Integration of immigrants and cultural diversity

An analysis of one textbook and its workbook for upper secondary English A published in Sweden in 2004

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Abstract

The objective of this thesis was to describe how a contemporary textbook and its workbook for Swedish upper secondary English A course reflects integration of immigrants and fundamental values for a society based on cultural diversity. A textual analysis of the texts in the textbook, questions and activities in the workbook, and a visual analysis of the images of the textbook were carried out using quantitative and qualitative methods. The result of the study indicates that the themes, texts, personalities, writers and images of the textbook appear to be selected consciously to avoid portraying stereotype messages and views of “them”, who are different. Although there are a couple of stereotype messages, the textbook offers teachers and pupils of English A course a wide range of texts and images, including activities in the workbook, which can be used to meet the goals in LPF 94 regarding integration of immigrants and fundamental norms and values for a society based on cultural diversity.

Keywords

cultural diversity, fundamental values, immigrant, integration, textual analysis, visual analysis
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Foreword

There are three personal reasons for me to choose to do a textbook analysis on integration of immigrants and cultural diversity:

- Firstly, after studying a course on “Multiculture, ethics and human rights” at Dalarna University, issues related to integration and cultural diversity has created a great deal of interest in me.
- Secondly, as an English language teacher, I think it is important for me to have a wide perspective on issues related to LPF 94 and also to know how the textbooks are designed to fulfil the goals of LPF 94.
- Thirdly, as an immigrant, I have personal interests and commitment towards integration of immigrants into the Swedish society as well as towards cultural diversity.

It would be impossible to carry out this study without valuable inputs, proper guidance and necessary support from my supervisor Torsten Blomqvist, Högskolan Dalarna. I would sincerely like to thank Torsten for his enormous support and cooperation. His profound knowledge on this subject and in research methods helped me to learn a lot.

I express my gratitude to Hanna Trotzig, Högskolan Dalarna for her instructive comments and suggestions about my work as well as her excellent guidance all through this study.

I must mention the contribution of my Partner school, Rättviks gymnasium, for the support and cooperation I have received all through my Teacher’s Education. I personally thank the VFU-coordinator Britt-Marie Tägt, my two supervisors, Alison Holden-Nyström and Annika Berglund for their guidance and help. Thanks to all teachers, administrators and the students for their cooperation as well.

I thank my fellow course-mates for their useful comments to improve the quality of my work.

Finally, I would also like thank my husband Johan Borg for his continuous support and brilliant inputs to my studies. I am grateful to my children who allowed me to work late nights.

Rättvik 2007-06-03

Farhana Borg
1 Introduction

1.1 Background

I have a dream that one day this nation will rise up and live out the true meaning of its creed – we hold these truths to be self-evident that all men are created equal. …they will not be judged by the colour of their skin but by the content of their character. (Luther King Jr. M. in Alderborn & Ågren, 2004, P. 124)

The above quotation is taken from the famous speech of Mr. Luther King Jr. This speech proclaims the United Nations Universal Declaration of Human Rights which states: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.” (United Nations Universal Declaration of Human Rights, 1948, Art. 1).

In the curriculum for the non-compulsory school system LPF 94 of Skolverket (2006), under the heading “Fundamental values” it is mentioned that “the school has the important task of imparting, instilling and forming in pupils those values on which our society is based on” (ibid. P. 3). Under the heading “Norms and values”, it is stated that “the school shall strive to ensure that all pupils understand and respect other people and cultures” and that “the school shall actively and consciously influence and stimulate pupils into embracing the common values of our society, and to encourage the expression of these in practical daily action” (ibid. P. 14).

A recent survey “The Swedish Integration Barometer 2005”, conducted by The Swedish Integration Board (2006) found that out of ten people in Sweden nine agreed that all immigrants shall have the same rights as native-born Swedes. This finding indicates that the fundamental values of our society mentioned in LPF 94 regarding equal rights, are embraced by most people. However, it is a matter of concern when the survey also revealed that out of ten people in Sweden:

- Three were of the opinion that native Swedes should come before immigrants when it comes to work, housing and benefits.
- Two rejected involvement to help immigrants to become established.

This means that a significant portion of the population is not yet ready to practise the common values they embrace in their expression. A general principle of non-discrimination is inherent in equal rights. “All people are of equal worth and shall be guaranteed equal treatment under the law and not be subjected to discrimination”(Sahlberg, 2004, P. 16).

Another survey titled “Pictures of Integration – The media and the general public on integration” by the Swedish Integration Board (2002) reveals that the general public has a positive view of the consequences of integration in the Swedish society. People who have lower education, those who live in rural communities, seniors, youths (15-19) and those with low confidence in society hold the most pessimistic view of the consequences of integration. There are large groups who believe that integration can lead to increased antagonism, and that racism and xenophobia will increase.

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1 Fundamental values are not specified in the curriculum. They can be interpreted in many different ways. It is mentioned in the curriculum LPF 94 about fostering in the individual “a sense of justice, generosity of spirit, tolerance and responsibility.” This should happen in the school in accordance with the ethics borne by Christian tradition and Western humanism. Hedin & Lahdenperä (2003, P. 10) mention that “varken kristendom eller den västerländska humanismen betraktas som upphov till denna tradition.” See section Theoretical framework, part 1.3.3, P. 8 for further clarification.
The result also reveals that highly educated persons, urban dwellers, and people who were brought up abroad express the most optimistic view for the future.

In the last few decades researchers have pointed out that language textbooks and readers contribute a lot towards democracy, human rights, and international and intercultural matters (Pingel, 1999). In school pupils learn about the world around, the rules of the society and norms of living with other people. Fairclough (2003, P. 8) emphasizes that “texts can bring changes in our knowledge (we can learn things from them), our beliefs, our attitudes, values and so forth.” Texts can have causal effects on people and their relationship with each other.

English is one of the “core subjects (kärnämne)” of the upper secondary school system in Sweden. It means that students are required to study at least 100 credits of English at level A. In the syllabus it is mentioned that on completion of the course in English A (100 points) pupils should have knowledge of social conditions, cultural traditions and ways of living in English-speaking areas, and be able to use this knowledge to compare cultures (Skolverket, 2000).

The intention of this thesis is to study a contemporary textbook and its workbook to describe what types of contents and images are used to portray integration of immigrant in a society based on cultural diversity, and also to investigate if the textbook and its workbook somehow portray stereotype images of different groups of people. It will be useful to explore how a textbook and its workbook reflect the issues related to fundamental norms and values on which our society is based.

1.2 General aim and questions

The aim of this thesis is to describe how a contemporary textbook and its workbook for the Swedish upper secondary English A course reflect integration of immigrants in a society based on cultural diversity.

To fulfil the objective, the following questions will be answered:

- What are the messages and views included in the texts related to integration of immigrants and cultural diversity?
- How do the texts portray the fundamental difference of human beings of “us” and “them” through contents and images?
- Is there any knowledge and activity exchange based on “fundamental values” mentioned in LPF 94 in the texts?

