targets, followed by Afro-Caribbean’s, whose homes were besieged and petrol-bombed by white mobs throughout the 40s, 50s and 60s. (50)

The analysis of unit 6, ‘India’, revealed several occurrences of criticism against the historic and racial discrimination in the former colony. The acknowledgement of discriminating historic events can be drawn from sentences such as: “Outbreaks of violence are brutally ended by the British” (84) in a historical outline about India, or several statements in a biographical text about Mahatma Gandhi: “[...] a tax on salt [...] Appalled by the treatment of Indian immigrants [...] peaceful non-cooperation with the British [...]” (88).

In a ‘fact file’ about the Hollywood movie ‘Gandhi’ (91) the topics the film covers are, according to the schoolbook authors, “social inequality, Britain’s colonialism in India and the consequent political unrest” (91).

Examples of a critical approach of slavery can be found in ZZ Packer’s short story “I think it’s the architecture” (130) and in the Language in Use exercise “A sense of community” (139). While ZZ Packer subtly articulates the racial discriminations of black people in sentences such as: “You don’t have to play this game. As a person of color, you shouldn’t have to fit into any white, patriarchal system” (130), or “[...] when most of the students owned slaves.” (131), the admissions of guilt made in the Language in Use task are more openly articulated: “During the years of mass immigration, however, the House of Commons remained strictly white [...]” (139).

The data gathered throughout the analysis of the Laser series (Mann & Taylore-Knowles 2014) revealed only two examples that could be considered critical concerning historical and racial discriminations.

In Laser B1+, the sentence “[...] they were given to slaves [...] because they were so cheap [...]” (2014: 61), found in the text “Chips with everything” (60-61), could be seen as a critical

approach of racial discrimination. It has to be mentioned that this sentence can be found in other categories as well, since it leaves enough room for interpretation.

In Laser B2, the text “Cowboy fantasies on a ranch in Montana” (18-19), which is the only text in the book that covers colonialism so far that it could potentially address historic and racial discriminations or at least include the aspect of America’s colonialization, fails to do so.

On logical grounds, pre-colonial history of Commonwealth countries is not in the focus of books for the EFL classroom, nevertheless there should be at least some room for this issue in the books used since it is part of students’ education, their critical awareness and their common sense. For some students it might probably be part of their identity or their heritage. As a consequence, being identified with the British could be considered as a form of disapproval for their culture and might lead to resignation or worse.

### **Category 3: Social leadership roles**

The analysis of category 3 in Nina Dulabaum’s (1993, cited in Esslinger 1993: 135) list of criteria was focused on social leadership roles, examining, in category 3.1, whether contributions of ethnic groups are acknowledged in texts and if so, which perspective is articulated and represented in those contributions. In category 3.2 *Tendencies towards mystification and glorification*, it was analyzed whether texts in the schoolbook series studied display such tendencies of ethnic groups or individuals (Nina Dulabaum 1993, cited in Esslinger 1993: 135).

#### **3.1 Acknowledgement of contributions of ethnic groups and perspectives**

In the text “Heroes” (95), found in Prime Time 5 (2010), both Elizabeth Eckfords contributions and her role in the American Civil Rights Movement are acknowledged. The title of the text “Heroes” (95) already implies a high degree of appreciation. A photograph of her carries the caption “Symbol of the American Civil Rights Movement” (95). In the text itself, several sentences positively underline her actions and also assign her a leadership role: “[...] her famous walk to school [...] showed great courage [...] ‘I still wasn’t afraid.’” (95).

On the following page, two journalists illustrate the life and contributions of Nkosi Johnson, a boy from South Africa, fighting for the acceptance of people suffering from HIV in a listening comprehension entitled “Another hero – A child’s fight for HIV positive people” (96). Here

again, the title of the listening comprehension and a sentence in the follow-up activity denote Johnson as “(human rights) hero” (96).

In unit 8, ‘Music’, the achievements and contributions of several black musicians are stressed. One of them is Aretha Franklin, who celebrated a “big hit with protest songs [...]” (105).

In the text “A history of rock and pop music” (106-108), the singer ‘Little Richard’ is articulated as charismatic founder of Rock’n’Roll (106), Jimi Hendrix’, Gloria Gaynor’s and the group Chic’s contributions to the music at their time are honorably mentioned (107) and Michael Jackson is denoted as “master of the video genre” (108).

In Prime Time 6 (Hellmayr, Mlakar & Waba 2016) several people with multi-ethnic background are portrayed and their achievements positively accentuated.

In unit 2, ‘Multi-ethnic Britain’, students find an interview with Mary Douglas (24), a teacher with Caribbean background, talking about the Black History Month.

In a speaking exercise about the culinary diversity in the UK (27), Madhur Jaffrey, a food writer with Indian background, is representative for ethnic food in Britain.

On page 28, students have to prepare a group presentation entitled “Multi-ethnic Britain works” (28). In this exercise, portraying Lewis Hamilton, Zadie Smith and Dev Patel, all representatives for a different ethnic group, students have to choose one of them, do some research about their celebrities’ life and work and present their findings.

In a textual Language in Use exercise about a young black businessman from Birmingham (35), the author of a “community magazine for young black people in the city” does not only feature doctors or lawyers in his magazine - he himself is articulated as role model for young people with migration background.

Other world famous people whose substantial achievements and contributions are esteemed in this book are the Nobel Prize laureates Nelson Mandela, Martin Luther King Jr., Malala Yousafzai and Barack Obama. On page 80, an extract from Nelson Mandela’s autobiography serves as critical example, illuminating the situation of black people during Apartheid from the perspective of a victim of the despicable system.

Extracts from the famous speeches “I have a dream” (102,104) by Martin Luther King Jr. and “I am prepared to die” (103) by Nelson Mandela, are acknowledged in the introductory exercise of unit 8, ‘Famous speeches’. An exercise on rhetorical strategies (104) clearly shows and highlights King’s and Mandela’s roles as social leaders and missionaries of freedom and equality.

Malala Yousafzai’s Nobel lecture, entitled “Education for all”, is dedicated a reading comprehension with several follow-up activities (106-107). Her speech does not only assure

Yousafzai's the status of a social leader, it also underlines the achievements of a young, Muslim girl, a person the same age as the students, and thus provides an insight into another culture with different habits and values.

Another famous speech that students get to know is Barack Obama's inauguration speech (109). This very striking example of social leadership with an African-American person occupying one of the highest offices in the world is of considerable importance in students' development of moral values and value assessment in general.

A rather different example of how different religious- or ethnic groups are acknowledged in Prime Time 6 (Hellmayr, Mlakar & Waba 2016) can be found in a book summary: "Ellie Gold is an orthodox Jewish teenager [...] falls in love with another girl" (127). What has to be acknowledged positively about this example is that the interplay of sexual orientation and religion, which is often perceived as unacceptable, is presented in a positive context and very likely awakens students' curiosity. Since sexuality and sexual orientation are important aspects in students' development of their personal identity, teachers should consider reading the novel with their class.

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017) in the course of the reading comprehension "Every race, color, nation and religion on Earth" (50) about immigrants in London, the author Leo Benedictus quotes a girl called 'Gosia' originally from Poland, a man who immigrated from Somalia, and Bilsen, a woman with Turkish background, in his article published on the 17<sup>th</sup> of December 2006 in *The Sunday Times* and thus provides minorities a space to articulate their opinion and views.

One of the introductory tasks of unit 5, 'Extreme situations', is the poem "Life is fine" (69) by the African-American writer Langston Hughes. In a 'VIP file' (69) on the same page, Hughes and his work are described as follows: "Langston Hughes [...] is well known for his insightful and poetic portrayal of black life in the USA [...] His work had great influence on other African American writers."

Since "India" is an important topic in Prime Time 7, several contributions from people with Indian background were found throughout the book. In unit 5, 'Extreme situations', a reading and listening comprehension based on the novel "Arranged marriage" (70-71) by the Indian-American author Chitra Banerjee Divakuruni illustrates a young woman's life between modernism and cultural traditions. As in the previous example, it is not only the text itself that receives credit in the book, but also the author, once more in a 'VIP file' recognizing Chitra Banerjee Divakuruni as "an award winning Indian-American author and poet." (71).

In his article “Three generations, two cultures” (136-137), the British-Indian author Bernie Choudhury, also addresses the struggle of British-Indians to balance two cultures in one life. An Indian-American author presented in the book is Bapsi Sidhwa. An extract of her novel “Cracking India” (86) is a reading comprehension addressing the Indian caste system. Sir Mark Tully, again depicted in a ‘VIP file’ (85), is interviewed as expert for India. Both, his person and his accomplishments and importance, as expert are appreciated encore. One of India’s most well-known social and political figures is Mahatma Gandhi. Prime Time 7 (Hellmayr, Mlaka & Waba 2017) dedicates several pages to his life and work. In an autobiographical text about the “Great Soul” (88), Gandhi is denoted as “the father of the Indian nation [...] Fighting for the rights and dignity of the poor, the uneducated and the homeless [...]” (88) with the help of his self-developed philosophy “satyagraha” (88). Gandhi is also in the center of two subsequent articles. The first, “Father to a nation, stranger to his son” (89), written by Sarfraz Manzoor and published in *The Guardian* on August 10<sup>th</sup>, 2007, critically comments Mahatma Gandhi’s private life trying to demystify the Indian national hero. The second article by Salman Rushdie is appreciative “[...] the greatest of the dead [...]”, yet critical in some of the text’s passages “[...] he was always financially dependent on the support of industrial billionaires [...]” (90) towards Gandhi. The author Rushdie is depicted in a ‘VIP file’ (90) denoting him as “acclaimed British-Indian novelist and essayist” (90).

One exercise, on page 91 requires watching the Hollywood movie “Gandhi”. In a follow-up activity the learners should critically analyze his work. In a ‘fact file’ about the film (91), Gandhi is described as “India’s most powerful and well-known leader” (91).

In unit 9, ‘Ethnic and cultural diversity’, the literary works of two black, female authors help illustrating the racial inequalities and discriminations people of ethnic groups still have to face in everyday situations.

With ZZ Packer’s previously mentioned short story “I think it’s the architecture” (130) both, the African-American author herself and her text are granted approval. The same is true for Jackie Kay, a Scottish author. Her poem, “In my country” (132) is the basis for several exercises that require students’ critical thinking and involvement with discrimination. Again, both women are presented in a ‘VIP file’ that informs students about the writers’ backgrounds and literary achievements.

With the article “Britain should integrate into Muslim values” (134-135) by Sarfraz Manzoor published in *The Guardian* the book’s authors acknowledge the contributions of an author with migration background despite his peculiar, partly extremist views.

A newspaper article originally published in *The Observer*, 2008, serves as grammar exercise found in the “Spot on language” section of unit 9 (138). The text is about Slough, a town western from London in which many people from Commonwealth countries have settled. Here, the role and achievements of one woman in particular are mentioned: “One of those in the first wave of Commonwealth migrants to move to Slough was Lydia Simmons, originally from Monserrat, who years later would [become] chair council committees and serve as mayor.” (138)

The data gathered from the analysis of Prime Time 8 (Hellmayr, Mlakar & Waba 2012) showed that many of the acknowledged contributions made by representatives of ethnic minorities represented in the book are statements from people of various ethnic groups. On the introductory pages of unit 2, ‘Saving the planet’, students find quotations from people all over the world, commenting on environmental issues. All people quoted have a different approach to environmental problems and their solutions. One of them is a student, the other the head of the Institute for Environmental and Public affairs, the third one a resident of a megacity. Apart from the people’s social status, all contributions made are presented as equally important.

Another exercise based on statements of members of ethnic groups, can be found in unit 4, ‘Migration’, and should reveal the experiences members of British ethnic minority communities make and how they feel as “non-white British citizens” (49).

In chapter 6, ‘The individual and the society’, students find six quotations of well-known public figures on pages 66 and 67. Four of the people quoted are American, one is British and one person, whose statement is the first to read, is Indian – Mahatma Gandhi. This is in fact the second quote of the famous Indian national hero. Gandhi is previously quoted in unit 3, ‘Gender issues’ with the following statement: “If nonviolence is the law of our being, the future is a woman” (31).

One more public figure that is mentioned several times throughout the book is former General-Secretary of the United Nations, Ban Ki-Moon. In the course of unit 5, ‘One world’, students are introduced to the work of the United Nations with Ban Ki-Moon as its past head. In a ‘VIP file’ (56) the learners get to know about his political career. Two of his speeches are mentioned in particular: His speech delivered in London “in which he outlined general aspects of the UN and his office” (56) and his ‘rap’ in which he honors rapper Jay-Z’s contributions for the *Water for Life* project (57). A further exercise with Ban Ki-Moon as central figure is an English in Use exercise on page 65.

On page 72, one topic being addressed is the ‘American Dream’. In the first exercise, students read short biographies of five famous people who lived the American Dream. Four of these five people are black: General Colin Powell, Jesse Jackson, Maya Angelou and Tyra Banks. The fifth person is the Italian-American media personality and chef, Mario Batali.

Alongside all the examples illustrated, the book does not only acknowledge famous people’s contributions. The article “Attentive acupuncturist” is about Dr. Richard (Guo Quing) Dong, an expert in traditional Chinese medicine who immigrated to Canada. In her texts, the author Gloria Elayadathusseril describes Dong as “medical expert” (45) and worships the “contributions that refugees and immigrants like Dong make to Canada” (45).

In a reading and listening comprehension about “An immigrant’s long journey”, students learn about Armando Perez’ odyssey when immigrating to America as a thirteen-year-old: “I try to live simply and work hard every day” (47). Since Perez is no leading figure representing an ethnic group and his contribution are not really outstanding, it is his story that receives acknowledgement in the book.

An example of a text about somebody that could be considered as leading figure is the article “Hero-Tariq Jahan” by George East. The protagonist of the text Tariq Jahan was described as “the true face of Britain.” (75), who, “in an almost Mandela-like performance” (75), calmed down entire communities “in one extraordinary statement” (75). The decisive factor for the article was an attack during the riots in Birmingham in which Jahan’s son was killed. His statement, he obviously made in the course of a speech at vigil, “diffused the whole situation” (75) and the danger of “inter-community violence” (75). The author of the text further states that “If only our political leaders were able to rise to the occasion in the way Tariq Jahan has, we would be in a far better place.” (75)

In another article, entitled “Israelis, Palestinians sow seeds of peace at US summer camp” (58-59), the invaluable contributions to peace made by teenagers from rival ethnic groups in order to be able to live a peaceful life in the future is accentuated particularly: “Israeli and Palestinian teenagers have come together at a summer camp in the western Maine woods to make new friendships [...]” (58).

The adapted article, “A new generation of superpowers” (60-61) by Damian Carrington published in *The Guardian*, recognizes not only the “environmental superpower Brazil” and its efforts and potentials, but also the work of local expert Dr. Gilberto Camara, head of the INPE, and Sergio Serra, special ambassador for climate change, is notably acknowledged in the text.



With the last article “At times I feel like a plastic Paki” by Anvar Khan, published in *The Guardian*, Khan’s work as media expert finds apparent recognition. This assumption can be supported by the presence of a VIP file on the same page in which Khan is denoted as “an award winning freelance journalist and author [...]” (104).

In Laser B1+ (Mann & Taylore-Knowles 2014) some instances of acknowledgement of contributions made by ethnic groups or individuals could be shown throughout the analysis.

The first example of this kind can be found in unit 1, ‘Family ties’. In the introductory exercise, teenagers from different ethnic communities talk about various family types.

Gokhan from Turkey, Masha from Russia, Pete, a black student from California, and Alicia from Poland describe their families. What is significant about this example is that only two out of six students appear to be from English speaking countries and, moreover, the gender percentage of people contributing to the topic is equal. Specifically important for students’ identification and attribution processes is the fact that the students in the exercise are in the same age group (cf. 3. *Identity*)

In the previously mentioned reading exercise “Chips with everything” (60-61) following sentence was found: “Everybody agrees that a Native American chef, George Crum, made the first crisps in 1853” (61). Although the choice of words in this sentence is in need of improvement, the contributions, in this case of George Crum, are acknowledged and the criteria of the category are thus met.

Another example is the review “Let me entertain you” (86-87) written by Lucy Chang. The text is accompanied by a photograph of the alleged author. Although it is clear that Laser does not use original newspaper or magazine articles in their book series, this exercise at least creates the impression of a person with migration background contributing a text.

Taking the perspective all three texts evoke in readers into consideration, it can be said that all instances represent a Eurocentric viewpoint.

In Laser B2 a brief text designed as vocabulary exercise introduces the Indian born business man and Britain’s richest citizen, Lakshmi Mittal. Although it is mentioned that Mittal “helps people with little money through the charities” (52), the text is more focused on his career and thus underlines his position as leading figure in Britain’s financial elite.

In the second example, the person represented is the successful young novelist “Charles Li” (142-143). The short biographical text provides an insight in Li’s successful school career and probably intends to motivate its readers.

These two examples as only representatives for the category create the impression that members of ethnic communities are only worth being mentioned, as long as they are successful and of any financial profit for the (European) country they live in.

Altogether, it can be concluded that in all tasks dealing with ethnic groups or individual members as representatives for ethnic communities, both schoolbook series do acknowledge their contributions. Nevertheless it is striking that the majority of examples refer to well-known or successful people only.

### **3.2 Tendencies towards mystification or glorification**

The analysis of Prime Time 5 (Hellmar, Mlakar, Waba 2010) revealed that throughout the book, there is no example of glorification of people with ethnic background. However, one instance of mystification of Aborigines, ascribing these people supernatural powers was found. In the short story “Going home” (2010:76-77) the protagonist offers a young Aboriginal girl a ride home. A few days later, on his return journey, when he wants to make sure that the girl returned home safely, a man with Aboriginal background appears and thanks him for bringing the spirit of his sister home: “‘Knew you’d have to stop mate. Her spirit wanted you to know’ [...] She died fifty years age where you found her.” (77). In this text, Aborigines are ascribed supernatural abilities like the art of prophecy, the transmigration of souls and the communication with spirits. Moreover, these abilities appear completely natural to the Aboriginal man while the white protagonist is both astonished and a bit frightened by the things he experiences. This mystification of indigenous peoples, ascribing them powers and abilities that we fail to understand, is a psychological phenomenon deeply rooted in the innate natural fear of the unknown and visible in tales and stories about Aborigines, First Nation People and others.

In the article “Is American culture ‘American’” in Prime Time 6 (2016: 70-71) America’s diversity and “dependence on foreign cultures” (71) is represented and praised as the glorified basis of American culture itself: “Indeed, the influence of immigrants on the United States explains why its culture has been so popular for so long in so many places [...] The heterogeneity of America’s population – it’s regional, ethnic, religious, and racial diversity – [...] had a broad multicultural appeal [...] American culture has never felt all that foreign to foreigners [...] a culture that is both emotionally and, on occasion, artistically compelling [...]” (71).

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017: 92) a text about Indian matrimonial profiles transports a rather mystified perspective on arranged marriage which has become a social taboo in Western societies as it represents a violation of the principle of an individual's autonomy and self-determination. To underline the authenticity of the circumstance that parents look for and choose a prospective spouse for their children on the internet, the authors emphasize in text's specification: "Read the following matrimonials that actually appeared in internet forums" (92).

In the course of the text "Hero-Tariq Jahan" (Prime Time 8, 2012: 75) Jahan, a British citizen with ethnic background who lost his son in a terroristic attack, is excessively praised and glorified: "[...] Tariq Jahan was described as 'the true face of Britain' [...] in an almost Mandela-like performance [...] in one extraordinary statement [...] If only our political leaders were able to rise to the occasion in the way Tariq Jahan has, we would be in a far better place" (75).

The analysis of Laser B1+ and B2 showed no instances of either mystification or glorification of either ethnic groups or individual members of ethnic communities.

The number of tasks in which ethnic groups or individual members of ethnic communities are glorified or even mystified in the books analyzed is very limited. However, there are quite a few examples in which the achievements of individuals or groups with ethnic background are acknowledged and valued which have already been outlined in the previous section.

#### **Category 4: Representation of people from other ethnic groups**

The aim of category 4 is to reveal if and how ethnic groups and members of ethnic communities are represented in today's First World societies (Dulabaum 1993, cited in Esslinger 1993: 135).

##### **4.1 Do pictures represent topics of First World societies?**

The first question in category 4 focusses on the visual representation of ethnic groups and their individual members in the schoolbook series examined. In the course of this section, it will be illustrated if the pictures analyzed articulate notions of ethnic minorities being part of First World societies.

In Prime Time 5 (Hellmayr, Mlakar & Waba 2010) several pictures of members of ethnic groups are displayed. Most of the pictures show famous people students know and can

identify with. In this book, the celebrities depicted are primarily musicians: Aretha Franklin (105), Little Richard (106), Jimi Hendrix (107) and Michael Jackson (108) all of them articulated as leading artists, as representatives for a specific musical genre. Another public figure depicted twice is the former president of the United States, Barak Obama (61, 71). Further photographs of people with ethnic background evoke a sophisticated, fully integrated impression of the individual displayed: Andi, a girl with Asian roots, from Birmingham is trying to make new friends on a website (25). On page 64, a woman in rather traditional Indian clothing is leaving a British polling station. Another picture shows a young black woman listening to music (98). The picture of a black child in front of a black board in a classroom (87) and a black teacher, sophisticatedly dressed schooling children (112) articulate and highlight the notion of similarities and equality.

Photographs that show members of ethnic communities as integrated members in heterogenic groups can be found in unit 2, 'Identities – what next?' (14), in which people with different skin colors are holding hands, representing the ideal of equality, of mutual support. On page 48, a photograph accompanying a text about a TV series called "Baby Borrowers" (48) depicts a group of teenagers. Amongst them, one black couple is holding a white baby. In a further picture, two fellow students, one of them is black, are having an animated yet friendly conversation (55).

In the introductory exercise of unit 5, 'Politics', students find pictures of Politicians. One photograph shows a man Indian background (60), the other of a heterogenic group at an election meeting with several black attendees (60).

The analysis of Prime Time 6 (Hellmayr, Mlakar & Waba 2016) shows similar results. Indian-born food writer Madhur Jaffrey (27), the formula one driver Lewis Hamilton (28), actor Dev Patel (28) and novelist Zadie Smith (28) are well known personalities, all depicted and portrayed as representatives of ethnic communities in unit 2, 'Multi-ethnic Britain'. Moreover, students find, again, two photographs of Barack Obama: One as part of a 'VIP file' (109) in an exercise about his inauguration speech, the other one shows him delivering a speech (110).

Several other pictures show individuals with ethnic background as role models: a policeman with Caribbean roots (21), a black female doctor, represented as everyday heroine in a comic (56), and a black business man, elegantly dressed, busily talking on his mobile phone (95). On page 29, students find a photograph rather different to the others. The picture portrays a man at the Notting Hill Carnival, wearing a colorful, partly traditional carnival costume (29). The

picture shows two sides of the festivity, the traditional and modern aspect, articulating primarily the idea of mutual joy.

People of color represented as equal parts of heterogenic groups are also depicted several times throughout the book. On page 21, students have to work with two pictures: the first shows a group of six people, three of them citizens with ethnic background, the second photograph shows seventeen raised arms – amongst them, two black ones.

In unit 5, 'Globalization', a photograph accompanying a text about American culture depicts a heterogenic group with every member waving an American flag (71).

In a grammar exercise in unit 6, 'South Africa', two profiles show photographs of two young black women: Anele, an aspiring doctor (79) and Sarah, owner of a café in Durban (79). Both women are represented in a very sophisticated and emancipated way. The last instance of a portrayal of a heterogenic group can be found on page 134 and is an advertisement for the company 'Dove'. This last picture does not only underline equality, it is a 'body-positive' image representative for acceptance – of the self and of others. This moral value, this awareness is of considerable importance in students' identification processes, especially in a society full of superficialities.

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017) the number of visual representations of people with ethnic background is, compared to the other exemplars of the series, relatively small. In unit 2, 'Health issues', two girls with ethnic background are depicted playing football (22). The quality of this photograph lies in its successful representation and articulation of both: the equality of people with migration background as well as gender equality. Further examples emphasizing the importance of equality and mutual support can be found on the introductory pages of unit 9, 'Ethnic and cultural diversity' (126-127). Here, every picture of the opening exercise shows a member of a cultural community as fully integrated part in the heterogenic group portrayed. On page 128, a photograph of protesting students accompanying a text about racial inequality in the education system also depicts a heterogenic group, articulating the idea of mutual support and unity beyond skin color. This notion of support and equality is also articulated in a picture on the following page, which shows a black female teacher schooling a white girl.

As in the two preceding Prime Time issues, the visual representation of well-known personalities is of notable significance. The authors Sir Mark Tulley (85), Salman Rushdie (90), ZZ Packer (131) and Jackie Kay (132) are depicted in 'VIP Files' accompanying texts of the authors mentioned.

A further example for a person of public interest represented in the book is the American politician Blanche Lincoln (100). Interestingly, the photograph of Lincoln actually does not show the former Arkansas Senator herself, but a woman with ethnic background. The reason why the authors chose a picture of a person who is not Blanche Lincoln is inexplicable since there are several well-known women of color in international politics and should definitely be revised.

Amongst the representatives of ethnic communities portrayed in Prime Time 8 (Hellmayr, Mlakar & Waba 2016) are, as in previous issues, several public figures. One of them is the former basketball star Dennis Rodman (33), depicted as representative for Peta's anti-fur campaign. The retired military leader and diplomat General Colin Powell (58), Reverend Jesse Jackson (58), author and civil rights activist Maya Angelou (58), model Tyra Banks and chef Mario Batali (58) are represented as embodiment for people with migration background living the 'American dream'. Two photographs of the British journalist Anvar Khan can be found accompanying her article "At times I feel like plastic Paki" (105) and in a 'VIP file' about the author (104).

Besides these well-known personalities, several politicians appear throughout the book, represented as leading figures in international politics: The former Secretary General of the United Nations Ban Ki-Moon (56), former US president Barack Obama (102) and former American Secretary of State Condoleezza Rice (103).

Further photographs that have a political background can be found in unit 5 'One world' accompanying the exercises about the 'Seeds of Peace' camp (58-59). Two out of three photographs illustrate heterogenic groups of young adults in a merry, peaceful gathering (58). The third photograph depicts the former presidents Mahmoud Abbas, Bill Clinton and Jassir Arafat (58). Interestingly, two pictures are captioned with quotes by Clinton and Abbas, Arafat is not mentioned at all.

The visual representation of ordinary people or citizens with migration background is almost consistently equal and unbiased. In unit 4, 'Migration', two of the introductory photographs depict people participating in citizenship ceremonies (42-43). The atmosphere both images create and articulate is convivial, friendly and welcoming. The same aspects are true for a photograph of a white boy and a girl of color waving a Canadian flag in a classroom (45). On page 50, a portrayal of people walking along a busy street illustrates the heterogeneity of the society in the United Kingdom (50). The picture next to it depicts a black policeman, probably at the Notting Hill carnival, facing the sun, his eyes are closed. He seems relaxed, enjoying the vivid and peaceful atmosphere.

Another photograph displaying a harmonic and blissful scene is a portrait of a family with Mexican background on page 46.

The last example found in Prime Time 8 (Hellmayr, Mlakar & Waba 2012) is in the book's exam preparation section which includes a picture of a job interview showing a man of color as one of the interviewers (144). In this example, the photograph articulates the notion of racial equality in professional life, representing the man in a superior position.

In contrast to the Prime Time series (Hellmayr, Mlakar & Waba), Laser B1+ (Mann & Taylore-Knowles 2014) depicts members of ethnic communities very often in the context of sports, with one third of the photographs showing people of color in a sporting competition (106, 123, 125, 126, 128).

In other photographs, young adults are depicted in everyday situations: a young woman riding a bus (18) and several young adults or teenagers working on their computers (33, 39, 78, 100).

In unit 1, 'Family ties', several portraits of young people from different countries are displayed, representing all of them in an equal, unbiased way.

A further example for a thoroughly positive articulation and representation of both, members of ethnic communities and gender equality, can be found in two chapters. In unit 2, 'The open road', a photograph of a young female pilot with Asian background represents a successful woman in a primarily male-dominated profession (19). In unit 10, 'Let me entertain you', a photograph of a young female author, again with Asian background, accompanies her television review (86).

The analysis of Laser B2 (Mann & Taylore-Knowles 2014) indicated several examples of a positive visual representation of people with ethnic background:

Just as in Laser B1+ (Mann & Taylore-Knowles 2014), some of the photographs depict people of color in a sporting competition. However, in Laser B2 (Mann & Taylore-Knowles 2014) all of the examples found, occur in unit 7, 'Sports': a black girl in a heterogeneous basketball team (90), a black boxer in a boxing match (93), an Asian female runner (94) and a black boy playing football with a white one (169).

Several of the photographs depict people practicing their profession: a young black paramedic providing a patient the necessary medical care (121), a female doctor with Asian background visiting a patient (134), a black female teacher teaching sign language in a classroom (111), a black security guard observing a monitor (157) and a black attorney in court (168). Also a black actor is represented in a magazine (112).

Moreover, quite a few business people with ethnic background are depicted throughout the book: on page 10, a photograph shows a group of employees, all of them people of color, in an office. On page 43, a black business woman, well dressed, is busily talking on her phone and England's richest man, Lakshmi Mittal, is portrayed, showing him in an accompanying text (52). Another successful personality with ethnic background is Charles Li, depicted in a photograph on page 143.

Further examples of a visual representation of members of ethnic communities show students in an educational environment (138, 150, 151).

Other photographs show people in everyday situations: a black girl having a lively conversation with a white boy (6), a happy family with ethnic background (7), an Asian couple (49) and a mother with her daughter (51) shopping, and a heterogenic group of girls chatting (108). Moreover, there are two pictures in unit 4, 'Money', representing young women of color: a photograph of a young woman paying with her debit card (47) and another girl of color, holding dollar bills, wearing nice clothes and a massive diamond ring (48). In all of the examples mentioned, the people depicted are represented in an unbiased, equal and neutral way.

In conclusion, it can be said that the majority of pictures analyzed in both schoolbook series depict ethnic groups, as well as individual members of ethnic communities, as equal, fully integrated members of heterogenic First World societies. Stereotypical representations were primarily found in the context of sports. However, most of the visual representations portray well-known and successful people as representative role models for entire ethnic groups. This circumstance is, on the hand, very positive since the majority of learners knows and probably admires or looks up to these people. On the other hand, it would be advisable to represent more 'ordinary' people or young adults with ethnic background that students can more likely relate to and identify with, in order to focus on young people's common grounds and to support the notion of equality.

#### **4.2 Contemporary social problems and conflicts of ethnic groups in First World societies.**

In the following section, it will be outlined whether the schoolbooks analyzed include examples of injustice such as discriminations as well as problems and conflicts members of ethnic groups have had to face throughout history (Dulabaum 1993, cited in Esslinger 1993: 135).



Prime Time 5 (Hellmayr, Mlakar & Waba 2010) includes several instances of racial abuse and inequalities. Most of them, especially those with a colonial background, have already been outlined in section 2.5 *Critical thinking about historic discrimination*. However, there are some examples of more current cases of discriminations against members of ethnic communities.

In the text “Deportation at breakfast” (79), a young cook with Latin American background is arrested during his shift in a restaurant: “[...] the authorities came in. They grabbed Javier quickly and without a word, forcing his hands behind a back [...] and they pushed him out [...] into their waiting car” (79).

This text illustrates the problematic situation and the racial injustice Latin American immigrants have to face in the United States every day. As the text’s follow-up activities do not explicitly address this issue, it is the teacher’s task to raise students’ awareness in regard to the discriminations people with ethnic background are confronted with. Moreover it would be important to discuss and inform students on the very recent subject of police crimes, especially against non-Americans.

In unit 7, ‘Human rights’, students get to know about, moral values, tolerance and respect, the concept of dignity and how these principles are violated around the world, every day.

Although the following examples do not explicitly refer to members of ethnic communities, the issues addressed often affect certain ethnic groups.

In a brief statement by Amnesty International at the beginning of the chapter the violation of human rights in general is topicalized: “[...] oppression has become part of daily life for so many people.” (86).

A further textual example addressing human rights was found in the following extract on slavery:

In 2007, British police freed a group of Romanian children who had been smuggled into the country as slaves [...] It may be difficult for many people in the UK or the US to imagine slavery in their own countries – to most this is a problem found only in Africa or Asia - but it is still reality. (88)

In the course of these examples, students are confronted with the fact that some people have to face injustice, inequality, violence and oppression every day and, ideally, analyze and reflect upon this circumstance and their own living conditions critically.

What is striking about all the examples mentioned above is that a personal viewpoint of people affected is missing. This would not only give a voice to voiceless - the people concerned, but also help students to better understand people who have to face cruelties and

injustice. As a consequence, students' empathy, understanding and maybe their compassion for people in need could be raised.

While the viewpoint of members of ethnic communities was not presented in Prime Time 5 (Hellmayr, Mlakar & Waba 2010), the examples gathered throughout the analysis of Prime Time 6 (2016) provide an insight in how people concerned think about discriminations and inequality.

Mary Douglas, teacher, social worker and daughter of a Jamaican immigrant, outlines several times in an interview, adapted as listening comprehension, that there needs to be done more when it comes to the rights of black people (24).

In a Language in Use exercise in unit 8, the English comedian and television presenter Lenny Henry, son of Jamaican immigrants himself, announces: "[...] black, brown or yellow face in mainstream drama [...] When you can see past their foreignness – and just live with their talent and make a decision based on that [...] then we'll have made a change [...]" (115).

In Prime Time 6 (Hellmayr, Mlakar & Waba 2017) most of the problems members of ethnic communities have been struggling with, refer to Britain's colonial past and thus have already been discussed in section 2.5 *Critical thinking about historic discrimination*. However, one example, although referring to Apartheid, outlines the living conditions in South Africa from a white perspective.

The short story "She doesn't speak" (82-86) by Marita von der Vyver deals with problems that originated during Apartheid, but that are still prevalent in South Africa: "Just look at all those fences! The burglar bars and the security gates! The alarm systems and the vicious dogs behind the gates!" (84), "[...] high white walls [...]" (85), "I had forgotten about all the sirens [...]" (85). These examples are just a view out of several in the story, how life in a country shaped by racial segregation looks like. In this text, the effects of centuries of discrimination, oppression and exploitation of the black population are outlined, primarily stressing the resulting crimes in this country.