1.3 Theoretical framework

The purpose of this section is to provide a theoretical framework concerning integration of immigrants, cultural diversity, fundamental values and stereotype as used in this study. The theoretical framework consists of four parts: integration and integration of immigrants, cultural diversity, fundamental norms and values, and stereotype.

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2 Stereotype reflects some sort of either negative or positive ideas that groups of people hold about others, who are different from them. See part 1.3.4 under Theoretical framework, P. 9
1.3.1 Integration and integration of immigrants

The concept of integration, along with the concepts of assimilation and segregation are commonly used to discuss the situation of immigrants in a new country. The terms are used to characterise official policies related to ethnic minorities. “They can also be used to describe a situation that exists, whether or not it is the result of policy” (Commission for Racial Equality3, 2007.03.16).

The word integration can signify cultural diversity, gender equality and mutual respect and tolerance towards the differences between one other. It does not require the eradication of all cultural differences or group identities. It is a two-way process that influences both the majority and the minority groups and it accommodates the differences peacefully as long as there is a common commitment to living together (ibid, 2007.03.16).

The concept segregation is the opposite of integration originally derived from Latin “Segregare”, which means to keep separate or to detach. One of the examples of segregation as policy was the apartheid policy in South Africa, between 1948 and 1994. The policy defined racial groups and legislated to keep them apart in jobs, schools, housing and restaurants.

Finally, the concept assimilation means “absorbing minorities into the ways of majority – requiring them to adopt the majority’s language, customs and values” (ibid, 2007.03.15). Assimilation is pointed directly towards immigrants and immigrants groups.

Gerle (1999) mentions that immigrants coming from different countries have different cultures, traditions, beliefs and customs. They have different values and views concerning life. The integration of immigrants is an issue which is related to the policy area. Regarding integration of immigrant, the report “The Swedish Integration Barometer 2005” reveals that out of ten people in Sweden:

- Eight were of the opinion that immigrants can participate in the society and at the same time keep their traditions.
- Six were of the opinion that immigrants – in their own interest – should be as much like native Swedes as possible.

The report of the study titled “Integration and indicator” (2004), by the Swedish Integration Board, suggested five dimensions of integration in order to achieve a more systematic description of integration of immigrants and follow up the integration of different immigrant groups:

- Labour market integration is related to job, income and socio-economic status through incorporation into working life and the business community.
- Social integration includes developing relationships with native-born Swedes through access to a Swedish social network.
- Civil integration is defined as civil and political participation in the new society’s institutions and civil organisations.
- Housing integration is related to have access to housing on the individual’s own terms and to have ethnically mixed social neighbourhoods.
- Subjective integration is connected to a micro dimension in which individual factors reflect and interact with structural integration related factors.

The report mentions that all these dimensions of integration together can lay a foundation for a relevant description of integration of immigrants.

3 CRE is the abbreviation for Commission for Racial Equality and sometimes the abbreviation is used in the study to refer the Commission for Racial Equality.
In the “Handbook on Integration – for policy-makers and practitioners” (2004, P. 5), it is stated that “Integration is a continuous, two-way process which is based on mutual rights and corresponding obligations both of immigrants and of the host society.” Integration of immigrants involves the participation of many actors of the society.

### 1.3.2 Cultural diversity

The word culture is commonly used in day-to-day life. However, it is not that easy to define the culture as culture is something abstract. It is difficult to point out a single factor and tell that that is a culture (Bang, 1999). The word culture is derived from a Latin word *colere* which means farm or cultivate (Alvesson & Berg, 1988). From its origin the meaning can be explained in this way: culture is something that is created or developed by a number of factors. In the Encyclopaedia Britannia (2005) culture is described (by Edward, B.) as: “… Culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of loyalty.” Cultural diversity permeates every aspect of social life. According to Barry (2001, P. 270) cultures can not be equal because they have different values.

The adoption of the UNESCO Universal Declaration of Cultural Diversity (2001) confirmed a commitment to the “fruitful diversity of… cultures.” “… culture embrace literature and arts as well as ways of life, value systems, traditions and beliefs…” (UNESCO, 2007.05.31). The term cultural diversity is used to refer to a variety of human cultures and their societies in a specific region or country or in the world as a whole. There are a lot of variations in the way societies are organised.

Kramsch (1993) points out that culture plays an important role in foreign language education and pupils acquire to learn both an insider’s and an outsider’s understanding of the foreign culture as expressed through its language. “… for culture is difference, variability and always a potential source of conflict when one culture enters into contact with another” (ibid. P. 1).

### 1.3.3 Fundamental norms and values

Regarding fundamental values as reflected in laws and regulations, it is written in LPF 94 “ The inviolability of human life, individual freedom and integrity, the equal value of people, equality between women and men and solidarity with the weak and vulnerable are all values that school shall represent and impart.” “Values are rooted in opinions and norms that govern actions and they are a vital component of identities and cultures” (Sahlberg, 2004). In sociology, a norm is a rule and it is enforced socially. Norms are thought to affect our behaviour.

The report “Who is different?” (Pettersson & Esmer, 2005) mentions about two different value dimensions that were applied to the reported study: one is traditional values and the other one is emancipative self-expression values. Traditional values are distinguished by the belief in God playing an important role in a person’s life, by disapproval of abortion, by respect for religion and by respect for greater authority. Traditional values are centred by three important sources of authoritative values: “religion, family and native country.” However, emancipative self-expression values are characterised by individual identity, integrity, by not having any objections to social minorities and homosexual, and by feeling that you have confidence and trust in others.

“Each individual or culture has certain underlying values that contribute to their system” (Value, 2007.06.02). There are personal values that are related to choice. Personal values developed in childhood, which may be difficult to change. Personal values are not universal; rather one’s family, nation and environment determine one’s personal values. Cultural values are related to groups,
society and culture, and they are shared by its members. However, members in the same culture do not necessarily entirely share the same personal values (Value, 2007.06.02).

1.3.4 What is stereotype?

Stereotypes reflect ideas that one group hold about another group who is different. “Stereotypes ignore the uniqueness of individuals by painting all members of a group with the same brush” (Media Toolkits, 2007.06.02). The word stereotype comes from the conjunction of the two Greek words stereos, which means solid, and typos, which means the mark of a blow or, more generally, a model. Most of the times, stereotypes tend to make people feel superior to the person or group that have been stereotyped. It can be both negative and positive. However, stereotypes are not always entirely accurate. Stereotypes are abstract structural concepts (Stangor, 2000).

Stangor (2000) draws attention towards the connection between stereotypes and prejudice. He describes stereotypes as beliefs related to human groups and prejudice as the negative feeling or attitude towards the members of that specific group. According to Stangor (2000), stereotypes and prejudice have emerged as a result of categorising people socially, and in such an activity an individual is categorised according to her or his physical properties such as gender, age, skin colour, or her or his spiritual or social properties such as a worker, kind, sympathetic, alcoholic etc. rather than her or his characteristic features specific to him. Adjective has great power to describe people and they contribute to the resistance and maintenance of social stereotypes, and compose the language of stereotype (Stangor, 2000).

1.4 Earlier research

Said (1993) attempts to describe the division between East and West in his book “Orientalism”. According to Said (1993) the Middle East and Asia are viewed with prejudice4. On the back page of the book, he starts with Rudyard Kipling’s famous ballad "OH, East is East, and West is West, and never the twain shall meet". In descriptions of the world Said sees a binary division into two parts, in dichotomies, where the West and the other world are in opposition to each other. Descriptions of the Western include normality, rationality, development, democracy, humanity and superiority. In contrast, the East is characterized by deviation, irrationality, underdevelopment, dictatorship, inhumanity, and inferiority.

According to Said (1993) the Eastern cultures have been described as stagnant, and static and the people of the Orient as lazy, slow, and unreliable. In his opinion the description of others benefits from being based on classic texts obtained from another time, which is not collected from the reality of today. Knowledge about the Orient is often based on texts from the Koran or other fictitious texts. In addition, many of the texts were authored by those who did not belong to the Orient. In that connection Said says that “One would hardly think of using Amadis de Gaula to understand Spain of the 16th century (or of today), nor using the Bible to understand, for instance, the British House of Commons”5 (ibid. P. 94). Said (1993) considers that these kinds of descriptions are yet common when it comes to the Orient, also exotic perspectives can be found.

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4 The word prejudice usually refers to existing biases toward members of different groups, often based on social stereotypes (See P. 9 part 1.3.4 for stereotype). For more clarification: [http://en.wikipedia.org/wiki/Prejudice excerpt 2007-06-03](http://en.wikipedia.org/wiki/Prejudice excerpt 2007-06-03)

5 This quotation has been translated from Swedish into English by Johan Borg and therefore it can be little bit different from the original English scripts.
In the binary system of differences there is no place for many different parts and individuals. Therefore, larger systems need to be made, which leads to generalisations. The Western power to express itself about the Orient and the others leads to accounts where the leading power has gained the right to produce knowledge. Sometimes this is presented as objective truths, which is experienced as established facts and which do not need to be questioned.

Said (1993) finds that “others” are looked upon in relation to problems which are feared, and in addition that control shall be gained through research, development, pacification or occupation. Said writes that “There are Western people and there are Oriental people. The latter must be dominated, which usually means that there land must be occupied, and their internal affairs must be carefully checked” (ibid. P. 38).

Lahdenperä (1997) conducted a study titled “Invandrerbakgrund eller skolsvårigheter? En textanalytisk studie av åtgärdsprogram för elever med invandrerbakgrund” to examine the relationship between conceptions of difficulties in school and attitudes towards students’ immigrant backgrounds and ethnic classifications. He explains the word attitude, using Westin (1984) as reference, that it contains three components or aspects: a. beliefs, b. values, and c. intentions. “Here a belief refers to characteristics, a value to a decision of whether the object in question is good or bad, and an intention to how the person might consider dealing with the subject in question” (ibid. P. 177).

Lahdenperä’s (1997, P. 178) examination of the results of the indepth study on attitudes towards the student’s immigrant background reveals that “70% of the teachers perceive aspects of the student’s background or ethnic classification as negative for schoolwork. None of the teachers had exclusively positive attitudes toward the student’s immigrant background.” However, the result of the study also shows that one-fourth of the teachers who had an intercultural attitude, were committed to the students. They had a non-categorising view of the student’s immigrant background and ethnic classification.

The study titled “Pictures of Integration – The media and the general public on integration” (2002), by the Swedish Integration Board (2002), shows that a large majority of general public considers that there are obstacles that make the integration of immigrants in Swedish society difficult. One of these is the immigrant’s knowledge of the Swedish language “is deemed to be the biggest hinder, followed by housing segregation and discrimination in the labour market” (P. 2).

Lundahl (1998) emphasises the meaning of reading for the development of pupils of a foreign language and their whole life’s knowledge development. He also emphasizes the importance of questions and activities which can help pupils to understand the meaning of texts and the development of their critical thinking. He thinks that text exercises should not be based only on questions. There should be problem solving assignments, discussions about moral dilemma, writing exercises, and other activities. Lundahl (1998) mentions about factual questions and interpretational questions, which give space for various answers and to draw different conclusions.

In the Curriculum for the non-compulsory school system LPF 94 of The National Agency for Education, under the heading ”Common tasks for the non-compulsory school system”, it is mentioned that “It is important to have an international perspective to be able to see one’s own reality in a global context in order to create international solidarity and prepare pupils for a society that will have closer cross-cultural and cross-border contacts.”

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6 This quotation has been translated from Swedish into English by Johan Borg and therefore it can be little bit different from the original English scripts.
Stål (2005) has conducted a study of analysing a number of textbooks, published in Sweden between 1995-2003, for upper secondary English A, in order to explore to what extent an intercultural view is expressed. The title of the study is “Interkulturellt synsätt i konflikt med konstruktionen av ‘De andra.’” The result of her study shows that the most common description of cultures in the other world is the construction “the other”, which differs from how the white English speaking culture is described as “us”. Stål also concludes that there is a hidden and underlying value which still is expressed and creates a picture of people in the West as good and the others as less good.

With the framework outlined above in mind, I would like to investigate how a contemporary textbook and its workbook for Swedish upper secondary English A course reflect issues related to integration of immigrants, cultural diversity and practising fundamental norms and values. It will be interesting and useful to find if the education have a connection with public opinion on integration of immigrants in Swedish society. It will also be fascinating to see if the textbook portray stereotypes images of “us” and “them” as Said expresses.

1.5 Method

This section explains the methods that I have used for the study as well as the selection and description of materials and the process of collecting and analysing the data.

1.5.1 Selection of methods

Selection of research methods depends on the purposes of the study, what we want to know and how much time and resources we have (Rosenqvist & Andrén, 2005). The method textual analysis is used in this study to identify and expose any descriptions in the textbook and its workbook that perpetuates unequal social relations in society. Both quantitative and qualitative analyses are used in the study.

For quantitative textual analysis, I have used frequency and space analysis of relevant texts to see how much or how little space is allocated to different issues related to integration of immigrants, cultural diversity, and norms and values. I also used visual analysis to quantify images, maps and graphics used for various issues.

For qualitative textual analysis, I have used a combination of critical analysis of the contents and the images and question analysis of the workbook. Critical analysis of the contents and the images helps to identify and expose textbook portrayals that depict unequal social relations in the society and evaluate the ways in which images, maps and graphics are used. Question analysis helps to assess whether the questions or activities are designed to facilitate the developments of pupils’ knowledge and critical thinking.

Pingel (1999) states that quantitative methods help to determine how much or how little space is allocated to a particular country, theme, event or topic and how many times a term, a word, a name, a place, a person or people are mentioned. It can tell us a lot about where the emphasis lies, but “nothing [in themselves] about values and interpretation” (ibid. P 45).

Pingel (1999) considers that the qualitative methods reveal underlying assumptions which can not be measured. With qualitative methods the results tend to be richer with regard to understanding the way information is presented in the texts. However, it is more difficult and can not be generalised. Pingel emphasises the fact that there are different methods for textual analysis which are
used to serve different purposes and each approach provides answer to different questions. However, they are complimentary to each other.