While the majority of examples in Prime Time 6 (2016) focus on historical discriminations, the cases of racial discrimination outlined in Prime Time 7 (2017) are mostly contemporary. Moreover, students get several insights into personal viewpoints of people with ethnic background in this exemplar.

The article "Every race, color, notion and religion on earth" (50) published in *The Sunday Times* in December 2006 and adapted for a reading comprehension, illustrates the social situation of immigrants in London as the following: "People don't treat you as a foreigner, but you feel it yourself." (50), "[...] broadly tolerant city, but toleration is about as far as it

goes. Indifference might be a better description.” (50). London, as alleged melting pot of nations, ethnicities and religions is presented as heterogeneous city, yet not becoming too homogenous.

The author ZZ Packer picks up the topics colonialism, inequality and discrimination against black people in her short story “I think it’s the architecture” (130-131). Some of the hardships black people struggle with nowadays become visible in the protagonist’s thoughts and feelings: “‘As a person of colour, you shouldn’t have to fit into any white, patriarchal system.’ I said ‘It’s a bit too late for that’” (130) or “I imagined how the college must have looked when it was founded, when most of the students owned slaves” (131).

The article “Three generations, two cultures” by Barnie Choudhury illustrates how the attitude towards immigrants, considering the example of a British-Indian family, has developed positively: “‘At the school that I went to [...] people thought of me as alien [...]’”(136), “In the 25 years since Chandu first set foot in Leicester, the family has seen great improvement in the attitudes between the different races.” (137), “‘Both sides are accepting each other more than 25 years ago’” (137).

A text that provides an insight into the blatantly discriminating working conditions of Indian employees working at call centers for the American market can be found on page 93.

Although the text was not written by a person concerned, it has a critical tone elucidating that the Indian employees are forced to neglect their heritage, personality and even their language or accent and pretend to be someone completely different while practicing their profession: “Nancy or Mary Lou, Betty, Sally, [...] they have to be plausibly American to themselves.” (93). Implying that they are neither located in a call center in America nor are American citizens themselves “would get pretend-Nancy or pretend-Bill instantly fired” (93).

In Prime Time 8 (Hellmyar, Mlakar & Waba 2012) the authors cover various forms of discrimination that people with ethnic background experience and also suffer from.

The latter becomes visible in statements made by members of British ethnic minority communities showing the difficulties they have to deal with in everyday situations (2012: 49).

The statements precede a brief historic overview of immigration to the UK, primarily emphasizing the difficulties and hardships immigrants had to face: “[...] this day marked the beginning of change in British society with the arrival of the Empire Windrush in London with 492 immigrants from the West Indies.” (49). Immigrants having arrived in Britain “were needed because of labour shortages in the British economy [but] the prejudice and fear of white people caused racial tension.” (49). The discontent, reluctance and fear within the country increased drastically, so in “1972: Political pressure resulted in the restriction of

immigration [...]” (49). It was not until “1976 [that] [t]he Commission of Racial Equality was set up to deal with cases of discrimination.” (49). In “2000: New anti-discrimination legislation was introduced after an inquiry into the police’s handling of the murder of a black teenager had found racism to be a problem in some public institutions.” (49).

In this exemplar, the conflict in the Middle East is treated sketchily for the first and only time in the series. What is noteworthy is that the representation of the topic is Eurocentric and that Israelis and Palestinians are only represented in the context of their conflict, in the context of war.

In the reading comprehension “Israelis, Palestinians sow seeds of peace at US summer camp” (58-59) the focus of the text clearly lies on the peacekeeping mission between the two conflicting countries. However, their seemingly endless conflict provides the basis for the article: “After January’s bloody fighting in the Gaza Strip [...]” (58).

Another exercise covering the conflict in the Middle East is a Language in Use exercise on page 63. Although the authors put emphasis on peacekeeping again, the conflict is in the center of attention: “[...] UN military observers sent to the Middle East so that they can check up on the Armistice Agreement made between Israel and its Arab neighbours.” (63). This wording represents both groups as unable, and also as unwilling, to resolve the tensions, the war on their own.

In Anvar Khan’s article “At Times I feel like a plastic Paki” (104-105) the British journalist outlines an issue that primarily journalists with ethnic background are confronted with: tokenism in the British media (105) “[...] yet in the predominantly white media my racial identity has a currency and a value [...] my voice is important because it comes from a brown person [...] The British media are in the sad and desperate situation of not having many high-profile black or Asian journalists[...] the subject of race is the dominant of people of color [...] Yet black or Asian Journalists are asked to carry the burden of racial comment” (104). The double standards Khan refers to in her text, have been outlined in previous sections. What is worth mentioning is that this text is the only one in this section in which the personal viewpoint of a person concerned is presented.

In an extract from “The language police. How pressure groups restrict what students learn” (106-107), the author Diane Ravitch exemplifies forms of potential discriminations of ethnic groups – the representation of ethnic groups in schoolbooks. When choosing topics for schoolbooks, a very small number of people are in charge of deciding what is published. Those people’s attitudes and mindsets are consequently, even if unconsciously, articulated and can influence students’ perceptions and world view (cf. 3. *Identity*). However, the text

illustrates the difficulties of the representation of not only individuals with ethnic background but also of 'foreign' countries: "[...] we don't want to portray Africa as AIDS-ridden." (107), "In a textbook about Texas, a pie chart showed the racial profile of the state [...] The chart also included '2Plus Races' [...]. The editors proposed delating this last category to avoid offending people who object to mixed-race families." (107)

The last example of an article covering injustice, discrimination and inequality of people with ethnic background is the reading comprehension "Of human bondage" (112) by Ricco Villanueva Siasco, published in *Infoplease* on the 18<sup>th</sup> of April 2001. As the text's topic is child slavery, primarily in Africa, a detailed analysis of the text can be found in category 5. *Peoples in the Third World*. What has to be mentioned at this point though is that North African Arabs are portrayed as slave owners: "[...] 90,000 Blacks are owned by North African Arabs [...]" (112). Although this is an undisputed fact, it could result, in combination with a partly problematic representation of the Muslim community, to a biased attitude of students towards Arabs or Muslims in general.

The data gathered in the course of the analysis of the Laser series did not reveal any examples of social problems and conflicts ethnic groups struggle with in today's First World societies. Since the topics covered in both Laser exemplars do not really provide a basis for profound issues, this outcome is not really surprising.

The textual analysis of the Prime Time and Laser series showed that the issues addressed in the schoolbooks predominantly concern immigration, tolerance and acceptance, working conditions and exploitation, and also everyday situations of members of ethnic communities as well as entire ethnic groups in contemporary First World societies.

#### **4.3 Are ethnic groups represented as unwilling of integration?**

The following section contains examples for tasks in which ethnic groups or individual members of ethnic communities are represented as unwilling to integrate into the society they live in.

The analysis of both exemplars of the Laser (Mann & Tylore-Knowles) series as well as of Prime Time 5 (Hellmayr, Mlakar & Waba, 2010) showed no task representing an unwillingness of ethnic groups to integrate.

In Prime Time 6 (2016: 20) the photograph of a street sign including Asian letters could hint at a certain unwillingness of British-Asian citizens to learn the English language and thus to integrate fully into British society.

The second example is the article “The hidden price of more overseas students at British public schools” (144), adapted as a reading comprehension. In the text, the author Joshi Hermann argues that “With these new wealthy students – from China, Nigeria, Ukraine, Russia and the Gulf States – come new and often conflicting cultures. They inevitably bring very ‘traditional’ views [...]” (144). In the concluding sentence, Hermann claims that “Many suspect that some public schools put more emphasis on lucrative fees than promoting their ‘zero tolerance’ rules e.g. on homophobia and racism.” (144). The wording chosen in these sentences implies that students from the countries mentioned above are unwilling to adapt ‘British views’ which is an absurd generalization the teacher should urgently point out.

The article “Britain should integrate into Muslim values” (134-135) by Sarfraz Mansoor, originally published in *The Guardian* on the first of April 2007 and found in Prime Time 7 (2017) is an obvious, not to say extreme example for an individual unwilling to accept a ‘western’ value system. In the text, the author claims that although Muslims are “a culture of unrestrained disrespect” (134), they are, from early childhood, “conditioned not to get mad at whites [...]” (134). He further maintains that the Muslim community’s “[...] insularity [...] has also been the source of its greatest strengths” (134) and that “the greater the integration, the weaker the sense of community.” (134). According to Mansoor, integration represents a threat to Muslim values and the Muslim community, creating a generation sympathizing with “religious extremism, drugs or crime” (134). These “third generation-Muslims” (135) he alleges, “are so integrated into white society that they are emulating its worst characteristics. Integration did not save them, it created them” (135). This text, if it is not an April fool hoax, represents an alarming example of unwillingness to integrate. In times in which large parts of the western society struggle with reluctance and distrust towards the Muslim community, it would be necessary to either outline the cynical joke behind the text, if there is one, or to exchange it for a text that raises the understanding for the Muslim community.

A sample review about the movie ‘East is East’, a comedy about immigration and integration in the book’s writing guide, contains the following sentence: “Whereas he had the right to choose a woman himself, he doesn’t give his family the same rights that he claimed for himself in the past” (155). Although the movie is a comedy, as already mentioned, it articulates a notion of unwillingness of Pakistani Muslims to desert their colors and adapt a more ‘European lifestyle’.

In Prime Time 8 (2012) the British historian A.N. Wilson claims in his article “Queen Elizabeth: A stranger in her own country” (50) that “[...] successive governments allowed in far too many immigrants and their innumerable dependents [...] [who] far from bringing necessary skills, were a drain to the welfare system [...]” (50). Moreover he argues that “[...] they have changed the character and composition of whole areas of Britain- and not only for the better.” (50). This article represents a clearly negative account on immigration accusing immigrants of being ‘uneducated scroungers’ that, unwilling to integrate, have made some areas of Britain a less attractive place to live. As Wilson’s article represents a negative counterpart to an article cherishing immigration and students have to compare and critically analyze both texts in a follow-up activity, there is an attempt to put Wilson’s assumptions right.

To sum up the insights gained in this section it can be argued that, although the number of representative examples is small, there is a slight tendency to represent especially Muslims as unwilling to fully integrate into the European society.

#### **4.4 Do texts or pictures convey stereotypes?**

Although several of the pictures outlined in section 4.1 represent people of other ethnicities in an equal, unbiased and First World manner, some still articulate stereotypes about the people depicted. For this reason, some of the photographs appear in this section as well.

In the course of the text ‘Now that’s what I call living’ in Prime Time 5 (Hellmayr, Mlakar & Waba 2010), previously outlined in category 4.1 *Do pictures represent topics of First World societies?* in greater detail, photographs accompanying the text represented the black people depicted as struck by illness and poverty dependent on humanitarian help (21-22). All white people in the photographs, on the contrary, are doctors, helping the locals or instructing the black medical personnel.

A rather similar case of stereotypical representation of people of color can be found in unit 3, ‘Australia’. In all pictures that show a member of the Australian Aboriginal community, the person depicted is always photographed in a natural surrounding (30, 31, 32, 33, 38).

Moreover, all Aborigines portrayed wear little to no clothing (30, 31, 32, 33, 38) and are equipped with a spear or a didgeridoo (30, 30, 32, 33). One man playing the didgeridoo has traditional body paintings (30). A boy, whose photograph is used twice throughout the chapter, is happily holding several larvae in his hands, flies are sitting in his face (31, 38).

This stereotypical form of representation articulates an exceedingly unjustified notion of primitivism, of backwardness even a certain notion of inability or even unwillingness to integrate, to live a, what white people consider a 'normal' life. This depiction influences students' perception and attitude towards Aborigines in a quite negative way and should therefore be exchanged or extended, necessarily including photographs of people with aboriginal background in everyday situations.

On page 77, a text about Australia is accompanied by a traditional piece of Aboriginal art by modern artist 'Naiura'. The term modern artist could probably be, when looking at the picture, a bit irritating since the painting is reasonably traditional.

A stereotypical representation and also deteriorated terminology about people with Latin American background can be found in the text "Deportation at breakfast" (79). In this story, a young Latino is described with stereotypical features: "dark black hair, a moustache, and a youthful beard [...] strong accent [...] Javier" (79).

The analysis of the book revealed some instances of stereotypical representation of black people as well. In unit 7, 'Human rights', a photograph shows the hands of two black inmates. This form of representation latently articulates an idea of felony. In combination with the inmates' dark skin, the photograph could unintentionally insinuate students' attitudes towards black people.

A similar reasoning could be employed to a photograph on the next page showing a black man protesting for a better job (88). This picture could evoke a generalized impression of black people being discontent, insurgent and ready for rebellion.

On page 90, a text accompanied by a photograph of a black woman tells the story about 13-year-old Aisha from Nigeria, who was sold to a 35-year old man to marry her. Since child marriage is a rather tabooed topic, this text conveys a stereotypical representation of 'uneducated' black people, child marriage and probably on the Islam, indicated by the name of the girl: 'Aisha'.

Another example of child marriage was found in Prime Time 6 (Hellmayr, Mlakar & Waba 2016). A photograph on page 9 depicts a wedding ceremony and two children being married. This imagery articulates India as traditional, not to say backward society.

Tradition is also centered in a photograph on page 61, depicting a man in traditional clothing on the introductory page of unit 5, 'Globalisation'. This quite contradictory image represents India as traditional, inferior Commonwealth country, yet indispensable for Great Britain's economic status.



Further stereotypical representations of members of ethnic communities center people with black or Asian background. In unit 2, 'Multi-ethnic Britain', the photograph of a white female teacher schooling a black boy (20), could be seen as stereotypical representation, articulating the white teacher's superiority over the black boy.

On page 53, a photograph shows a black, homeless man. This picture does not necessarily articulate stereotypes, the danger here lies more in a reinforcement of already existing prejudices.

In unit 5 'Globalisation', a portrait of a white female monarch and a black delegate, probably from one of Great Britain's colonies, in submissive posture (65) underlines the Empire's dominance over the Commonwealth.

In unit 7, 'The world of work', the people depicted doing physically hard works are all people with black or Asian background, representing them as workforce for dirty work and lower-level services.

On pages 128 and 139, two men present their tattoos in a chapter about beauty and fashion trends. One of them, maybe a tribal headman or a warrior, is depicted on a historic painting (139) the other man is portrayed on a photograph (128). What is striking is that both of them appear to have ethnic background, probably from Pacific regions and they also wear traditional Maori tattoos. The representation not only of them, but consequently of tattooed people is thus neither modern nor equal since both examples articulate a primitive, backward connotation.

In Prime Time 7 (Hellmayr, Mlakar & Waba 2017), a stereotypical representation of people of color is primarily based on and occurs due to the portrayal of members of ethnic communities in traditional clothing. The analysis showed several examples of this stereotypical representation throughout the book, primarily depicting British-Indian citizens in a traditional turnout.

In unit 1, 'The British today', Britain is represented as multi-ethnic society showing a photograph with women of different ethnic background, but all of them in more or less traditional clothing (9). Interestingly, it is mostly British-Indian women who are depicted in traditional clothes (70, 82, 92, 107, 136). A man, in company of a woman (92), as well as a group of people in traditional turnout (126) are depicted only once throughout the book. The problem with this form of representation is that it does not only reinforce a stereotypical view or way of thinking about people with Indian background. Above all, it subtly articulates a certain degree of unwillingness of the people depicted to fully integrate into the society they live in.

Another form of stereotypical representation was discovered in an article originally published in *The Denver Post* (124). In the text about inmates' art, one inmate, a young man with First nation background, and his family situation is described in a quite stereotypical way: "Ford, 28, who was born on the Navajo reservation near Farmington, New Mexico, learned to draw from his grandmother, who made Navajo rugs. His prison term for felony trespassing will end in October..." (124). Here, the combination of First Nation people, rugs and felony can be considered stereotypical and is very problematic.

In unit 9, 'Ethnic and cultural diversity', rather stereotypical photographs of traditional festivities like Hanukkah, Dwali, Eid ul-Fitr or the Notting Hill Carnival were found throughout the analysis. It has to be mentioned though that the pictures are probably used as representative examples and could thus be seen as acknowledgement of different traditions. An analytical follow-up exercise is given.

Prime Time 8 (Hellmayr, Mlakar & Waba 2012) contains several pictures in which members of ethnic communities are portrayed doing low level services: In unit 4, 'Migration', people with migration background are depicted working on farms (42, 43). Another photograph shows a woman wearing an Islamic headscarf working in a factory (67). These examples of stereotypical representation throughout the book do not only articulate the notion about members of ethnic communities being unskilled and uneducated workforce, but also accepts the exploitation of people of color to a certain degree.

In another picture, a white woman reads to Indian women (118), which supports the idea of development assistance but also the previously mentioned stereotypical notion of people with ethnic background as being illiterate and uneducated.

A further example of stereotypical representation of other ethnicities was found in unit 4, 'Migration'. On a photograph, accompanying the interview with a Mexican immigrant, two men trying to illegally cross the American border are portrayed (47). This photograph, although in a critical context, could reinforce already existing preconceptions and prejudices about people from Latin America.

Throughout Laser B1+ (Mann & Taylore-Knowles 2014), several photographs could be considered depicting stereotypical mindsets. In unit 4, 'Work Wonders', a young man with Indian background is working on a computer (33). A similar photograph of two Asian students sitting in front of a laptop was found twice (78, 100). These photographs, although representing the individuals depicted as educated members of a technologized society,

articulate and probably reinforce the existing stereotypical notion of India and Asia as societies dominated by technology.