Fairclough (2003, P. 11) states that “What is ‘said’ in a text always rests upon ‘unsaid’ assumptions,” and a text can be interpreted with various different aspects. For this study I have taken two issues into consideration: ‘knowledge exchange’ and ‘activity exchange’ (Fairclough, 2003), while analysing the texts related to norms and values. According to Fairclough (2003), ‘knowledge exchange’ focuses on exchange of information, stating facts, making claims and so on. However, ‘activity exchange’ focuses on activity such as people doing things or getting others to do things. They can reveal how the texts portray the expressions of “fundamental norms and values” mentioned in LPF 94 in terms of its theoretical and practical aspects. An example from Fairclough (2003, P. 106) is given in table 1.

<table>
<thead>
<tr>
<th>Dialogue</th>
<th>Types of exchange</th>
</tr>
</thead>
<tbody>
<tr>
<td>Customer: Pint of Guiness, please.</td>
<td><em>Knowledge exchange</em> (important information related to customer age)</td>
</tr>
<tr>
<td>Bartender: How old are you?</td>
<td></td>
</tr>
<tr>
<td>Customer: Twenty-two.</td>
<td></td>
</tr>
<tr>
<td>Bartender: OK, coming up.</td>
<td></td>
</tr>
<tr>
<td>Customer: Twenty-two.</td>
<td><em>Activity exchange</em> (often related to some sort of action)</td>
</tr>
<tr>
<td>Bartender: How old are you?</td>
<td></td>
</tr>
<tr>
<td>Customer: Pint of Guiness, please.</td>
<td></td>
</tr>
<tr>
<td>Bartender: OK, coming up.</td>
<td></td>
</tr>
</tbody>
</table>

Table 1. Example of knowledge and activity exchange in a dialogue between customer and bartender. (From Fairclough, 2003)

1.5.2 Selection and description of materials

After searching on the internet and talking to some teachers, I selected a contemporary textbook, *Streams 1, Mainbook* and *Workbook*, for upper secondary English A course for the analysis of this study, published by Gleerups in Sweden in 2004. *Streams 1* is one of the most recent of the textbooks at this level. *Streams 1* has a wide selection of contemporary texts, fictitious as well as factual.

The *Streams 1, Mainbook* includes several issues and some of them are completely related to the curriculum and the syllabus. There are no questions or activities in *Streams 1, Mainbook*. They can all be found in the *Workbook*. For this reason I included the *Workbook* in the qualitative textual analysis of this study in order to examine the questions and activities related to integration of immigrants, cultural diversity, and fundamental values.

It would have been interesting and useful to investigate the complete set of *Streams 1*, which contains a *Mainbook*, a *Workbook*, a CD with *Text and practice sounds*, some *Supplementary books*, and a *Teacher’s file*. However, considering the available time, I limited the studied materials to the *Mainbook* and the *Workbook*.

1.5.3 Process of data collection

In order to carry out the study, three different questionnaires were developed: one for qualitative textual analysis, one for quantitative textual analysis, and one for quantitative visual analysis, see appendices A, B and C.
The questionnaire for quantitative textual analysis includes 12 questions. Out of 12 questions, 10 have three possible answers: YES, TO SOME EXTENT, and NO. If a text is completely or mainly related to the theme or issue of a question, then the answer is YES. If a text relates to the theme or issue, but it is not the main message of the text, then the answer is to the question is TO SOME EXTENT. The answer is NO when the text does not address the theme or issue related to the question at all. There is also space allocated for any observation or comments related to any of the questions.

Visual analysis includes 8 questions related to the images in the textbook. 6 questions out of 8 have three possible answers: YES, TO SOME EXTENT, and NO. If an image mainly or completely complements or portrays the theme of the asked question, the answer is YES. If the image somehow relates to the theme or issue, but it is not the main message of the image, then the answer to the question is TO SOME EXTENT. However, if the image does not complement the question at all, then the answer is NO. There is also space allocated for any observation or comments related to the questions.

Qualitative textual analysis includes 13 questions related to integration of immigrants, cultural diversity, and fundamental values. There are two questions to analyze the activities or questions in the Workbook. There is also space in the questionnaire for any comments or observation related to texts and images.

All texts and images in the textbook were analyzed by using the questionnaires. The findings of quantitative textual analysis and visual analysis were compiled and the results discussed.

2 Immigrants, culture and language

Sweden is one of the most ethnically diverse immigrant countries in the industrialised world. The total population is about 9 million. Sweden has inhabitants from 203 countries and more than 2 in 10 inhabitants are of foreign extraction (Integration policy, 2007.04.05). The demographics of Sweden have changed due to the result of immigration.

Many immigrants and their children have a feeling of being outsiders in the Swedish society. The Swedish immigrant policy has contributed to the construction of “us” and “them” where “invandrarskap” has been associated with “annorlunds” (Regeringsens proposition 1997-1998:16). The Swedish integration policy focuses on the need for greater diversity, particularly within working life. Immigrants, to some extent, are considered as minorities, but it does not mean that all minority groups are immigrants.


- Equal rights, responsibilities and opportunities for all regardless of ethnic and cultural background.
- A community based on diversity.
- A society characterised by mutual respect and tolerance, in which everyone can take an active and responsible part, irrespective of background.

These goals require active efforts by authorities, schools, organisations and companies alike.
The report from the study “Who is different?” (Pettersson & Esmer, 2005) presents cultural differences and similarities between Sweden and those native countries from which most of the immigrants come to Sweden. In the report, it is mentioned that Sweden has a different culture compared with the former native countries of various immigrant groups. During recent decades Swedish culture has changed and will continue to change in the future. There are both positive and negative changes that take place in terms of traditional values and emancipative self-expression values.

We live in a world full of similarities and differences. Knowledge of understanding the similarities and differences between cultures is one of the most important issues for today’s society. One thing can be interpreted in many different ways. Ramier (2006) mentions that language and culture are very much connected with each other. Different culture has different rules, norms and different ways of communicating with one another. Teaching of English language has a clear linguistic perspective together with an educational perspective for an understanding of other culture. Knowledge about other cultures creates understanding and tolerance and the fundamental values of our school encourage that. (Alderborn & Ågren, 2004 Lärarhandledning)

In Språkboken (Skolverket, 2001) it is mentioned that language teachers must be interested in the study of culture because pupils should be taught the culture of the other countries. “If we teach the language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for unless he is warned, unless he receives cultural instructions, he will associate American concepts or objects with foreign symbols” (ibid P. 50).

3 Result

The result of this study is presented in this chapter. In section 3.1 overall information of Streams 1, the Mainbook and the Workbook is given. Then the results of the Mainbook based on quantitative textual analysis and visual analysis are presented in sections 3.2 and 3.3. The results of qualitative textual analysis of the Mainbook and Workbook are stated in parts 3.4.1 and 3.4.2. Moreover, part 3.4.3 shows the result of knowledge and activity exchange in the Mainbook.

3.1 The textbook and its workbook

Streams 1(2004), Mainbook contains a total of 231 printed pages including the cover pages. There are 7 thematic chapters with 62 texts covering 184 pages, which mean that an average of three pages is allocated to each text. The 7 thematic chapters have 7 different colors and every text of a specific chapter starts with a small frame on the top of the page with the same color as the chapter. Each of the chapters is introduced with a short explanatory text followed by a list of contents. The textbook has a nice layout with a wide selection of colorful images. The laminated cover page is printed in four colors.

The 62 texts of Streams 1, Mainbook include 8 songs, 4 articles, 16 stories (e.g. fantasy, myths or parts of novels), 3 poems, 2 jokes or quizzes, 36 descriptions and 5 texts of other types. The textbook has 143 images excluding the image on the cover page. There are 59 texts with images and 3 texts without. The average number of images per text is 2.3. There are 7 portraits, 1 caricature, 68 photos, 61 drawings/arts, 3 maps, and 3 graphics in the textbook.
3.2 Quantitative textual analysis

The results of the quantitative textual analysis are summarised in table 2 below and presented in more details in the following.

<table>
<thead>
<tr>
<th>Question</th>
<th>No. of texts</th>
<th>% of the texts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is the text related to integration of immigrants?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>5 12 45 8 19 73</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is the text related to cultural diversity?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>14 17 31 23 27 50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does the text stress the importance of cultural diversity?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>18 10 34 29 16 55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does the text promote acceptance of ethnic groups and individuals?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>17 18 27 27 29 44</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does the text talks about beliefs and customs that are important to those who hold them?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>18 12 32 29 19 52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is the text designed to help pupils to acquire knowledge of cultures and ways of living of people in different countries?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>28 19 15 45 31 24</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is the text designed to help pupils to compare cultures?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>17 21 24 27 34 39</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is the text related to values and norms?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>12 25 25 20 40 40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is the text related to practising values and norms?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>12 17 33 20 27 53</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Is the text related to values and norms regarding cultural diversity?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>7 10 45 11 16 73</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Does the text give examples of practising values and norms?</td>
<td>Yes</td>
<td>To some extent</td>
</tr>
<tr>
<td>8 15 39 13 24 63</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2. Results of the quantitative textual analysis by question.

Out of 62 texts, 5 (8%) are mainly related to integration of immigrants and 12 (19%) are to some extent. 14 (23%) texts in the Mainbook are entirely related to the theme of cultural diversity and 17 (27%) are related to some extent. For example, the text “Welcome to New York City” gives an exciting picture of New York, where different cultures, traditions and people live side by side. The whole chapter is about integration and cultural diversity with a number of coloured photos. Some parts of the text are given in textboxes 1 and 2.

Where to Eat

You can have food from all over the world: Indian, Thai, French, Italian, Chinese, Cuban, Japanese, Swedish meatballs… You name it – they have it.

Textbox 1. Example of foods from a number of countries. Streams 1, P. 23

China Town

On the south eastern side of lower Manhattan is China Town. This is the place to go if you want to see what China is like. Here everything is Chinese: the language, the people, the food, the phone booths, the restaurants, the shops. But the money is US$.

Textbox 2. Example of a text where people keep their own native language, food and tradition. Streams 1, P.25.

18 (29%) texts stress the importance of cultural diversity and 17 (27%) promote acceptance of ethnic groups and individuals. For example, the story “The Stolen Children” is about the Aboriginal
children in Australia who were taken away from their families and put into ‘white people’s homes’ (ibid. P. 109) to clean and take care of their children. They were not allowed to speak their own language. As a result, they forgot their language. 68-year-old Fiona from Yankuntjura tribe shares her testimony of which a part is given in textbox 3.

**The Stolen Children**

When I and my husband and our two children finally after 32 years met my mother there was nothing we could say to each other. All these years I have been wondering what it would be like to meet her. I had so many questions. It felt like a stab in my back, not being able to communicate with mother. When the language was taken away from us, a piece of our soul was stolen and gone forever. Our culture disappeared, our family and everything we cherished was gone.

Textbox 3. Text stressing the importance of mother tongue. *Streams 1*, P. 109

18 (29%) texts mainly transmit messages about beliefs and customs that are important to those who hold them, and 12 (19%) to some extent. An example of such a text is “Maori Traditions and Modern Values”, where Brian Heke, a 16-year-old Maori tells about Maori traditions regarding tattoos and its importance in their culture. A part of the text is given in textbox 4.

**Maori Traditions and Modern Values**

My Grandpa had tattoos all over his face and body, and I remember being afraid of him when I was younger, because of those tattoos. I asked him once if it hurt when he got them, and he said that of course it hurt. But as he saw himself as a warrior, he had to endure Blood, Pain and Permanence, he said. In the old days most Maori men and women had tattoos. The tattoos were not actually pictures but symbols, showing to which family people belonged to.

Textbox 4. Text describing that customs are important to those who hold them. *Streams 1*, P. 83

28 (45%) texts are entirely designed to help pupils to acquire knowledge of cultures and ways of living of people in different countries, and 19 (31%) are to some extent. One of the examples is “Scotland in Brief” which addresses the importance of culture, tradition, costume, language and identity. 17 (27%) texts are directly designed to help pupils to compare cultures and 21 (34%) are to some extent. The text “In Her Ancestor’s Footsteps” is written by a 19-year-old girl, Carol from Australia. Her maternal great-grandfather was a Lapp and paternal great-grandfather was an Aborigine. In textbox 5 an excerpt where she compares two cultures and describes the situation is given.

**In Her Ancestor’s Footsteps**

To live in Sweden was strange and yet familiar to me. I learnt a lot about the behaviour of my own culture by comparing it to Swedish ways of thinking… What made me sad was to learn that the conditions for the Lapps were no better than for the Aborigines in Australia. Even though they are allowed to vote, study their own language in school and preserve the indigenous culture, they are still looked upon with a condescending attitude by many people. Like all minorities they have to fight for their rights.

Textbox 5. A comparison of the Lapps with the Aborigines in Australia. *Streams 1*, P. 111-112

Out of 62, 7 (11%) texts are directly related to values and norms regarding cultural diversity and 10 (16%) are to some extent. However, there are 12 (20%) texts that are fully related to values and norms on which our society is based on and 25 (40%) are related to some extent. For exam-
The story “Challenging the Dreadful Dragon” is about a very brave boy named Paul who helped a girl, Marian who was bullied by her classmates. In textbox 6, Paul explains how he stood against a dreadful dragon and showed how values and norms can be practised in daily action.

**Challenging the Dreadful Dragon**

I joined the crowd and saw Marian lying with her arms around her head, silent and sobbing… “It’s now or never.” I thought to myself. “Me alone against the dragon!” I pressed through the living fence of jeering kids and decided to take a stand for Marian. To her tormentor's surprise, I helped her up and offered her my shoes.

Textbox 6. An example of the use of a value in practical life. *Streams 1, P. 67*

12 (20%) texts completely transmit messages about how values and norms can be expressed in our daily action and 17 (27%) texts do to some extent. 8 (13%) texts have examples of practising values and norms and 15 (24%) have examples to some extent. The text “An Aboriginal Myth”, see an excerpt in textbox 7, emphasises the importance of sharing water and other things with each other. The myth is about Bulinmore, the echidna – a very strange animal which is only found in Australia. The animal behaves badly and gets punished. So, the learning from the myth is to share things with one another.