On page 32, a brief text with the title “Working with your hands” (32), is accompanied by a photograph of a black girl working in a kitchen. What makes this example stereotypical is the circumstance that other professions outlined in the text ‘Making a Living’ require a higher degree of education and thus, the notion of people of color being uneducated workforce is again articulated.

Other rather stereotypical photographs depict athletes with ethnic background: a female runner winning a marathon (16), black runners (123, 128) and a black archer (128). On pages 123 and 126, a female Russian pole vaulter is pictured. While the first examples are clearly supporting what has been outlined in chapter 2. *Representation*, the photograph of the pole vaulter articulates the stereotypical mindset of Russia as sports nation, ‘producing athletic masterpieces’.

The last visual representations of stereotypes found throughout the analysis are cartoons. One shows a lazy couch potato, probably with Latino background, eating crisps and watching TV (49). The second cartoon depicts a scene in a restaurant with a white guest and a waiter with ethnic background (72).

Further examples the analysis of Laser B1+ (Mann & Taylore-Knowles 2014) gathered are textual ones. In the previously described text ‘Chips with everything’ (60-61), people from Peru as well as slaves and Native Americans are represented as underprivileged people (cf. categories 2.3, 2.5, 3.1). Moreover, Chinese people who emigrated from China to the US are represented in a stereotypical way in several texts: “The Chinese in particular have a large number of traditional medical techniques“ (109).

Another instance of stereotypical, not to say racist representation was found in a use of English exercise in unit 15, ‘Up in smoke’. The exercise, focused on the environment, contains the following sentence: “Mr. Hussain (believes): ‘The rainforests are not my problem.’” (137).

According to the data gathered in the course of the analysis of Laser B2 (Mann & Taylore-Knowles 2014) the photographs in the book, depicting members of ethnic communities, can be assigned to two different categories: representing double standards or a rather derogatory representation.

Illustrative examples of photographs representing double standards have already been outlined in section 4.1 *Do pictures represent topics of First world societies?*. Since they articulate stereotypical notions, they have to be included in this section as well.

In unit 1, 'Relationships', a photograph shows businesspeople fighting during a meeting (10).

What is striking is the fact that all people involved in the fight are people of color.

Further instances of double standards in representation are the photographs of athletes with ethnic background (90, 93, 94, 173).

Pictures that represent stereotypes and carry a rather derogatory connotation were found in unit 11, showing a photograph of a lesson in a military academy (147). Although two students in the picture are black, the teacher is white. Another photograph on the same page also depicts a white teacher, helping a black student with an experiment (147). Both examples represent a white superior teacher schooling inferior black students.

In unit 12, 'The Law', a burglar shown in a picture possibly has ethnic background (165).

A textual example of a derogatory representation of members of other ethnicities is in a word formation exercise in unit 2, 'Travelling': "The inhabitants of many Pacific islands rely on the money that visitors spend." (21). In this sentence, people living in on Pacific islands are represented as being dependent on white tourists.

Taking these results into consideration it can be concluded that the schoolbooks analyzed still represent and articulate stereotypical features and notions about ethnic groups. Members of ethnic communities are depicted living in wild, natural surroundings, wearing traditional turnouts and practicing unfamiliar, non-European religions, traditions and taboos or are articulated as inferior and dependent on European support.

Category 4 of the analysis aimed at showing how ethnic groups are represented in First World societies. The data gathered showed that although schoolbook authors obviously strive for an equal representation of ethnic groups and individual members of ethnic communities in both, texts and pictures in schoolbooks and also cover topics that discuss various forms of social problems and conflicts people with ethnic background have to face every day, there are still stereotypical representations articulating people's backwardness, inferiority and even dependence on Europeans. In order to overcome and eradicate these 'flaws' in the articulation and representation of ethnic groups in schoolbooks and consequently lead young adults towards a more reflective, liberal world view, it is necessary to enforce a (generally applied) discourse that embraces and promotes equality and appreciates diversity.

## **Category 5: Peoples in the Third World**

The term Third World “is often used to describe the developing countries of Africa, Asia, Latin America and Oceania” ([http://www.nationsonline.org/oneworld/third\\_world.htm](http://www.nationsonline.org/oneworld/third_world.htm), 26.07.2017). Within this terminology exist further sub-categories ([http://www.nationsonline.org/oneworld/third\\_world.htm](http://www.nationsonline.org/oneworld/third_world.htm)) which will not be outlined as they have no significance for the following section of the analysis.

Since essential chapters in the Prime Time series are dedicated to South Africa and India, which are, according to the definition mentioned above, declared as Third World countries, the analysis in the following section is primarily focused on these two nations.

### **5.1 Does a comparison or exclusion of Third World nations and people exist?**

In the following section it will be outlined, based on the definition provided above, whether a direct comparison between Europe, as representative for the First World, and Africa and India as Third World countries is prevalent in the schoolbook series examined.

In an extract from Malachy Doyle’s novel “Who is Jessy Flood” (21-22), found in Prime Time 5 (Hellmayr, Mlakar & Waba 2010), Africa and especially the republic of Congo and its residents are represented as poor, sick people dependent on white support and humanitarian aid: “[...] great poverty, a village with lots of disease [...] photos of hungry people and photos of disease [...] pictures that would make anyone with half a heart cry [...] the poor are suffering [...]” (22). Although there is no obvious comparison between Africa and ‘the First World’ or a marginalization of Africa and its citizens, there is still a latent articulation of Europe’s presumed superiority in the text with a particular focus on the countries poverty and the people’s bad medical condition.

In Prime Time 6 (Hellmayr, Mlakar & Waba 2016) Africa is once more represented in the context of its poverty and illnesses, dependent on the support of white people or nations. In the course of a radio interview, adapted for a listening comprehension, the interviewee Bob Geldof, founder of the Band Aid initiative, gives the following statements: “People in developing countries are more likely to die of AIDS or drought [...]” (50), “The financial support for agriculture that is paid for one week [...]” (50).

Another exercise focusing on hunger in Africa was found in a reading comprehension on page 51. In this exercise, Ethiopia is presented in the context of the great famine in 1984, again stressing the country’s dependence on support from First World countries and Europe’s and

especially Britain's generous medical and financial help and support: "Without any aid, Live Aid or anybody sending money, thousands, millions more people would have died [...] What Live Aid did was to support them [...]" (51).

In these exercises, the comparison between the First and Third World is more obvious representing Africa in the context of its poverty and hunger due to the climatic catastrophe and the insufficient food supply in some regions. A resulting articulation of Africa's inability to overcome and resolve its problems and difficulties establishes or enforces certain preconceptions and prejudices in students' mindsets which in turn lead to misjudgments of not only the entire country, but more importantly its citizens. It would thus be necessary to make students aware of the fact that Africa is not only a continent struck by poverty and illness, but to raise their awareness for economic and political reasons and circumstances that have been causing Africa's situation ever since. What has to be positively acknowledged though is the fact that in the reading comprehension Ethiopia's achievements and developments are recognized and approved "The new Ethiopia is moving forward, because they're a very dynamic country." (51).

What is remarkable for all books examined is the fact that AIDS is constantly associated with Africa. Several instances articulating and representing Africa as continent struck by illness and disease, especially AIDS, were also found throughout the analysis of Prime Time 6 (2016). In the course of a South Africa quiz, students have to answer the following question: "11,8 % of South Africa's population are infected with which disease?" (74). Again, AIDS is associated with Africa and represents a topic of considerable importance.

In an interview about South Africa, AIDS is mentioned during an interview (76).

An example of a visual representation of illness in Africa and white help was found in unit 7, 'The world of work', depicting a white doctor working for doctors without borders examining a black newborn (92)

A further example of an associative representation of Africa and AIDS provides Prime Time 7 (Hellmayr, Mlakar & Waba 2017). In the article "A London scene set by guerilla art" (114-115), published on January 8<sup>th</sup> 2007 in *The Christian Science Monitor*, the author Brandon O'Neill mentions "[...] the West's reluctance to tackle issues such as AIDS in Africa." (114). Again, Africa is not only represented as unable to cope with the virus, but also as dependent on the First World's help.

In contrast to the previous exemplars, Africa is not in the center of a stereotypical representation of Third World countries in Prime Time 8 (Hellmayr, Mlakar & Waba 2012).

In this book, the stereotypes are primarily imparted through pictures. In unit 2, 'Saving the planet', a photograph of African children playing with garbage at a dirty rivulet articulates both, the notion of Africa as poor, filthy country and the dirty lifestyle depicted causing the endemic illnesses (19).

A further photograph accompanying a task in the book's exam preparation section depicts a flood most probably in a Third World region (161). The difficult living conditions in 'such' countries are latently represented as a consequence.

In unit 10, 'Lifelong learning', a photograph shows a young white woman reading to two Indian women (118). Although the idea humanitarian aid is in the center of this picture, it articulates the idea of India's uneducated, illiterate female population, once more showing a 'white superiority'.

To raise students' critical awareness and thinking, it is of considerable importance to make students aware of the hidden notions and messages pictures often articulate.

A text that demonstrates Africa's difficult political and humanitarian situation once more is the reading comprehension "Of human bondage" by Ricco Villanueva Siasco, published in *Infoplease* in April 2007. The article deals with child slavery all over the world, having its origin in Africa: "[...] forced labor continues to be practiced in West and Central Africa [...] [where] 200,000 children [...] are sold into [...] domestic, agricultural, and sex industries [to] Nigeria and Gabon." (112), "The enslavement of the Dinkas in southern Sudan may be the most horrific and well-known example for contemporary slavery." (112).

Although organizations such as UNICEF and ASI are mentioned in the text, the 'First World's' essential humanitarian aid and political influence in this case is neither stated nor visible.

Although the analysis of Laser B1+ (Mann & Taylore-Knowles 2014) revealed only one instance of a stereotypical representation of a Third World country, namely Africa, the sentence found in a grammar exercise could not be more stereotypical and non-reflective: "Lots of people in Africa have AIDS." (106)

In Laser B2 (Mann & Taylore-Knowles 2014) photographs in unit 6, 'Nature', found on the same double page, depict people on a gigantic dumping ground most probably somewhere in a Third World country (75). Two other photographs show the deforestation of the rainforest. All three pictures articulate the economic exploitation and also dependence of Third World countries on 'First World' nations.

In conclusion, it can be pointed out that the analysis of both schoolbook series did not show any instances of a direct comparison or exclusion of Third World countries in the books. However, a more or less latent articulation and representation of Africa as AIDS ridden- and India as highly traditional country was found.

## **5.2 Help for the Third World?**

The importance and necessity of philanthropic help in developing countries represented and articulated in texts and pictures (Dulabaum 1993, cited in Esslinger 1993: 136) is a scarcely represented topic in both series examined.

In the previously mentioned textual extract of Malachy Doyle's novel "Who is Jessie Flood" (Prime Time 5, 2010: 21-22) the necessity for humanitarian aid and support for Africa is thematized. The author turns the readers' attention particularly to the most essential topics of humanitarian aid: medical treatment, water purification, education, fundraising and AIDS prevention. "[...] great poverty [...] lots of disease and no doctors at all [...] he flies back home to America and he begs for drugs and money to go on with his work [...] And he tells them about women dying because there is no clean water, and children dying because they need medicine that costs fifty cents in the United States [...] All over the world the poor are suffering, and it's up to you to help them." (22)

Humanitarian aid in Africa is also covered in Prime Time 6 (Hellmayr, Mlakar & Waba 2016). An interview with Bob Geldof (2016: 50), adapted as a listening comprehension, and a subsequent article about Dame Claire Bertschinger (2016: 51) approach the Live Aid project, initiated in the 1980s after the catastrophic drought and the resulting famine in Ethiopia. Photographs depicting Doctors without Borders (92) or a white woman reading to Indian women (118) also articulate and deliver, amongst other notions, the idea and necessity of altruistic humanitarian aid.

In Asia, some countries can per definition, as provided in the beginning of this category, be considered Third World regions. In the text "Hurry and get your curry during National Curry Week" (26) the author promotes attending the festivity "[...] to help fight poverty across the South Asian continent and worldwide." (26). A further example displaying humanitarian aid in Asia is a photograph of Asian children guarded by UN Blue Helmet soldiers (Prime Time 8, 2012: 55).



Examples pointing to the importance and necessity of humanitarian aid were not gathered throughout the analysis of Prime Time 7 (Hellmayr, Mlakar & Waba 2017) and the Laser series (Mann & Taylore-Knowles 2012).

The data gathered revealed very few examples articulating a necessity for humanitarian aid in Third World countries. Although the focus in the schoolbooks analyzed is clearly not on humanitarian aid, the authors illustrate prevalent problems within contemporary societies around the world, aiming at an active involvement of topics such as discrimination and equality.

### **Category 6: ethnic relations, equality and fairness**

In the previous sections the European and especially the white relationship to other ethnicities as well as ‘white domination’ over ethnic groups has been analyzed in great detail. Moreover, the principles of harmony versus conflict have been illustrated.

Point 6 primarily refers to critical follow-up activities in the books analyzed that are intended to encourage students in a critical analysis of tasks that cover fundamental social relationships, critical questions and active reflections about other ethnicities and various forms of racial discriminations.

#### **6.1 Critical involvement of fundamental social relations, critical questions**

In Prime Time 5 (Hellmayr, Mlakar & Waba 2010) students are continually encouraged in a critical involvement about Australia’s colonial past and the cruelties against Aboriginal people throughout unit 3, ‘Australia’ (Prime Time 5 2010: 30-43).

In one of the introductory exercises (2010: 31, 2a) students have to think individually about what impression of Australia is created by the pictures and the text provided on first two pages and what they consider as “important and/or typical” (31, 2a). In the next point (31, 2b) they should pair up and compare “their views of Australia” (31) and finally, “agree [...] on three aspects [...] [that] are the most important and/or typical of Australia.” (31). This kind of exercise requires an individual involvement with a different country and culture, followed by a comparison of the different impressions gained. By comparing their ideas, students get the chance of gaining a different perspective which can thus help overcoming potential or already prevailing stereotypes, prejudices or mindsets. The task to agree, in pairs, on “three important

and/or typical aspects of Australia” (31) and the “impressions” (31, 2a) students got from the country could be used in a subsequent class discussion to illustrate the principle and idea of stereotypes and how they can evolve.

The idea of stereotypes and prejudices is seized upon once more in the follow-up exercise of the story “Walkabout” (33). In this activity students are encouraged to reflect actively about the story related question “Have you ever got the wrong idea about someone?” (33) and thus their own preconceptions about members of different ethnicities.

In task 5, a writing exercise based on the textual extract of “Walkabout (33), students have to re-tell the story from the Aboriginal boy’s point of view. This exercise does not only require a critical analysis of the topic, but also aims at awareness-raising. Students have to put themselves in the position of a member of an ethnic minority which surely involves the necessity of a certain degree of empathy and recognition of someone else’s problems or views.

Another exercise in which students have to empathize with somebody belonging to a different ethnic group can be found on page 35 – a follow-up activity based on an extract from the novel “Angela” by James Moloney. Here, students have to answer questions about the text and thus critically analyze it. One of the questions asked is “Whose feelings can you understand better?” (35/2).

In the course of the next follow-up task (35/3b), a listening comprehension, the authors intend an involvement with different forms of discrimination, even if rather passively as in this exercise, by asking students to list examples of discrimination mentioned in the recording.

In the text about Oz’s historic background as penal colony (38/2), the young adults are supposed to actively and critically examine and discuss Australia’s colonial past and the immigration situation there: “Why is Australia becoming less European? Give two reasons.” (38/ 2). The question “What does Blake not recommend for small talk, and why?” is especially interesting since on the one hand it can be interpreted as question that aims at ensuring students’ linguistic understanding of the text, but on the other hand it implies a certain degree of denial concerning the active reflection of a topic which definitely needs to be discussed. Therefore, the formulation of the question should be revised.

The concluding writing exercise at the end of unit 3, ‘Australia’ (43), requires a revision of the topic discrimination, a critical analysis of past historic events and some research, in other words further analysis or critical involvement.

In the course of the introductory “before reading exercise” (79/1) of the text “Deportation at breakfast”, students are supposed to explain the term ‘deportation’. In a follow-up exercise

(79/3), the learners are expected to think about why Javier gets arrested. For mastering both tasks, students need to analyze (illegal) immigration and its consequences critically.

In exercise 1 on page 86, students should, based on the analysis of visual material, discuss which human rights are represented in the photographs depicted. Amongst them are “freedom of speech/religion, tolerance and racial equality”.

On the next page (87/2) students are supposed to discuss the quote “All human beings are born free and equal in dignity and rights [...]” (87) and whether “freedom, equality and spirit of brotherhood” (87) are important values for them. Both exercises demand an active reflection and involvement with the principles of human rights - a topic that affects every human being and thus also students personally. As a consequence, barriers between ‘us’ and ‘the Others’ are eliminated since everyone is affected and consequently becomes equal.

On page 93, exercises 5b-c, learners are supposed to present their opinion, based on racist statements of an American girl who negatively talks about black people living in Africa. On the same page students find the following statement about tolerance and respect: “Tolerance and respect for others, even in simple everyday situations, are main ingredients in a society which takes human dignity seriously” (93). This statement, which stands on its own, not presented in the course of any activity, provides an insight into the authors’ ways of thinking and their determination for an unbiased form of intercultural education.