**An Aboriginal Myth**

From now on no one can block the water. Water belongs to everybody. From now on we will lend our stone axes to anyone who needs them. We will share everything.

Textbox 7. A text describing a desirable norm. *Streams 1, P. 188*

### 3.3 Visual analysis

The results of the quantitative visual analysis are summarised in table 3 and presented in more details in the following.

<table>
<thead>
<tr>
<th>Question</th>
<th>Yes</th>
<th>To some extent</th>
<th>No</th>
<th>Yes</th>
<th>To some extent</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does (do) the image(s) complement the text?</td>
<td>119</td>
<td>22</td>
<td>2</td>
<td>83</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>Does (do) the image(s) add new perspectives to the text?</td>
<td>44</td>
<td>71</td>
<td>28</td>
<td>31</td>
<td>50</td>
<td>20</td>
</tr>
<tr>
<td>Does (do) the image(s) promote integration of immigrants?</td>
<td>12</td>
<td>19</td>
<td>112</td>
<td>8</td>
<td>13</td>
<td>78</td>
</tr>
<tr>
<td>Does (do) the image(s) express integration of immigrants?</td>
<td>1</td>
<td>27</td>
<td>115</td>
<td>1</td>
<td>19</td>
<td>80</td>
</tr>
<tr>
<td>Does (do) the image(s) portray different cultures and customs?</td>
<td>26</td>
<td>47</td>
<td>70</td>
<td>18</td>
<td>33</td>
<td>49</td>
</tr>
<tr>
<td>Does (do) the image(s) portray a value or norm?</td>
<td>7</td>
<td>14</td>
<td>122</td>
<td>5</td>
<td>10</td>
<td>85</td>
</tr>
<tr>
<td>Does (do) the image(s) portray how a value or norm can be practised?</td>
<td>5</td>
<td>6</td>
<td>132</td>
<td>3</td>
<td>4</td>
<td>92</td>
</tr>
</tbody>
</table>

Table 3. The result of the quantitative visual analysis by question.

Out of 143 images, 119 (83%) images entirely complement the texts and 22 (15%) do to some extent. For example, the text “Scotland in Brief” describes the geography, politics, production, culture
and language of Scotland. The text of textbox 8 and the image in picture 1 express Scottish tradition and culture.

**Culture**

The bagpipe sound is the most typical element of Scottish music…. But maybe Scottish culture is associated most with tartans (chequered patterns) on the kilts (skirts for men). There are as many tartans as there are Scottish clans.

Textbox 8. Example of a text on culture. Streams 1, P. 32-33

The text in textbox 8 is complemented by picture 1, where a man is playing the bagpipes standing on rocks. He is wearing a traditional Scottish costume, a kilt made of tartan. It is a knee-length, skirt-like garment that is pleated at the back. He has special kilt stockings, a pair of brogue shoes, a waistcoat and a tweed jacket. He is wearing a traditional headwear and a sporran is hanging under his hand.

44 (31%) images add new perspectives to the content of the texts and 71 (50%) do to some extent. For example, the text ‘Against the Death Penalty’ has a photo of a lit candle in someone’s hand and a woman with grey hair holding a poster stating EXECUTION IS NOT THE SOLUTION is visible as well, see picture 2. They are probably demonstrating against the death penalty, which is forbidden by the UN’s Convention of Civil Rights and the European Convention of Civil Rights. A candle often symbolizes peace and hope, which contrasts to the road in darkness in the photo. The text on the poster indicates that there are other solutions to the problem. (Streams 1, P. 134)

12 (8%) images directly promote integration and 19 (13%) to some extent. 1 (1%) image express integration of immigrants together with the contents of the texts and 27 (19%) to some extent. For example, there is a portrait of an immigrant ship in the text “The Promised Land” with women, men and children in it, see picture 3. Some people in the portrait are sitting on their belongings, some are talking to others, some seem happy, and a few seem worried. One woman is sitting on a bench, possibly holding her child in her arms. All people appear to be eagerly waiting to enter the “Promised Land”, the United States of America. The portrait also complements the song “Staten Island”, partly quoted in textbox 9 (Streams 1, P. 197).

**Staten Island**

We’re the poor, the huddled masses
We have crossed the lonely sea
Left the old world for the new world
Left the old ways to be free.

Textbox 9. Example of text related to integration. Streams 1, P. 197

Picture 1. Example of a photo complementing a text on culture. Streams 1, P. 32

Picture 2. Example of a photo adding a new perspective to a content. Streams 1, P. 134

Picture 3. Example of a photo of immigrants. Streams 1, P. 196
26 (18%) images of the book completely portray different cultures, customs, traditions and beliefs, and 47 (33%) do to some extent. For example, the text “Maori Traditions and Modern Values”, see textbox 10, has a photo of ‘The All Blacks’, the national rugby team in New Zealand, when they are performing their Haka (challenge dance), see picture 4. The Maoris used to perform Haka to scare the enemies. In the photo, the huge players are performing Haka by showing their muscles and strength.

Maori Traditions and Modern Values

It is impressive and scary to watch the huge players sticking out their tongues, opening their eyes wide and making loud noises while stepping heavily. The opposite team is supposed to be thoroughly shaken by the Haka, so that the All Blacks can win an easy victory.

Textbox 10. Example of text describing the performance and meaning of a tradition. Streams 1, P. 83

Out of 143, 7 (5%) images portray values or norms and 14 (10%) do to some extent. 5 (3%) images portray how a value or norm can be practised and 6 (4%) do to some extent. For example, there are two drawings in the text “Challenging the Dreadful Dragon” which are related to values and norms. One of the drawings is a dragon that symbolises a group of bullies who teases a girl named Marian. In the second drawing the dragon is stabbed and laid on the ground, see picture 5. Its tongue is falling out and it is bleeding. The drawing directly portrays how a value or norm can be practised in daily action, not necessarily by killing the bullies, but by protesting to stop the wrongdoings. The story is about how Paul stands against a group of bullies to help Marian who is teased by them. Paul’s statement is given in textbox 11.

Challenging the Dreadful Dragon

I got some sour comments for a few days afterwards, but my victory gave me strength to believe in what is right. And if you really do, no one will try to get at you. It’s no use, you see, Tracy. As the story goes; you can only kill the dragon once.

Textbox 11. Example of the practice of a value. Streams 1, P. 68

3.4 Qualitative textual analysis

3.4.1 Streams 1 – Mainbook

“The Promised Land”, a text mainly related to immigrants, talks about the beginning of the European immigration era, especially about the Irish people leaving their home country for the United States of America. The text mentions how all immigrants were registered and then taken care of by doctors before they were allowed to enter the States. A part of the text is given in textbox 12.
The Promised Land

The first immigrants landed on Staten Island, an island south of Manhattan, New York. This was in the beginning of the European immigration era. During the journey across the Atlantic Ocean many emigrants died. Those who survived were suffering from diseases caused by malnutrition or bad hygiene. Therefore, later on the US authorities situated an immigration centre on Ellis Island. This was to make sure no serious diseases would be brought into the country. All immigrants were registered and taken care of by doctors before they were allowed to enter the Promised Land, the United States of America.

Textbox 12. Example of text related to immigration. Streams 1, P. 196

The text “Two Black Leaders” portrays the segregation of the black community in the United States of America and how they struggled to be integrated into the society. The title of the text appears to categorize the leaders based on their complexion; first they are “Black” and then they are “Leaders”. The text gives a picture of segregation of the black community in the American society and about the work of Malcolm X and Martin Luther King Jr. for the integration of black people in the States. A part of the text is given in textbox 13.

Two Black Leaders

In the deep South of the US, conditions for black people were difficult in many ways. The buses had separate seats for the blacks and whites, many restaurants were ‘for white only’, and the schools were segregated. Martin Luther King moved to Montgomery, Alabama, where he became a pastor. Soon he joined the Civil Rights movement and initiated a boycott action against the local bus company... The Civil Rights movement, under Martin Luther King’s leadership, led to a new law – the Civil Rights Bill.

Textbox 13. Example of text describing segregation. Streams 1 Mainbook, P. 123

The story “A Game of Cards”, written by popular Maori writer Witi Ihimaera, is about the Maori tradition, their culture, ways of living and communicating with each other. The story depicts Nanny and the Maori culture through the description of Ihimaera who belongs to the group. A part of the story is given in textbox 14.

A Game of Cards

Nanny didn’t really care about money though. Who needs it? she used to say. What you think I had all these kids for, ay? To look after me, I’m not dumb! Then she would cackle to herself. But it wasn’t true really, because her family would send all their kids to her place when they were broke and she looked after them! She liked her mokopunas, but not for too long. She would ring up their parents and say: -Hey! When you coming to pick up your hoka kids! They’re wrecking the place! Yet, always, when they left, she would have a little weep, and give them some money...

Textbox 14. Example of text describing ways of living and communicating. Streams 1, P. 85

In the text “The Land of Reggae” the people of Jamaica are introduced in a stereotype way. The text is about Jamica, their culture, tradition and ways of living. A part of the text is given in textbox 15.
**The People of Jamaica in the text “The Land of Reggae”**

About 95 per cent of the Jamaican people are descendants of slaves, brought to Jamaica from Africa in the 16th and 17th centuries. The official language in Jamaica is English, but a creole language, based on English, is spoken by most Jamaicans.

**Textbox 15.** An example of stereotype introduction of a nation. *Streams 1, P. 28*

In contrast, there is a text titled “They Conquered the World”, which portrays the success stories of four persons with different backgrounds: Toni Morrison, the first African American woman writer who got Nobel Prize in Literature in 1993, Kiri Te Kanawa, the first Maori opera singer who was rewarded by the Queen as Dame Kiri, Kathy Freeman, the first Aboriginal athlete to represent Australia at the Olympic Games, and Halle Berry, the first black American actress ever to have won an Academy Award – an ‘Oscar’ – for the Best Actress. The title of this text reveals the success story without categorizing the persons by their sex, age, complexion or ethnic background. The text also includes four photos of all four personalities. In the photos, they all are well-dressed, seem to be successful and happy. The introduction of Kiri Te Kanawa is given in textbox 16 as an example of a non-stereotype description of a person.

**They Conquered the World**

The critics love her voice. Kiri Te Kanawa has had successes all over the world in various opera parts, but from time to time she still entertains with traditional Maori songs

**Textbox 16.** Example of a non-stereotype introduction of a person. *Streams 1, P. 74*

**3.4.2 Streams 1 – Workbook**

In the *Workbook* there are a number of questions and activities related to integration of immigrants, cultural diversity and fundamental norms and values.

An example of a communicating exercise in the *Workbook* is “Land belongs to everyone. Write your comments on the statement. Present your comments as a speech or as a letter to the editor of your local newspaper.” (Title of the text: *Who Discovered America?*, P. 127)

There are a number of activities in the *Workbook* for the texts that are related to cultural diversity. For example, the text “Scotland in Brief” has reading and listening, reflecting and sharing, language work, communication and finding activities. One of the reflecting and sharing question is: “Why does every Scottish clan have its own tartan? By the way, how important is fashion to you?” (Title of the text: *Scotland in Brief*, P. 20)

In the *Workbook*, the text “Kerry Stories” has some communicating questions related to prejudice and one of them is: “Is it true that all Scots are greedy, all Italian smells of garlic and all Americans enjoy gunshots? Discuss.” (Title of the text: *Kerry Stories*, P. 26). These types of questions are designed to help pupils to think about prejudice towards other people, cultures, traditions and beliefs, as well as reflecting on it.

In the *Workbook*, there are some activities suggested for the text ”They Conquered the World”. One of the activities is translation from Swedish into English, see textbox 17.
Ingen svart skådespelare hade tidigare fått ta emot en Oscar.

Toni Morrison är den första svarta kvinnliga författare som har fått nobelpris.

Cathy Freeman hade nog fått mindre uppmärksamhet, om hon inte hade varit aborigin.

Textbox 17. A translation activity in the Workbook for the text “They Conquered the World”, P. 43

The translation work appears to be designed not only to learn how to translate from Swedish into English, but also to help pupils to acquire knowledge about different ethnic groups through their success stories instead of portraying them as helpless, vulnerable and in subordinate positions as mentioned by Said (1993).

3.4.3 Knowledge and activity exchange

The book Streams 1 has a number of texts where the two important issues: Knowledge exchange and Activity exchange, mentioned by Fairclough (2003), are included. There are about 8 texts that focus on exchange of information and stating facts on norms and values including the examples of practising them in daily action. There is a chapter titled “Right or Wrong” which is mostly related to values and norms, and some of the texts can be examples of practising them.

One of the texts, “What’s the Matter with Her” is about whether abortion is right or wrong. There is a dialogue between Fiona and Sean revealing Sean’s traditional values, see table 4.

<table>
<thead>
<tr>
<th>Dialogue</th>
<th>Types of Exchange</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sean (upset): But … wishing the baby away means … abortion. You know I can’t accept that. To me abortion means murder. That’s the way I was brought up, believing that life is a gift from God. You just can’t take a life that was given to you by God. Only He can take that life back, Fiona.</td>
<td><strong>Knowledge exchange</strong> (shows traditional values related to faith): “To me abortion means murder.” “…believing that life is a gift from God.” <strong>Activity exchange:</strong> “…that was given to you.” “Only He can take the life away.”</td>
</tr>
<tr>
<td>Fiona (understanding): Yes, Sean, I know. This must be hard for you. But I have to decide … it’s about my life too. I’m sorry.</td>
<td><strong>Knowledge exchange:</strong> “Yes, Sean, I know.” <strong>Activity exchange:</strong> “I have to decide…”</td>
</tr>
</tbody>
</table>

Table 4. Excerpt from a dialogue exemplifying knowledge and activity exchange, Streams 1, P. 119
4 Discussion

This chapter discusses the methods used for the study and the results that are presented in the previous chapter. The results are going to be interpreted following the theoretical framework, earlier research, and immigrants, culture and language. The objective was to see how integration of immigrants, cultural diversity and fundamental values are reflected in a contemporary textbook and its workbook.