In a role play provided on the same page (93/3) students have to act out scenes that stand for a tolerant and respectful interaction with others.

A rather similar task can be found on page 94/4. Here, students are supposed to discuss, in the course of two imaginary situations, how they can show courage and support for others. One of them is as follows: “What could you say [...] at a party: All the guests are white. Someone tells a racist joke. You don’t think it’s funny” (94/4a/1).

Prime Time 6 (2016), unit 2, ‘Multi-ethnic Britain’, offers numerous tasks focused on intercultural education. On the introductory pages 20 and 21, students find visual aids such as photographs, charts and figures that all represent different aspects of a multi-ethnic society. While students are supposed to describe and thus actively analyze the photographs on the double page in exercise 1a, they should give a “brief overview of [their] first impression of the situation in the UK” based on population predictions and ethnic composition statistics in exercise 2. Studying the diagrams and the ‘fact file’ provided creates the impression of Britain as philanthropic country and Britons as being appreciative of their country’s diversity. Even the ‘word bank’ on page 20 offers only positive or neutral vocabulary.

What is striking about the introduction of the topic is that it lacks, due to the thoroughly positive representation of multiculturalism, an authentic view on or example of racism or an open rejection of Britain's diversity. This aspect would be necessary for students to grasp the entire spectrum of Britain's multi-ethnic society especially because there are not only advocates of multiculturalism.

On the following page, several follow-up activities based on the reading comprehension 'Caribbean London' (22) encourage a critical analysis and an empathic involvement about how Caribbean immigrants were treated after having arrived in the UK. In a pre-reading task on page 22/1a, students have to brainstorm, with the help of photographs and the headline, what the text could be about. Exercises 2a-d are speaking tasks based on the text, focusing on a discussion and clarification of "How people from the Caribbean [were] treated [...]" (23/2a), "What main problems immigrants from the Caribbean had to face [...]" (23/2b), "How the Caribbean community respond[ed] to their new surroundings" (23/2c) and "What influence [...] people of Caribbean origin have had on London?" (23/2d).

In task 5, an analysis of visual material, students are shown a brief news report. After watching, they have to describe the atmosphere at the the Notting Hill Carnival (23/5a) and discuss whether the Carnival is a multi-ethnic success story.

Another exercise in unit 2 which requires students' critical involvement with ethnic minorities can be found on page 22/3. In this task, students have to discuss the question: "What can help people from ethnic minorities to feel that they are accepted as equal citizens by the majority?" (25/3a). The fact that British citizens with Caribbean background are referred to as ethnic minorities automatically constructs and represents them as the 'Other'. However, in successfully performing the task, students have to approach the topic critically and provide useful yet liberal solutions to a common problem which ethnic groups all over the world have to face. The subsequent task is a writing exercise (25/4), based on a bar chart depicting and comparing the correlation between a successful education and ethnic background. With the help of this chart, students have to write an article in which they have to interpret and outline results, developments and further measures in the British education system. Here, the danger lies in the fact that an unguided interpretation of the numbers shown could result in a stereotypical way of thinking about certain ethnic groups. Therefore, it would be necessary for teachers to refer to this circumstance and, if necessary, develop the arguments together with students.

On page 26, students have to accomplish another reading comprehension and its corresponding follow-up activities, this time on the topic "ethnic traditions in the UK" (26/1).

Firstly, students have to engage in a discussion, giving reasons for eating out at either a traditional English- or an ethnic restaurant and explaining their choice (26/2). In exercise 3, students have to design a poster, promoting ethnic food. Again, the authors' focus lies primarily on a positive articulation and representation of ethnicity and a positive involvement and openness towards 'new' or 'unknown' things.

In the course of a group presentation on multi-ethnicity in Britain (28/6b), students are supposed to choose one of three photographs depicting a famous British person with ethnic background. In the next step, they should describe their first impression about the person chosen, followed by a detailed analysis of the photographs. The aim here lies in raising students' awareness considering potentially wrong first impressions resulting from superficial, unreflecting and erroneous conclusions.

The last reading comprehension in unit 2, entitled 'Hope of escape lost in translation' (30/2), emphasizes the importance of the English language for immigrants. Before reading the article, students have to contemplate problems that can arise when minority groups arrive in a new country (30/1a) and note down positive as well as negative aspects (30/1b). During this critical analysis, students have the opportunity to mention negative points as well.

In task 3c, students have to answer the question "[...] how a person who has to rely on translation services might react" if this service is cut, which requires and promotes a certain degree of empathy and understanding in the young adults.

On a quite similar topicality, requiring the same competencies, students have to compose an essay in the course of a writing task on page 33, exercise 4. Based on the slogan "All immigrants should attend language classes" students should "discuss the importance of learning the new language" and "evaluate support measures for immigrants in your local community" (33).

The concluding speaking exercise on page 34/1 aims at a discussion about Britain as multi-ethnic society, dealing with questions such as major problems of immigrants. In this exercise, students can include the entire information and insights gained in the course of unit 2.

Unit 4, 'Making a difference', is the next chapter which includes tasks addressing topics around members of ethnic communities or ethnic groups. On pages 50 and 51, students find three tasks in total which are dedicated to the project 'Live Aid' founded by Bob Geldof. The topic is introduced with a listening comprehension, followed by a vocabulary exercise (50/1b) in which students have to find definitions and make up sentence with given words. By actively working on a specific word field, students are unavoidably confronted with the entire spectrum of the issue.

On the next page, students' understanding of a text's content as well as their personal opinion about the subject matter is tested in two follow-up tasks. In the first, they have to "Explain why farmers were supported according to the article" (51/2c). In the second, they have to express their opinion on the question "Why could/couldn't this strategy have a lasting effect [...]" (51/2d).

In the course of an individual long turn speaking exercise (51/3) students have to consider and discuss "which kind of help developing countries could receive" (51/3c) and "analyse the role education plays" (51/3). Including both bullet points in an individual speaking exercise does not only require specific knowledge about the subject but also entails an active reflection process about the subject matter.

In unit 5, 'Globalization', students have to analyze a famous painting by Thomas Jones Barker dating back to the 19<sup>th</sup> century. Throughout the analysis, students should "Compare the historic scene with our world today and give examples where people might still be treated that way" (65/3b). In exercise 3c, students have to answer the question: "What attitude the British often had towards the culture of native peoples" (65/3c). Since a successful answer to both tasks almost certainly demands further research, learners unavoidably need to show an active involvement with the topic. At the same time, both tasks raise students' awareness and maybe also their interest concerning the dreadful deeds of the British Empire.

In an introductory quiz about South Africa, found on page 74, students are supposed to answer some questions about the country, testing their general knowledge. One of the questions is "What does the term 'Apartheid' mean?" (74/1) This very important yet sensitive topic about South Africa's troublesome past is not only considered as essential general knowledge, it also serves as cautionary example for future generations.

In a textual extract of Nelson Mandela's autobiography about Apartheid (80) students have to answer the following questions as a follow-up activity: "What effects do you think Apartheid had on black and white South Africans?" (80/2a) and "Which reasons were there for the Apartheid laws?" (80/2b). By answering these questions, students will clearly see that Apartheid hardly affected white people since the installed laws during this time were beneficial for this ethnic group. This example of racial segregation aims at sensitizing students for any form of injustice, stigmatization, violence and oppression based on skin color.

In exercise 3a, students have to "write down the different words and phrases that Mandela uses to describe what Blacks were allowed or not allowed to do" (81/3a). With the help of this exercise, teachers can not only check students' understanding of the text itself, the

formulation of the question also includes a revision and visualization of the cruelties done to the black population.

Exercise 4, a combined research- and speaking activity, requires an active involvement with the topic and a critical thinking process about “Apartheid, the ANC, Robben Island, Frederik the Klerk and Mandela’s life and presidency” (81/4).

Task 5, also found on page 81, consists of several activities based on the poem ‘In detention’, which deals with the destiny of arrested political activists during Apartheid. In exercise 5c, students have to analyze the poem’s ‘theme’ which requires both, an understanding and a sensitive approach of the subject matter.

In exercise 6, page 81, students are supposed to do some research on repressive political systems on their own. This task promotes an analysis of the topic as well as a critical way of thinking about the cruelties executed on human beings that were perceived as the ‘Other’.

From pages 82 to 86, the short story “She doesn’t speak” by Marita van der Vyver focuses on the (race) relations between a white rich family and ‘their’ black maid. South Africa’s white dominated society and the conflict within society are the main topics of the text. In the course of a follow-up exercise, students have to focus on the narrative techniques of the story and thus the previously mentioned symbolism and idioms that are used to criticize the prevalent situation in South Africa. The authors provide six follow - up activities (3-8) that are all based on the text and that require an intensive involvement with the topic: Exercise 3 is a speaking exercise focusing on the emotions the story causes in students. Here, learners get the chance to openly talk about their feelings and their attitudes not only this text, but most likely the entire chapter has caused. Exercise 4 is a critical reflection about the protagonist, exercise 5 a characterization of the protagonist and her mother. Exercise 8 is a visualization exercise, aiming at a depiction of the differences between South Africa and Britain. Although the ostensible focus in this exercise is on linguistics, a closer look reveals the significance and implication of stereotyping in the text. Unfortunately, this task fails at pointing towards the necessity of an open discussion about the stereotypical representations used in the text.

In unit 7, ‘The world of work’, students have to point out which of the photographs on pages 88 and 89 refer to developing countries. Here, a follow-up activity on the use of stereotypes in visual representations would be necessary.

In the introductory exercises in unit 8, ‘Famous speeches’, students have to discuss what the main concern and the purpose of the famous speeches mentioned are. For mastering this exercise, students have to analyze and revise critically what they have learnt about discrimination and equality so far.

In Prime Time 7 (Hellmayr, Mlakar & Waba, 2017), students experience various forms of critical approaches which will be outlined in greater detail in the following.

One of them is the critical analysis of visual materials. In Prime Time 7, students only have to analyze and interpret photographs depicting ethnic groups or individual members of ethnic groups. On page 8, students should discuss if the photographs provided “[...] show something you would regard as typically British” (8/1a). Especially one of the thirteen photographs is of primary relevance for this category and depicts citizens with different ethnic backgrounds walking along a British street. Here, students should be sensitized for a multi-ethnic society not only in Britain but all over the world.

In the introductory exercise of unit 6, ‘India’, students have to analyze a photograph showing an Indian woman. In the course of the analysis, they are supposed to think about the following questions: “who she might be” (82/1a), “where and how she might have lived her life” (82/1a) and “whether she thinks that India is the best place in the world to be born right now” (82/1a). In exercise 2, students should, together with a partner, describe and interpret three pictures. Interestingly, students were supposed to talk about the message the pictures convey in the book’s previous edition which is a more analytical and critical way of dealing with stereotypes articulated in pictures.

In unit 9, ‘Ethnic and cultural diversity’, students have to comment on the photographs shown and analyze where the pictures were taken, describe the situations portrayed and draw a possible conclusion from the pictures (126/1).

All these instances of picture analysis require an active involvement and, at least, basic background knowledge about the topics displayed in the pictures.

However, it is not only pictures that students have to analyze critically in Prime Time 7 (2017). In the course of the book, students have to actively reflect on and involve with different tasks and question centering ethnic groups or individual members.

On page 10, students have to participate in a classroom discussion on citizenship, outlining their point of view on the question “How meaningful is it to introduce such a quiz [citizenship test] to test foreigners?” (10).

In unit 6, ‘India’, students have to talk about the Indian caste system and discuss cultural differences between India and Austria in the course of an individual long turn speaking exercise (97/3).

In another speaking task focused on ethnic and cultural diversity, students have to illustrate bias and stereotypes based on the preceding article and “outline consequences of an ethnically and culturally diverse society” (127/2).



Further examples of discussions based on a newspaper article can be found on page 135, exercises 3 and 4. In exercise 3 (135/3) students have to analyze the impact, importance and differences of Muslim values in a Christian society. In task 4 (135/4), students have to analyze the author's view critically and show their understanding of the text by commenting on the questions: "What is his general attitude towards traditional Muslim values?" (135), "How does he see integration?" (135), and what students "think of his approach?" (135). What is not mentioned or clarified is in how far the text is a serious article. The almost fanatic notions the author represents in his article in combination with the date of publication and above all, the newspaper itself could be enough evidence to conclude the text is an April's fool. In times in which the hatred and the aversion to the Muslim community rise constantly, a clarification seems indispensable and should be taken into consideration in order to defuse the militant ideas and potential stereotypes.

All in all, the analysis of the speaking tasks in Prime Time 7 (2017) relevant for this category showed a promotion of cultural diversity. In order to successfully perform the exercises, students need to apply specific knowledge and sensitively approach to the topics.

Another form of exercise demanding students' critical analysis, involvement and also empathy are the writing tasks in Prime Time 7 (2010). On page 91, students have to write, "after having studied Mahatma Gandhi's life thoroughly" (91/6), an article in which they should, amongst other points, analyze "if and why the world needs a person like Gandhi again" (91/6). In the concluding writing exercise in unit 6, 'India', students have to slip into another identity and write, from the perspective of a Hindu person, about their feelings, they have to find solutions for a given problem and "analyse [...] prospects for the future" (96/2). This task requires, besides problem solving skills, substantial background knowledge about the political situation and the history of India and the ability to empathize with a person from an entirely different cultural background.

On page 129, the learners have to write an email to the editor (129/4) based on the article "Can we improve affirmative action" (128/1). Here, their role as "foreigners" is especially important. Some of the necessary arguments should be collected in the course of a preceding speaking task (129/2) in which the text's subject should be discussed and possible solutions be worked out.

In unit 9, 'Ethnic and cultural diversity', are two further writing tasks designed as follow-up activities for the story "I think it's the architecture" (130/3) by ZZ Packer, and a video clip on illegal immigration to the US (131/7). In exercise 6 on page 131, students have to write a

personal account on an incident in the story. Before this exercise, they have to analyze the protagonist's thoughts, feelings and views in the story (131/5). In exercise 8 they have to write an article on illegal immigration describing the problem presented in the video clip," analyse reactions [...]" and "suggest alternative strategies" (131/8).

Amongst the variety of tasks offering a critical approach towards ethnic relations, equality and social fairness that have already been mentioned, Prime Time 7 (2017) also offers exercises in which students have to think about, and thus reflect on a given issue critically or are asked to do some research on given topics. On page 15, students have to research information about Commonwealth nations. Here, learners should "outline the history of the Commonwealth, explain its purpose and evaluate its importance" (15/3a). On these grounds, students are forced to critically investigate and analyze Britain's colonial past.

In another research task, the learners have to find out about the author Jackie Kay' "literary achievements and personal history" (132/2a). With the help of this exercise, students learn to overcome premature prejudices and to value people for their achievements.

On page 130, students have to show their ability of empathizing with different people again and, moreover, analyze and reflect on racial inequality in the following pre-reading exercise: "Imagine the situation of a bright, ambitious teenager from an underprivileged background going to an elitist university. How would such a student feel when entering such an institution for the first time?" (130/2a).

In the course of a follow-up activity of the article "Three generations, two cultures" (136/2) students have to illustrate how the "portrayal of the Mattani family support[s] or contradict[s] the points made by Sarfraz Manzoor about British Asian Muslims in the previous text [...]" (137/3c). What is noteworthy about this exercise is that it requires a direct comparison to the previously mentioned, problematic text "Britain should integrate into Muslim values" (134). The positive depiction of a perfectly integrated family with Indian background could possibly lead to an increasing aversion of Muslims. A revised version of both tasks would therefore be highly recommended.

Besides students' active reflection of tasks, the schoolbook authors also provided exercises in which students are passively confronted with critical approaches and analyses of several relevant topics. The first example is an exercise in which students have to rewrite a critical text about the IT branch in India (95/4). Another example of a task critically addressing a sensitive topic is a Language in Use exercise on page 97. In the adapted speech, students find critical sentences such as "[...] years of suppression and economic hardship [...]" (97) and

“[...] the election result, which was clearly manipulated” (97). Although it is not mentioned in which country the speech was delivered, it is likely that it describes scenarios in India.

In the reading comprehension “A London scene set by guerilla art” (114/2) the relationship between Europe and Africa is critically portrayed: “[...] the West’s reluctance to tackle issues such as AIDS in Africa” (114/2).

In a ‘fact file’ accompanying the article “Can we improve affirmative action?” (128) the authors elucidate the schooling situation in America as follows: “[...] many school districts in the US try to promote racial balance by taking race into account when deciding which schools students should attend [...]” and “[...] children were not allowed to go to the school of their choice [...]” (129).

Other tasks in the book primarily aim at providing students with critical yet necessary information about historic, social or political events or issues. In the course of a reading comprehension about immigrants in London on page 50, the situation for immigrants is described like this: “[...] virtually every race, nation, culture and religion in the world [...]” or “[...] broadly tolerant city, but toleration is about as far as it goes.” (50/1).

On page 88, in an autobiographical text about Mahatma Gandhi, the textbook’s authors not only tolerate but also promote a subtle critique and also resistance against the British Empire by consciously choosing and publishing this specific text. This assumption can be supported with sentences such as “[...] leader of the Indian nationalist movement against British rule [...] fighting for the rights and dignity of the poor, the uneducated and the homeless of India [...] Appalled by the treatment of Indian immigrants there [...]” (88) and , “[...] peaceful non-cooperation with the British [...]” (88/1).

Another instance of critique about the Empire was found in the ‘fact file’ on page 92: “[...] the British tried to give more rights to lower castes [...] but in practice they did not succeed” (92/1).

On page 132, the black British poet Jackie Kay illustrates the prejudices she experiences every day as person of color living in Great Britain. “‘Where do you come from?’ ‘Here,’ I said [...]” (132/1).

In the book’s writing guide (155), the authors chose a sample review about a movie dealing with immigration

[...] because the cultural differences and troubles that come up are described in a very authentic way. I would definitely recommend this film to anyone as immigration is a major topic in every country. The world is a global village and mutual understanding is enormously important. After having watched the film it’s

easier for me to get that feeling for what it's like to be caught between two contrasting cultures.

Here, both sides of immigration are outlined in a non-judgmental way from the perspective of a peer.

It has to be mentioned at this point that subtle critique used to evaluate any form of inequality can have a positive influence on students' meaning-making process. Nevertheless, it must be clearly stated that any form of influence or indoctrination, positive as well as negative, should not be prevalent in schoolbooks. Moreover, it should be said that although we live in a hegemonic system, it is not teachers' obligation to educate young adults towards prevalent opinions or attitudes.

Within this multitude of examples, the analysis of the Prime Time series revealed only one task that lacks a follow-up activity. In the reading comprehension "The world as India" (93/2), by Susan Sontag, the defamation of Indian employees working in call-centers for American companies is discussed. Although the topic is ethically more than questionable as human beings are expected to give up their personality in order to meet 'the market's' demands, there is no follow-up activity in which the topic could be examined critically.

In contrast to the other exemplars of the series, the analysis of Prime Time 8 (Hellmayr, Mlakar & Waba 2012), the last exemplar in the schoolbook series, revealed that the exercises that should encourage learners to analyze fundamental social relations represented and articulated in texts and pictures are primarily writing tasks.

In the course of a substantial number of writing exercises, students have to express their opinion, present various aspects from specific issues and address and approach sensitive topics critically.

The first writing task that met the criteria for this category was found on page 42, exercise 1b. Here, students have to write a fictive biography about one person portrayed on the photographs on the introductory pages of unit 4, 'Migration'. This task represents a useful, yet sensitive introduction to the topic as it requires a certain degree of empathy and understanding for other people and their hardships. In order to manage the task, students have to choose and discuss two pictures beforehand, commenting on "the message they convey, possible reasons why they were chosen for these pages, and reasons why you have chosen the picture" (42/1a). The results of this speaking exercise should provide a solid basis for the writing task.

In another writing task on the next page, students have to write an article "explaining the pros and cons of migration" (43/3). This writing task is also the first one combining two different

approaches since the learners have to draft the article with the help of two photographs they have to choose and analyze in advance.

On page 48, exercise 6, students ought to write an e-mail of application as teacher for immigrant communities. Before writing, they are asked to do additional research on charities like this one. In this task, it is empathy as well as knowledge about and understanding of needs people in difficult situations probably have.

Another task focused on immigration is a letter to the editor that students have to write in response to one of the two preceding articles on immigration in the UK. In the course of this self-written text, learners have to present their view and position on the issue.

As a conclusive exercise to unit 4, students have to write a “report about immigration to Canada from the point of view of a foreigner” (53/2). The task includes the implementation of information gained throughout the chapter and requires a critical analysis of the topic, as well as a reflection of students’ personal identity and view point.

In unit 5, ‘One world’, students have to write an opinion essay based on the quote “You can no more win a war than you can win an earthquake” (59/3) by Jeannette Rankin. Here, the learners have to, based on the preceding article and the quote, cover aspects such as the comparison of everyday conflicts “among young people with combat and war” (59/3), which needs further research, and a critical analysis of the topic itself. Moreover they should “discuss alternative ways of dealing with conflicts”(53/3) aiming at students’ critical thinking abilities, and comment on why they consider the statement as right or wrong.

The concluding writing exercise in unit 5 is a letter to the editor, also based on a quote: “[...] World leadership is an outdated hope.” (64/1) by Mary Dejevsky. In the letter, students should “analyze global challenges, discuss international cooperation and evaluate the assumption that world leadership is an outdated hope.” (64/1).

The last writing exercise on page 107, exercise 3, is a follow-up activity of the textual extract “The language police” by Diane Ravitch. In an opinion essay, the learners are expected to discuss whether or not a “textbook should be politically correct” (107/3) and describe the “function of education in textbooks” (107/3).

Beside the considerable number of writing tasks, Prime Time 8 (2012) offers several speaking exercises that address social relations. Speaking exercises in which students have to exchange information and discuss relevant topics with their peers instead of the teacher, are of considerable importance since the outcomes are much more successful and most probably also more educational (cf. 3. *Identity*)

In unit 4, 'Migration', students have to compare, in the course of a panel discussion, how Austria and Canada deal with immigrants and "which approach seems to be more rewarding for both, the country and the newcomers" (45/5).

In order to be prepared for the speaking task on illegal immigration to the US (48/5), students have to do additional research on the topic and answer a number of questions provided. In the second part of the exercise, 1b, the actual speaking exercise, students have to present their findings and analyze and discuss the problem and recent statistics (48/5b) as well as "make suggestions how to solve the problem".

In the course of unit 5, 'One world', students should choose and analyze one out of three given pictures (60/1a) and consider some given aspects for their choice. In the next step, they have to discuss which countries or regions, amongst the ones represented in accompanying photographs, they would also consider and define as superpowers (60/1b). Moreover, they should think about whether or not the world needs superpowers and what responsibilities a superpower has according to them (60/1c). Besides the intense critical thinking process students have to get involved in throughout this exercise, the task also requires additional research on superpowers and global players.

Tasks that require students' active intellectual involvement have also been revealed in the course of Prime Time 8's (2012) analysis. In a "before you read" task (46/1) students have to create a list "of the aspects which a person who is moving to another country has to consider." (46/1).

In a critical follow-up activity on two reading comprehensions about immigration in the UK, students have to compare the tone of the two opposing articles (51/1c).

Based on the text "At times I feel like plastic Paki" (104/1), students have to comment on the author's statement that her race "has a currency and a value" (105/1b), and also think through the following situation: "Imagine a Caucasian journalist being accused of racism" (105/c).

In an exercise on politically correct language on page 106, exercise 1, students have to work on terms like "Caucasian, African American, Native American" (106/1a-b). Moreover, they are expected to come up with an explanation of "the concept of 'politically correct language'" (106/1c) and present their opinion as well as pros and cons of politically correct language (106/1d).

As in several tasks in other exemplars of the series, some exercises in Prime Time 8 require additional research in order to treat topics properly and to acquire necessary knowledge about the subjects covered. The first example of a research task was found on page 45, exercise 4. In

the course of the subject immigration to Canada, students have to research how people can immigrate to Canada.

On page 55, exercise 2b, students have to research global hot spots and find out more about “the location of the region, the details of these conflicts and the chances of solving them” (55/2b).

In the course of a follow-up exercise on the text “Can Brazil become the world’s first environmental superpower?” (60/2) students have to do some research on the country and find further information indication if Brazil is about to become a superpower or not (61/2e).

The last point considered in the analysis of Prime Time 8 (2012) refers to the book’s conveyance of critique relevant for this category.

On page 49, exercise 1, students are confronted with statements from members of British ethnic minority communities that should show students the difficulties people have to face in everyday situations. The aspects people refer to in their quotes include discrimination in jobs, politics, education, the public sphere (TV) and in public institutions. Here, students’ awareness and understanding for people with ethnic background should be raised. Moreover, the statements, if real or not, can be seen as subtle critique of the prevailing system we live in. In a textual extract from the book “The language police. How pressure groups restrict what students learn” by Diane Ravitch the author provides an insight into the controversial system of schoolbook publications in America and, at the same time, criticizes censorship in textbooks “[...] we don’t want to portray Africa as AIDS-ridden.” (106/2), “In a textbook about Texas, a pie chart showed the racial profile of the state [...] also included ‘2Plus Races’ [...] ultimately pie chart was deleted, because eliminating one of its categories made it inaccurate” (106/2).

The last example of an approach of a sensitive topic was found in a reading comprehension on slavery (112/1) by Ricco Villanueva Siasco. In his text, the author illustrates the current situation of modern-day slavery and especially child slavery all over the world. This hardly considered topic is an excellent example of raising students’ awareness and is representative for what schoolbooks should aim at: education, enlightenment and awareness raising of our future generations.

Since the tract of the topics covered in Laser B1+ and Laser B2 (Mann & Taylore-Knowles) can generally be described as quite shallow, it comes as no surprise that no for this category relevant examples were found through the analysis of both exemplars.

In respect of the category's specifications, the analysis of Prime Time (Hellmayr, Mlakar & Waba) clearly indicates that that students' critical involvement with fundamental social questions and relations is sufficiently promoted in numerous tasks covering all four skills. In exercises, often supporting students with guiding questions, the learners have to analyze, discuss and comment on texts and pictures, outline suggestions or explanations to difficulties given and develop problem solving skills. Moreover they have to change roles and thus perspectives and brainstorm essential aspects about 'foreign' countries, cultures and religions. To sum up, it can be safely said that Prime Time's authors tried hard to challenge and reject the learners' stereotypes and to break down prevailing or potential prejudices in the books' follow-up activities in providing tasks that are stimulating and meet the learners' needs.



## **7. Conclusion**

Austria is a country of immigration. Its heterogenic civilization is characterized by a multicultural, multiethnic, multilingual and multireligious society. It is thus, amongst other influencing factors, school, teachers and the media used who should educate Austria's young people to become appreciative adults that embrace diversity and value and respect other ethnicities, religions and cultures.

The data gathered throughout the analysis of the schoolbook series Prime Time (Hellmayr, Mlakar & Waba) and Laser (Mann & Taylore-Knowles) primarily revealed the profound differences in the articulation and representation of ethnic groups and individual members of ethnic communities in textbooks.

While Laser shows fundamental deficiencies and also inadequacies in almost all 6 categories examined, the authors of Prime Time (Hellmayr, Mlakar & Waba) strive for a consistently equal articulation and representation in texts and pictures published in their book.

The analysis of category 1, language in texts, indicates that both exemplars of the Laser (Mann & Taylore-Knowles) series did not show any instances of discriminating language, the terms First World or Third World or linguistic passivizations for ethnic groups as well as hardly any stereotypical terminologies. Prime Time (Hellmayr, Mlakar & Waba) on the contrary, aimed at an equal linguistic representation of ethnic groups and individuals and strives for a critical reflection of stereotypes. However, partly inappropriate and biased language, primarily in original texts, as well as Eurocentric notions in colonial contexts are also prevalent in this schoolbook series which would require revision or reformulation.

Data gathered throughout the analysis of category 2, colonialization, also showed Eurocentric tendencies. Here, predominantly encounters with indigenous peoples in the course of the colonialization of the world, as well as several countries' history and historic events are presented from a Eurocentric perspective. Moreover, some examples representing colonial expansion as thoroughly positive were found. In addition, both schoolbook series fail to address pre-colonial times or issues.

In category 3, social leadership roles, hardly any instances of a glorification or mystification of ethnic communities were found. Achievements and contributions of people with ethnic background were acknowledged in all exemplars although they almost exclusively refer to well-known or successful personalities.

Category 4 of the analysis aimed at illustrating how members of ethnic groups are represented in today's First World societies. A major part of this category was dedicated to the analysis of visual material such as photographs or cartoons. It could be shown that the majority of

pictures examined portray ethnic groups and individuals as integrated members of a heterogenic society. As in category 3, representatives of ethnic communities are often well-known people. However, a considerable number of photographs depict and articulate rather stereotypical scenes and notions of people with ethnic background. While in Laser (Mann & Taylore-Knowles) stereotypical images were primarily found in the context of sports, Prime Time (Hellmayr, Mlakar & Waba) shows members of ethnic communities often in traditional or natural scenery, wearing traditional clothing. Another aspect analyzed in category four was social problems ethnic groups have to face in today's First World societies. Here it could be shown that immigration, tolerance and acceptance as well as the exploitation of people as workforce are the issues predominantly addressed.

In the course of category 5, the representation of peoples and countries in Africa and India was examined. The data gathered revealed that although there is no direct comparison between First and Third World countries Africa and India are primarily portrayed in the context of poverty and illness. Also a limited number of examples dealing with humanitarian aid in Third World countries were found.

Category 6 examined the question if and how tasks designed for both schoolbook series encouraged students in a critical involvement of topics centering ethnic groups or individuals any way. Unfortunately not a single example of critical involvement was found in the Laser series (Mann & Taylore-Knowles). In Prime Time on the contrary, a substantial number of tasks encourage students' critical reflection about the topics previously outlined and aims at challenging prevailing stereotypes or prejudices, leading the learners towards a tolerant, appreciative, and more liberal and understanding view on people with ethnic background.

Taking all results of the research questions examined into consideration it can be concluded that the Laser series (Mann & Taylore-Knowles) probably help preparing students for the Matura yet failing to provide any profound topics. This conclusion is in high concordance with the description found on Laser's covers: "[...] Laser B1+/B2 provides comprehensive coverage of the grammar, vocabulary and skills required [...]" - and this is what it does – nothing less, nothing more. With Prime Time, the authors Georg Hellmayr, Stephan Waba and Heike Mlakar brought out books that do not only sufficiently cover all necessary skills, but also integrated socially relevant topics that help young adults acquiring and developing essential linguistic and also interpersonal skills.

Although the scope of the thesis research was very limited, focusing on a qualitative in-depth analysis of only two series rather than a cursory comparison of a greater number of

schoolbooks the insights gained could be useful for a future revision of the books as well as for teachers working with the series. Moreover, this thesis could provide the basis and initiate research of further schoolbooks used in the upper secondary EFL classroom.

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## Appendix

### Zusammenfassung

Schulbücher stellen im Englischunterricht der Sekundarstufe II an österreichischen Allgemeinbildenden Höheren Schulen einen zentralen Bestandteil des Unterrichts dar. Darin artikuliert Werte und Normen können Einfluss auf die Wertvorstellungen von SchülerInnen haben, und von diesen, meist unbewusst, übernommen werden. Ziel der vorliegenden Arbeit ist eine, auf theoretischer Grundlage der kulturellen Konzepte "Articulation" und "Representation" durchgeführte, Analyse und ein Vergleich hinsichtlich der Darstellung von „Fremden“, publiziert in Texten und Abbildungen der Schulbuchserien *Prime Time* (Hellmayr, Mlakar & Waba) und *Laser* (Mann & Taylore-Knowles). Die mit Hilfe eines Kriterienkatalogs durchgeführte Analyse diente der Überprüfung von Stereotypen und eurozentrischem Gedankengut in den ausgewählten Unterrichtsmaterialien. Neben den Analyseergebnissen, die eine zum Teil immer noch vorherrschende stereotype Darstellung von Fremdheit, sowie eine qualitativ und quantitativ höher wertige Repräsentation von Eurozentrismus zeigen, werden auch Anregungen zu einer wertfreieren Darstellung von „Fremdheit“ in zukünftigen Auflagen der untersuchten Lehrwerke gegeben.

Key words: the Other, articulation, representation, identity, stereotypes, Eurocentrism, the Austrian upper secondary EFL classroom

## List of Criteria by Nina Dulabaum (1993 cited in Essinger: 134-136)

### Die Kriterienliste

1. Der Gebrauch der englischen Sprache in Texten; besondere Berücksichtigung von anderen rassischen bzw. ethnischen Gruppen.<sup>3</sup>

1.1 Werden diskriminierende Terminologien angewendet: z.B. Nigger, Negroes, Colored, Indians (statt der bevorzugten Eigenbezeichnung – Native Americans) etc.?

1.2 Werden Stereotypen unterstützt: „black is evil“, „white is good“?

1.3 Dient der Wortgebrauch als Ausdruck eurozentrischer und/oder ethnozentrischer Verzerrung gegenüber anderen Völkern/Kulturen/Ländern?

1.4 Werden die Begriffe „1. Welt“ und „3. Welt“, die eine Hierarchisierung beinhalten, problematisiert oder gedankenlos weitergegeben?

1.5 Unterstützt der Wortgebrauch in generellen Vergleichen und Statements das Prinzip der Gleichwertigkeit aller rassischen und ethnischen Gruppen und werden sowohl die „Unterschiede“ als auch „Gleichheit“ positiv oder mindestens neutral beschrieben?

1.6 Werden die Passivformen als Verschleierung von Machtverhältnissen benutzt, z.B. in der Darstellung von Sklaverei, rassistisch motivierter Gewalt und Unterdrückung?

2. Die Präsentation von historischen Entwicklungen, Kolonisation im Verhältnis zu anderen rassischen bzw. ethnischen Gruppen.

2.1 Wird die präkoloniale Zeit in Bezug auf andere rassische bzw. ethnische Gruppen ausgeblendet, ausgelassen oder miteinbezogen? Oder werden andere rassische bzw. ethnische Gruppen nur in Verbindung mit dem ersten Kontakt mit Weißen erwähnt?

2.2 Gibt es (fast) ausschließliche, allgemeine eurozentrische Interpretationen, die zu einer fehlenden „Fremd“perspektive bzw. Sichtweise der Geschichte führen? Oder wird Geschichte (auch) von verschiedenen Sandpunkten anderer rassischer bzw. ethnischer Gruppen geschildert?

2.3 Erfolgt die Darstellung der wichtigsten historischen Ereignisse aus einer eurozentrischen oder weiß-ethnozentrischen Perspektive? Oder

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werden auch geschichtliche „Meilensteine“ anderer rassischer bzw. ethnischer Gruppen gewürdigt?

2.4 Werden koloniale Expansion und imperialistische Ideologien nur als vorteilhaft und nützlich für alle Menschen betrachtet?

2.5 Gibt es eine kritische Auseinandersetzung mit den historischen, rassistischen Diskriminierungen, oder wird das ignoriert und ausgelassen?

### 3. Darstellung gesellschaftlicher Führungsrollen

3.1 Werden in den Texten die Beiträge von Individuen sowohl von anderen rassischen bzw. ethnischen Gruppen als auch von weißen Gruppen, einschließlich ihrer kulturellen, politischen Gesellschaftsentwicklung und ihrer Führungspositionen anerkannt?

3.2 Was für eine Sichtweise solcher oben genannten Darstellungen wird vermittelt: eine weiße, eurozentrische, ethnozentrische Perspektive versus einer Perspektive anderer rassischer bzw. ethnischer Gruppen?

3.3 Gibt es eine Tendenz zur Mystifikation, Glorifizierung oder eine subtile bzw. offensichtliche Abwertung von Individuen anderer rassischer bzw. ethnischer Gruppen in Führungsrollen?

### 4. Darstellung von Menschen aus anderen rassischen bzw. ethnischen Gruppen in heutigen „1. Welt“-Gesellschaften

4.1 Existiert eine Repräsentation von anderen rassischen bzw. ethnischen Gruppen in Texten und Bildern, die allgemeine Themen der modernen „1. Welt“-Gesellschaften vermitteln?

4.2 Werden in Texten, die andere rassische bzw. ethnische Gruppen einschließen, gesellschaftliche Probleme und Konflikte, wie z.B. rassistische Ungerechtigkeiten, Diskriminierung oder ihre Auswirkungen, wie Entfremdung, persönliche Schwierigkeiten oder zusätzliche Härten berücksichtigt? Werden sie aus der Sicht der Betroffenen geschildert?

4.3 Diskriminieren die Autoren andere rassische bzw. ethnische Gruppen durch die Darstellung vorgegebener Integrationsunwilligkeit?

4.4 Vermitteln Texte oder Abbildungen verschiedene Stereotypen von Individuen anderer rassischer bzw. ethnischer Gruppen, z.B. „primitiv“, „kindlich“, „naiv“, „heidnisch“ etc.?

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5. Darstellung von Völkern und Ländern der „3. Welt“
- 5.1 Gibt es Darstellungen oder zumindest Erklärungsversuche, die Individuen/Völker aus der „3. Welt“ und/oder ihre Kulturen, Traditionen und Werte aus „Eigen“perspektive beschreiben? Oder wird eine weiße, ethnozentrische und/oder eurozentrische Verfälschung bevorzugt?
- 5.2 Werden stereotypische Bilder von „3.-Welt“-Völkern/Ländern in Lehrbüchern entworfen?
- 5.3 Stellen die Autoren „3.-Welt“-Völker/Länder hauptsächlich im Kontext „ihrer Armut“, „ihres Hungertodes“, „ihrer Unterentwicklung“ dar? Werden die „3.-Welt“-Gesellschaften, vor allem und im Gegensatz zum Reichtum, zur „Entwicklung“, zur fortgeschrittenen Technologie, bzw. des „höheren Lebensstandards“ der „1. Welt“ verglichen oder ausgegrenzt?
- 5.4 Dogmatisieren Texte und die Bildsprache die Wichtigkeit und Notwendigkeit „uneigennütziger“, philanthropischer Hilfe für die „3. Welt“ (Sichwort: Entwicklungshilfe)?
6. Allgemeine gesellschaftliche Einschätzungen von rassistischen Beziehungen, Gleichheit und Gerechtigkeit
- 6.1 Schildern die Texte soziale Themen, wie Rassenbeziehungen, dominante versus dominierte Gruppen in Gesellschaften – Konflikt versus Harmonie?
- 6.2 Werden fundamentale soziale Verhältnisse, kritische Fragen und Auseinandersetzungen in Bezug auf verschiedene Formen von Diskriminierung und Rassismus, z.B. rassistische oder rassistische Gesetzgebungen, thematisiert?
- Gemäß der hermeneutischen Tradition laden diese Kriterien die LeserInnen ein, an der Vervollkommung der Beurteilung von verschiedenen Arten und Formen des Rassismus, z.B. Ethnozentrismus, Eurozentrismus, Darstellungen von Stereotypen und Vorurteilen in Englisch-Lehrbüchern, teilzunehmen. Dies könnte der antirassistischen Buchanalyse einen neuen Impetus bringen.

## Curriculum AHS Oberstufe

([https://www.bmb.gv.at/schulen/unterricht/lp/lp\\_ahs\\_os\\_lebende\\_fs\\_11854.pdf?5te975](https://www.bmb.gv.at/schulen/unterricht/lp/lp_ahs_os_lebende_fs_11854.pdf?5te975), Oktober 9<sup>th</sup> 2016)

1

### **LEBENDE FREMDSPRACHE (Erste, Zweite)**

**(Englisch, Französisch, Italienisch, Russisch, Spanisch, Tschechisch, Slowenisch, Bosnisch/Kroatisch/Serbisch, Ungarisch, Kroatisch, Slowakisch, Polnisch)**

#### **Bildungs- und Lehraufgabe:**

Der vorliegende Lehrplan beinhaltet Vorgaben für die Erste lebende Fremdsprache (5. bis 8. Lernjahr) und für die Zweite lebende Fremdsprache (1. bis 4. Lernjahr bzw. 3. bis 6. Lernjahr).

#### *Handlungsorientierte Fremdsprachenkompetenz*

Ziel des Fremdsprachenunterrichts der Oberstufe ist es, die Schülerinnen und Schüler zu befähigen, in der jeweiligen Fremdsprache grundlegende kommunikative Anforderungen des gesellschaftlichen Lebens zu erfüllen und sich in den Fertigkeitsbereichen *Hören, Lesen, Sprechen, Schreiben* in einer breiten Palette von privaten, beruflichen und öffentlichen Situationen sprachlich und kulturell angemessen zu verhalten.

Darüber hinaus kommt dem Fremdsprachenunterricht die Aufgabe zu, einen wesentlichen Beitrag zur Entwicklung dynamischer Fähigkeiten (Sachkompetenz, Sozialkompetenz, Selbstkompetenz, methodische Kompetenz ua.) zu leisten. Sozialen Kompetenzen in multikulturellen Umgebungen ist dabei besonderes Augenmerk zu widmen.

#### *Interkulturelle Kompetenz*

Durch interkulturelle Themenstellungen ist die Sensibilisierung der Schülerinnen und Schüler für die Sprachenvielfalt Europas und der Welt zu verstärken, Aufgeschlossenheit gegenüber Nachbarsprachen – bzw. gegenüber Sprachen von autochthonen Minderheiten und Arbeitsmigrantinnen und -migranten des eigenen Landes – zu fördern und insgesamt das Verständnis für andere Kulturen und Lebensweisen zu vertiefen. Die vorurteilsfreie Beleuchtung kultureller Stereotypen und Klischees, die bewusste Wahrnehmung von Gemeinsamkeiten und Verschiedenheiten sowie die kritische Auseinandersetzung mit eigenen Erfahrungen bzw. mit österreichischen Gegebenheiten sind dabei anzustreben.

Wenn sich Schülerinnen und Schüler im Klassenverband befinden, denen Fremdsprachen als Muttersprachen bzw. als Zweitsprachen innerhalb der Familie dienen, sind deren besondere Kenntnisse und Fähigkeiten im Unterricht sowohl individuell zu fördern als auch in der Klassengemeinschaft zu nutzen.

#### *Kompetenz zum lebensbegleitenden autonomen Sprachenlernen*

Der Fremdsprachenunterricht hat die Aufgabe, den Schülerinnen und Schülern ein breites Spektrum an Sprachlernstrategien für den weiteren selbstständigen Spracherwerb im Sinne des lebensbegleitenden autonomen Sprachenlernens zu erschließen. Möglichkeiten zur Selbstevaluation sind dabei besonders zu berücksichtigen.

#### **Beitrag zu den Aufgabenbereichen der Schule:**

Im Fremdsprachenunterricht ist der europäischen Dimension sowie den zunehmenden Mobilitätsanforderungen an die Bürgerinnen und Bürger der europäischen Gemeinschaft Rechnung zu tragen; die positiven Auswirkungen von Fremdsprachenkenntnissen auf Beschäftigung und Wirtschaftsstandorte sind dabei deutlich zu machen. Im Hinblick auf eine transnational orientierte Berufs- bzw. Studierfähigkeit sind mündliche und schriftliche Fremdsprachenkompetenz in ausgewogener Relation zu fördern und auf die Befähigung zur gezielten Nutzung fremdsprachlicher Informationsquellen auszurichten.

#### **Beiträge zu den Bildungsbereichen:**

##### **Sprache und Kommunikation:**

Bei der Entwicklung der allgemeinen Sprachkompetenz als Grundlage von Denk-, Ausdrucks-, Kommunikations- und Handlungsfähigkeit kommt dem Fremdsprachenunterricht im Fächerkanon insgesamt eine tragende Rolle zu.

##### **Mensch und Gesellschaft:**

Durch die Auswahl geeigneter fremdsprachlicher Themenstellungen ist die Weltoffenheit der Schülerinnen und Schüler sowie ihr Verständnis für gesellschaftliche Zusammenhänge zu fördern. Konfliktfähigkeit, Problemlösungskompetenz und Friedenserziehung sind auch im Fremdsprachenunterricht als zentrale Lehr- und Lernziele zu betrachten. Zudem ist im Fremdsprachenunterricht eine Sprachregelung zu vermitteln und zu pflegen, die der Gleichberechtigung der sozialen Geschlechter entspricht.

##### **Natur und Technik:**

Auch im Fremdsprachenunterricht sind gelegentlich fachsprachliche Texte zu bearbeiten, die eine kritische Auseinandersetzung mit human-, sozial-, naturwissenschaftlichen, technologischen und wirtschaftsbezogenen Entwicklungen ermöglichen.

##### **Kreativität und Gestaltung:**

2

In Fortsetzung zur Unterstufe ist im Fremdsprachenunterricht der Oberstufe methodisch und inhaltlich die

Möglichkeit zu kreativen Aktivitäten in der Fremdsprache anzubieten (wie zB Theater, Spiel, Simulationen, Schreiben als kreative Ausdrucksform). Dabei sind die Schülerinnen und Schüler in die Reflexion über den lernpsychologischen Gewinn des Einsatzes vielfältiger Kreativtechniken mit einzubeziehen.

Gesundheit und Bewegung:

Kommunikative Anlässe über eine der Gesundheit zuträglich Lebensführung sind auch im Fremdsprachenunterricht zu nutzen bzw. herzustellen.

### **Didaktische Grundsätze:**

*Kommunikative Sprachkompetenz als übergeordnetes Lernziel*

Dem handlungsorientierten Ansatz gemäß stellt die kommunikative Sprachkompetenz das übergeordnete Lehr- und Lernziel des Fremdsprachenunterrichts dar. Das heißt, fremdsprachliche Teilkompetenzen sind in dem Maße zu vermitteln, wie sie für erfolgreiche mündliche und schriftliche Kommunikation nötig sind.

*Gleiche Gewichtung der Fertigkeitsbereiche*

Die Fertigkeitsbereiche Hören, Lesen, an Gesprächen teilnehmen, zusammenhängendes Sprechen, Schreiben sind mit gleicher Gewichtung, regelmäßig und möglichst integrativ zu üben. Auf Praxisrelevanz sowie steigende Authentizität der Sprachmittel und Sprachsituationen ist dabei besonders zu achten.

*Berücksichtigung der Lernersprache*

Im Fremdsprachenunterricht ist auf allen Lernstufen zu berücksichtigen, dass sich Schülerinnen und Schüler der Zielsprache über lernersprachliche Zwischenschritte annähern und Fehler ein selbstverständliches und konstruktives Merkmal des Sprachenlernens darstellen. Zielsprachliche Richtigkeit ist dennoch in einem sinnvollen Maß anzustreben; lernersprachliche Abweichungen von der Zielsprache sind dabei stets niveaubezogen und aufgabenspezifisch zu behandeln.

*Zielsprache als Unterrichtssprache*

Als Unterrichtssprache ist so viel Zielsprache wie möglich, so wenig Deutsch wie nötig einzusetzen. Die Techniken mündlicher und schriftlicher Übertragung und Übersetzung in die Muttersprache sind auf niedrigeren Lernniveaus nur als punktuelle lernstrategische Zwischenschritte, zB zur Vertiefung von Textverständnis und Grammatikvermittlung, anzuwenden. Auf fortgeschritteneren Lernniveaus hingegen sind Übertragung und Übersetzung den Schülerinnen und Schülern als Arbeitstechniken grundsätzlich vertraut zu machen.

*Reflektierender Sprachenvergleich*

Der reflektierende Umgang mit Sprache (auch im Vergleich mit der Unterrichts- bzw. Muttersprache, mit Volksgruppen- und Nachbarsprachen bzw. mit anderen Fremdsprachen) ist im Unterricht zu fördern. Durch vergleichende Beobachtungen ist die Effizienz des Spracherwerbs zu steigern, die allgemeine Sprachlernkompetenz zu erhöhen und ein vertieftes Sprachverständnis zu ermöglichen.

Beim Erwerb einer zweiten, dritten oder weiteren Fremdsprache ist das Zurückgreifen auf bereits vorhandene Fremdsprachenkompetenzen als besonderer lernstrategischer Vorteil bewusst zu machen und konsequent zu nutzen (Tertiärspracheneffekt).

*Vielfalt von Lehrmethoden, Arbeitsformen und Lernstrategien*

Eine breite Streuung an schülerzentrierten, prozess- und produktorientierten Lehrmethoden, Arbeitsformen und Lernstrategien ist sowohl dem Fremdsprachenerwerb als auch der Entwicklung dynamischer Fähigkeiten (Schlüsselkompetenzen) dienlich und somit generell anzustreben. Dabei sind verschiedenste Arbeitstechniken einzusetzen (wie zB Stationenbetrieb, offenes Lernen, Präsentationen mithilfe von Medien bzw. anderen Hilfsmitteln, Projektarbeit, Lese- und Lerntagebücher, Portfolios).

Im Rahmen der Lehrmethoden und Arbeitsformen sind verschiedene Wahrnehmungs- und Verarbeitungskanäle zu nutzen und entsprechend vielfältige Angebote an Lernstrategien in den Unterricht zu integrieren. Unterschiedliche Voraussetzungen bezüglich Lerntypen, Lernstile, Lerntempo, sozialer Fertigkeiten, Stärken und Schwächen sind auch in einer differenzierten Lernberatung der Schülerinnen und Schüler durch die Lehrerinnen und Lehrer bestmöglich zu berücksichtigen.

*Vertrautheit mit Lehrmaterialien, Nachschlagewerken und Hilfsmitteln*

Im Umgang mit Lehr- und Lernmaterialien, Nachschlagewerken, Grammatikübersichten, zwei- und einsprachigen Wörterbüchern in Print-, Ton-, Datenträger- und Online-Version sind die Schülerinnen und Schüler zu Geläufigkeit und Eigenständigkeit hinzuführen.

Die Benutzung von zwei- bzw. einsprachigen Wörterbüchern ist bereits ab dem ersten Lernjahr zu üben.

Zur Schulung von Aussprache und Akzentuierung ist das rezeptive Beherrschen der internationalen Lautschrift anzustreben.

3

Die neuen Informations- und Kommunikationstechnologien (IKT) sind auch im Fremdsprachenunterricht vielseitig zu nutzen (zB bei der Bearbeitung von Lehrinhalten, zur Schulung von Arbeitstechniken und im Rahmen von Schularbeiten oder der Führung von Portfolios).

Für die Aktualität der Lehrmaterialien, Texte und Arbeitsunterlagen ist laufend zu sorgen.

*Einbindung authentischer Begegnungen*

Im Fremdsprachenunterricht ist höchstmögliche Authentizität der zum Einsatz kommenden sprachlichen Mittel auch durch direkte persönliche Begegnungen mit Personen zu fördern, deren Muttersprache die gelehrt

Fremdsprache ist (zB durch den Einsatz von Fremdsprachenassistentinnen und –assistenten im schulischen Alltag). Schulveranstaltungen wie Austauschprogramme, Intensivsprachwochen bzw. andere Formen von Auslandsaufenthalten und Auslandskontakten ermöglichen authentische Begegnungen.

#### *Fächerübergreifende Aktivitäten*

Grundlegende Charakteristika von Sprache und Kommunikation sind – im Sinne eines Gesamtsprachenkonzepts – in fächerübergreifender Kooperation mit anderen (klassischen und lebenden) Fremdsprachen sowie mit dem Unterrichtsgegenstand Deutsch zu behandeln.

Zum Einsatz von Fremdsprachen als Arbeitssprachen in nicht-sprachenspezifischen Fächern siehe § 16 des Schulunterrichtsgesetzes.

#### *Erwerb linguistischer Kompetenzen*

Lautwahrnehmung, Aussprache und Intonation sind in dem Maße zu schulen, wie sie eine in der Zielsprache angemessene Verständigung gewährleisten. Eine Annäherung der Aussprache an die Standardaussprache ist zwar wünschenswert, darf jedoch nicht zur Überforderung der Schülerinnen und Schüler führen.

Wortschatz und Idiomatik sind situationsorientiert, im Kontext und systematisch zu erweitern. Dabei ist insgesamt zu beachten, dass das rezeptive Sprachvermögen der Schülerinnen und Schüler im Bereich von Wortschatz und Idiomatik das produktive Sprachvermögen übertrifft.

Schülerinnen und Schüler sollen angeregt werden ihren Wortschatz durch außerschulische Lektüre fremdsprachiger Texte und literarischer Werke auch eigenständig zu erweitern.

Grammatik ist im Fremdsprachenunterricht vorrangig unter funktionalem Aspekt zu erarbeiten; das heißt, die Beschäftigung mit spezifischen Sprachstrukturen und Grammatikübungen hat überwiegend im Rahmen themen- und situationsbezogener kommunikativer Aktivitäten und Strategien zu erfolgen. Das kognitive Erfassen von Regeln der Wort- und Satzbildung ist dabei in erster Linie als Lernhilfe zu nutzen und soll besonders strukturbetonten Lernertypen entgegenkommen.

Komplexität und Vielfalt der sprachlichen Mittel zur Bewältigung kommunikativer Aufgaben sind im Laufe der Oberstufe stetig zu intensivieren. Die entsprechenden grammatischen Strukturen sind begleitend dazu in zyklischer Progression zu erarbeiten.

Bei fortschreitendem Lernzuwachs auf höheren Lernstufen ist – über das Lehr- und Lernziel der erfolgreichen Kommunikation hinaus – dem Prinzip der Sprachrichtigkeit zunehmende Bedeutung beizumessen.

#### *Erwerb pragmatischer Kompetenzen*

Die Befähigung, fremdsprachliche Mittel zu bestimmten kommunikativen Zwecken einzusetzen, ist Kernaufgabe des Fremdsprachenunterrichts; damit ist den Sprachfunktionen eine zentrale Rolle einzuräumen (wie zB Absicht, Fähigkeit, Möglichkeit, Notwendigkeit, Wunsch, Vermutung, Zustimmung, Ablehnung, Begründung, Bedingung ausdrücken; Gesprächsbeginn bzw. Gesprächsende signalisieren oder Rederecht behalten bzw. abgeben).

Bei der Anwendung fremdsprachlicher Mittel ist im Laufe des Lernzuwachses zunehmend auf Kohärenz, Logik, Flüssigkeit, Klarheit und Angemessenheit des Ausdrucks zu achten.

Begleitend zu den sprachlichen Mitteln ist die Kenntnis grundlegender Formen der non-verbalen Kommunikation zu vermitteln (wie kulturelle Konventionen bezüglich Gestik, Mimik, Körperhaltung, Augenund Körperkontakt sowie räumlicher Abstand von Sprechern und Sprecherinnen in Interaktionssituationen).

#### *Erwerb soziolinguistischer Kompetenzen*

Mit fortschreitendem Lernzuwachs sind zunehmend Registerunterschiede zwischen neutralen, formellen, informellen, freundschaftlichen bzw. vertraulichen Sprachformen zu beachten, die dazu beitragen, dass sich die Schülerinnen und Schüler sprachlich sozial angemessen verhalten; den Höflichkeitskonventionen kommt dabei besondere Bedeutung zu.

Nationale Sprachvarietäten sind exemplarisch in den Fertigkeitsbereich Hörverstehen zu integrieren. Bei speziell gegebenen Interessenschwerpunkten sind auch regionale, soziale, berufsspezifische und nichtmuttersprachliche

Sprachvarianten zu berücksichtigen. Handelt es sich bei der gelehrten Fremdsprache um eine internationale Verkehrssprache (Lingua franca) ist auch der Kontakt mit nicht-muttersprachlichen Aussprachevarianten zu ermöglichen.

## 4

#### *Vielfältige Kommunikationssituationen*

Um größtmögliche fremdsprachliche Kompetenz für private, berufliche und studienbezogene Kommunikationssituationen zu erreichen, sind die fremdsprachlichen Mittel in eine möglichst breite Streuung von öffentlichen und privaten situativen Kontexten einzubetten (wie zB häuslicher Bereich, Familie, Restauration, öffentliche Räume, Bildungseinrichtungen, Verkehrsmittel, Geschäfte, Behörden, Unternehmen, Einrichtungen des Gesundheitswesens, Kultur, Sport).

#### *Vielfältige Themenbereiche und Textsorten*

Zur Erlangung eines möglichst umfassenden lexikalischen Repertoires sind verschiedenste Themenbereiche zu bearbeiten (wie zB Sprache und ihre Anwendungsmöglichkeiten; Rolle der Medien; Arbeit und Freizeit;



Erziehung; Lebensplanung; Einstellungen und Werte; Zusammenleben; aktuelle soziale, wirtschaftliche und politische Entwicklungen; Prozesse der Globalisierung; kulturelle und interkulturelle Interaktion; Umwelt; aktuelle Entwicklungen in Technik und Wissenschaft; Kunst in ihren Ausdrucksformen Literatur, Musik, bildende Künste). Spezielle thematische Schwerpunkte sind jeweils im Einklang mit individuellen Interessenslagen und Bedürfnissen der Schülerinnen und Schüler sowie mit aktuellen Ereignissen zu setzen. Die verschiedenen Themenbereiche sind durch möglichst vielfältige Textsorten zu erschließen (wie zB Sachverhaltsdarstellungen, Analysen, Stellungnahmen, Anweisungen, Zusammenfassungen, Berichte, Beschreibungen, Kommentare, Reflexionen, Geschichten, Dialoge, Briefe, E-Mails, Märchen, Lieder, Gedichte). Im Sinne einer humanistisch orientierten Allgemeinbildung ist bei der thematischen Auswahl fremdsprachiger Texte auch literarischen Werken ein entsprechender Stellenwert einzuräumen.

#### *Länder und Kulturen*

Durch entsprechende Auswahl der Unterrichtsmittel ist für grundlegende Einblicke in Gesellschaft, Zivilisation, Politik, Medien, Wirtschaft, Wissenschaft, Kultur und Kunst des betreffenden Sprachraumes zu sorgen.

#### *Leistungsfeststellung*

Der Zeitrahmen für Schularbeiten ist dem Abschnitt „Leistungsfeststellung“ des Dritten Teiles zu entnehmen. Die Verwendung von Wörterbüchern bei Schularbeiten ist nach Maßgabe der Aufgabenstellungen zu gestatten.

#### **Lehrstoff:**

##### **Kompetenzniveaus A1 – B2 des Europäischen Referenzrahmens (GER)**

Die kommunikativen Teilkompetenzen, die Schülerinnen und Schüler im Laufe der Oberstufe erwerben sollen, folgen den international standardisierten Kompetenzniveaus A1, A2, B1 und B2 des Gemeinsamen Europäischen Referenzrahmens für Sprachen entsprechend der Empfehlung des Ministerkomitees des Europarates an die Mitgliedstaaten Nr. R (98) 6 vom 17. März 1998 zum Gemeinsamen Europäischen Referenzrahmen für Sprachen – GER und umfassen die Kann-Beschreibungen des Rasters zu den Fertigkeitsbereichen Hören, Lesen, an Gesprächen teilnehmen, zusammenhängend Sprechen und Schreiben sowie die Deskriptoren zu den linguistischen, pragmatischen und soziolinguistischen Kompetenzen.

##### **Raster zu den Fertigkeitsbereichen**

###### **Kompetenzniveau A1**

**Hören:** Die Schülerinnen und Schüler können vertraute Wörter und ganz einfache Sätze verstehen, die sich auf sie selbst, ihre Familie oder auf konkrete Dinge um sie herum beziehen, vorausgesetzt es wird langsam und deutlich gesprochen.

**Lesen:** Die Schülerinnen und Schüler können einzelne vertraute Namen, Wörter und ganz einfache Sätze verstehen, zB auf Schildern, Plakaten oder in Katalogen.

**An Gesprächen teilnehmen:** Die Schülerinnen und Schüler können sich auf einfache Art verständigen, wenn ihre Gesprächspartner bereit sind, etwas langsamer zu wiederholen oder anders zu sagen, und ihnen dabei hilft zu formulieren, was sie zu sagen versuchen. Sie können einfache Fragen stellen und beantworten, sofern es sich um unmittelbar notwendige Dinge und um sehr vertraute Themen handelt.

**Zusammenhängendes Sprechen:** Die Schülerinnen und Schüler können einfache Wendungen und Sätze gebrauchen, um Leute, die sie kennen, zu beschreiben und um zu beschreiben, wo sie wohnen.

**Schreiben:** Die Schülerinnen und Schüler können eine kurze einfache Postkarte schreiben, zB Feriengrüße. Sie können auf Formularen, zB in Hotels, Namen, Adresse, Nationalität usw. eintragen.

###### **Kompetenzniveau A2**

**Hören:** Die Schülerinnen und Schüler können einzelne Sätze und die gebräuchlichsten Wörter verstehen, wenn es um für sie wichtige Dinge geht (zB sehr einfache Informationen zur Person und zur Familie, Einkaufen, 5

Arbeit, nähere Umgebung). Sie verstehen das Wesentliche von kurzen, klaren und einfachen Mitteilungen und Durchsagen.

**Lesen:** Die Schülerinnen und Schüler können ganz kurze, einfache Texte lesen. Sie können in einfachen Alltagstexten (zB Anzeigen, Prospekten, Speisekarten oder Fahrplänen) konkrete, vorhersehbare Informationen auffinden. Sie können kurze, einfache persönliche Briefe verstehen.

**An Gesprächen teilnehmen:** Die Schülerinnen und Schüler können sich in einfachen, routinemäßigen Situationen verständigen, in denen es um einen einfachen, direkten Austausch von Informationen und um vertraute Themen und Tätigkeiten geht. Sie können ein sehr kurzes Kontaktgespräch führen, verstehen aber normalerweise nicht genug, um selbst ein Gespräch in Gang zu halten.

**Zusammenhängendes Sprechen:** Die Schülerinnen und Schüler können mit einer Reihe von Sätzen und mit einfachen Mitteln zB ihre Familie, andere Leute, ihre Wohnsituation, ihre Ausbildung und ihre gegenwärtige (oder letzte berufliche) Tätigkeit als Schülerinnen und Schüler beschreiben.

**Schreiben:** Die Schülerinnen und Schüler können kurze, einfache Notizen und Mitteilungen schreiben. Sie können einen ganz einfachen persönlichen Brief schreiben, zB um sich für etwas zu bedanken.

###### **Kompetenzniveau B1**

**Hören:** Die Schülerinnen und Schüler können die Hauptpunkte verstehen, wenn klare Standardsprache verwendet wird und wenn es um vertraute Dinge aus Arbeit, Schule, Freizeit usw. geht. Sie können vielen Radio- oder Fernsehsendungen über aktuelle Ereignisse und über Themen aus ihrem (Berufs- und) Interessengebiet die Hauptinformationen entnehmen, wenn relativ langsam und deutlich gesprochen wird.

**Lesen:** Die Schülerinnen und Schüler können Texte verstehen, in denen vor allem sehr gebräuchliche Alltags- oder Berufssprache vorkommt. Sie können private Briefe verstehen, in denen von Ereignissen, Gefühlen und Wünschen berichtet wird.

**An Gesprächen teilnehmen:** Die Schülerinnen und Schüler können die meisten Situationen bewältigen, denen man auf Reisen im Sprachgebiet begegnet. Sie können ohne Vorbereitung an Gesprächen über Themen teilnehmen, die ihnen vertraut sind, die sie persönlich interessieren oder die sich auf Themen des Alltags wie Familie, Hobbys, Arbeit, Reisen, aktuelle Ereignisse beziehen.

**Zusammenhängendes Sprechen:** Die Schülerinnen und Schüler können in einfachen zusammenhängenden Sätzen sprechen, um Erfahrungen und Ereignisse oder ihre Träume, Hoffnungen und Ziele zu beschreiben. Sie können kurz ihre Meinungen und Pläne erklären und begründen. Sie können eine Geschichte erzählen oder die Handlung eines Buches oder Films wiedergeben und ihre Reaktionen beschreiben.

**Schreiben:** Die Schülerinnen und Schüler können über Themen, die ihnen vertraut sind oder sie persönlich interessieren, einfache zusammenhängende Texte schreiben. Sie können persönliche Briefe schreiben und darin von Erfahrungen und Eindrücken berichten.

### **Kompetenzniveau B2**

**Hören:** Die Schülerinnen und Schüler können längere Redebeiträge und Vorträge verstehen und auch komplexer Argumentation folgen, wenn ihnen das Thema einigermaßen vertraut ist. Sie können im Fernsehen die meisten Nachrichtensendungen und aktuellen Reportagen verstehen. Sie können die meisten Spielfilme verstehen, sofern Standardsprache gesprochen wird.

**Lesen:** Die Schülerinnen und Schüler können Artikel und Berichte über Probleme der Gegenwart lesen und verstehen, in denen die Schreibenden eine bestimmte Haltung oder einen bestimmten Standpunkt vertreten. Sie können zeitgenössische literarische Prosatexte verstehen.

**An Gesprächen teilnehmen:** Die Schülerinnen und Schüler können sich so spontan und fließend verständigen, dass ein normales Gespräch mit Muttersprachensprechern und –sprecherinnen recht gut möglich ist. Sie können sich in vertrauten Situationen aktiv an einer Diskussion beteiligen und ihre Ansichten begründen und verteidigen.

**Zusammenhängendes Sprechen:** Die Schülerinnen und Schüler können zu vielen Themen aus ihren Interessengebieten eine klare und detaillierte Darstellung geben. Sie können einen Standpunkt zu einer aktuellen Frage erläutern und Vor- und Nachteile verschiedener Möglichkeiten angeben.

**Schreiben:** Die Schülerinnen und Schüler können über eine Vielzahl von Themen, die sie interessieren, klare und detaillierte Texte schreiben. Sie können in einem Aufsatz oder Bericht Informationen wiedergeben oder Argumente für oder gegen einen bestimmten Standpunkt darlegen. Sie können Briefe schreiben und darin die persönliche Bedeutung von Ereignissen und Erfahrungen deutlich machen.

### **Kompetenzniveaus und Lernjahre**

Die folgende Zuordnung von Kompetenzniveaus und Lernjahren gibt die Grundanforderungen an, die für alle Schülerinnen und Schüler einer bestimmten Lernstufe gelten; vorangehende Niveaus sind dabei stets vorauszusetzen.

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Wird verschiedenen Lernjahren das gleiche Kompetenzniveau zugeordnet, so sind die Fertigkeiten dieses Niveaus im höheren Lernjahr durch eine Ausweitung der kommunikativen Situationen, der Themenbereiche und Textsorten entsprechend zu vertiefen und zu festigen.

### **Erste lebende Fremdsprache**

#### **5. bis 8. Lernjahr:**

*Nach dem 5. Lernjahr (5. Klasse) der ersten lebenden Fremdsprache*

Hören, Lesen, an Gesprächen teilnehmen, zusammenhängendes Sprechen, Schreiben: B1

*Nach dem 6. Lernjahr (6. Klasse) der ersten lebenden Fremdsprache*

Hören, Lesen, an Gesprächen teilnehmen, zusammenhängendes Sprechen, Schreiben: B1, bei gleichzeitiger Erweiterung und Vertiefung der kommunikativen Situationen, Themenbereiche und Textsorten.

*Nach dem 7. und 8. Lernjahr (8. Klasse) der ersten lebenden Fremdsprache*

Hören, Lesen, an Gesprächen teilnehmen, zusammenhängendes Sprechen, Schreiben: B2

### **Zweite lebende Fremdsprache**

#### **1. bis 4. Lernjahr:**

*Nach dem 1. Lernjahr (5. Klasse) der zweiten lebenden Fremdsprache*

Hören, an Gesprächen teilnehmen, zusammenhängendes Sprechen: A1

Lesen, Schreiben: A2

*Nach dem 2. Lernjahr (6. Klasse) der zweiten lebenden Fremdsprache*

Hören, Lesen, an Gesprächen teilnehmen, zusammenhängendes Sprechen, Schreiben: A2, bei gleichzeitiger

Erweiterung und Vertiefung der kommunikativen Situationen, Themenbereiche und Textsorten.

*Nach dem 3. und 4. Lernjahr (8. Klasse) der zweiten lebenden Fremdsprache*

Hören, an Gesprächen teilnehmen, zusammenhängendes Sprechen, Schreiben, Lesen: B1

**3. bis 6. Lernjahr:**

*Nach dem 3. Lernjahr (5. Klasse) der zweiten lebenden Fremdsprache*

Hören, An Gesprächen teilnehmen, Zusammenhängendes Sprechen, Schreiben: A2

Lesen: B1

*Nach dem 4. Lernjahr (6. Klasse) der zweiten lebenden Fremdsprache*

Hören, an Gesprächen teilnehmen, zusammenhängendes Sprechen: A2

Lesen, Schreiben: B1

*Nach dem 5. und 6. Lernjahr (8. Klasse) der zweiten lebenden Fremdsprache*

Hören, an Gesprächen teilnehmen, zusammenhängendes Sprechen, Schreiben: B1

Lesen: B2