4.1 Discussion of methods

All educational subject-oriented texts can be analysed from two general points of view: the didactic perspective, which explores the pedagogy behind the topic or theme, and the content perspective which examines the text itself (Pingel, 1999). My study is more related to the content perspective rather than the didactic perspective.

A combination of methods for both quantitative and qualitative textual analyses has been applied in the study. The results of the quantitative analysis reveals how many texts are related to integration of immigrants, cultural diversity, norms and values, how many texts promote acceptance of ethnic groups and individuals, how many texts are designed to help pupils to acquire knowledge of cultures and ways of living of people in different countries, and how many texts give examples of practising values and norms. The visual analysis shows how many images there are, how many of them express integration of immigrants, how many images portray different cultures and customs, and how many are related to values and norms.

“Pictures are like catchwords” (Pingel, 1999, P. 27) – and I wanted to investigate what types of “catchwords” are used for different texts to represent issues related to the study and different groups of people. In the LPF 94, under the heading ‘Knowledge’, it is stated that it is the responsibility of the school to ensure that “all pupils have the ability to critically examine and assess what they see, hear and read in order to discuss and take a standpoint in different questions concerning life and values”. Fairclough (2003) explains that interpretation is a reflection which involves a great deal of thought what is meant, why something has been written as it has, and understanding what the writers mean.

The two issues: ‘knowledge exchange’ and ‘activity exchange’ (Fairclough, 2003), has helped me to analyse the texts related to norms and values, and to investigate how the texts portray the expressions of “fundamental norms and values” mentioned in LPF 94 in terms of its theoretical and practical aspects.

The textbook Streams 1 is supplemented by a Teacher’s file in order to make the authors’ intention clearer and to provide more information on different sources. As I mentioned before, Streams 1 contains a Mainbook, a Workbook, a CD with Text and practice sounds, some Supplementary books, and a Teacher’s file. However, due to limited time available, I analyzed only the textbook and its workbook. My study could have provided better result if I had investigated the complete set of Streams 1 education material.
4.2 Discussion of result

There are texts in *Streams 1*, *Mainbook* that are related to cultural diversity and fundamental value as mentioned in the syllabus for upper secondary English A course. In the syllabus it is mentioned that on completion of the course in English A (100 points), “pupils should be able to read and understand simple literature and through literature acquire a knowledge of cultural traditions in English-speaking countries” (Skolverket, 2000). Most of the chapters of the textbook are clearly connected to the goals of the syllabus. The discussion of the results follows the three main questions of the study:

**What are the messages and views included in the texts related to integration of immigrants and cultural diversity?**

The issues mainly related to the situation of immigrants in a new country, such as integration, assimilation and segregation (CRE, 2006.03.16) are reflected in different texts and images in *Streams 1 Mainbook* and in various exercises in the *Workbook*. The beginning of the European immigration era, depicts the immigration of mainly the Irish people for the United States of America in the text “*The Promised Land*”. It is mentioned in the text how all immigrants were registered and then taken care of by doctors before they were allowed to enter the States.

The examples of the texts related to integration, assimilation and segregation are taken from both the Western and the rest of the world and they are designed to help pupils to get a picture of different ethnic groups in various countries. The text “*Two Black Leaders*” is an example of segregation which describes the condition of black people in the South of the United States of America. The text tells us that the buses had separate seats for the blacks and whites, the schools were segregated and some restaurants were ‘for white only’.

One part of the text “*Welcome to New York City*” introduces a place called China Town on the South eastern side of lower Manhattan. In China Town everything is Chinese: the language, people, culture, tradition and food, but the currency is US$. China Town is an example of keeping the original identities, beliefs, traditions and values of the immigrants in a new country (Gerle, 1999) and it shows the freedom of choice for the immigrants, because integration is a two-way process which needs involvement of many actors of the society. It needs commitments of the states, communities, societies, schools and teachers (*Handbook on Integration*, 2004). Therefore, it is also important to learn about traditions, cultures and beliefs of others in order to have an international perspective to be able to see one’s own reality in a global context (Skolverket, 2006).

The issues related to cultural diversity are chosen through different types of texts from New York, Scotland, Ireland, England, Sweden, Australia, New Zealand, Jamaica, Nairobi and India. Most of the texts and some images in the *Mainbook* portray cultural diversity which depicts a variety of human cultures, beliefs, traditions, languages and their societies in different regions, countries and in the world as a whole (UNESCO, 2007.05.31). Culture plays an important role in foreign language education mentioned by Kramsch (1993) and it is a potential source of conflict when two cultures come together. Language plays an important role in integration of immigrants in any country. In Sweden, most people believe that immigrant’s knowledge in Swedish language makes it more difficult for them to be integrated in the Swedish society (The Swedish Integration Board, 2002).

In connection to this, the textbook has a story “*The Stolen Children*” which is a testimony of 68-year-old Fiona. Like other Aboriginal children, Fiona was taken away from her family and put...
into ‘white people’s homes’ to clean and take care of their children. She was forbidden to speak her language. After 32 years when she at last met her mother, she was not able to communicate with her. She explains her deep sorrow: “When the language was taken away from us, a piece of our soul was stolen and gone forever. Our culture disappeared, our family and everything we cherished was gone” (Alderborn & Ågren, 2004).

It is mentioned in LPF 94 (Skolverket, 2006) that the school shall strive to ensure that all pupils should understand and respect other people and cultures and to address this norms and values, Streams 1 Mainbook focuses on different cultures and traditions through a number of texts as well as images. For example, the text “We Are All Aussies” tells us about Australia, the home of people from all over the world and their cultures. The story “A Game of Cards”, written by a popular Maori writer, is about the Maori tradition, their culture, ways of living and communicating with each other.

The study by the Swedish Integration Board (2002) shows that high education has a great impact on creating a positive view among the general public about the consequences of integration in the Swedish society. Therefore, integration of immigrants and cultural diversity needs to be included in obligatory education as well so that people who are not going to be highly educated can also get access to this important message.

Teachers with intercultural attitudes with non-categorising views of the pupil’s immigrant background and ethnic classification can contribute a lot to the issues related to integration of immigrants in the classroom and help to building up a society based on cultural diversity (Lahdenperä, 1997).

How do the texts portray the fundamental difference of mankind of “us” and “them” through presentation and images?

All people are equal and should be guaranteed equal treatment (Sahlberg, 2004), that means there should not be any fundamental differences of mankind of “us” and “them”. The textbooks can contribute a lot toward human rights and intercultural matters (Pingel, 1999). Streams 1, Mainbook and Workbook have included a number of texts, images and activities that are designed to fulfil the goals of the syllabus for upper secondary English A course regarding acquiring knowledge of social conditions, cultural traditions and ways of living in English-speaking areas. The result of the study indicates that the themes, texts, personalities, writers of some texts and images of the studied textbook appear to be selected consciously to avoid portraying stereotype messages and views of “them” who are different.

However, there are texts that can be interpreted as stereotype. The title “Two Black Leaders” seems to be categorising the leaders’ identity by using their physical properties, such as their skin colours and the adjective “Black” composes the language of stereotype (Stangor, 2000).

In the text “The Land of Reggae” the identity of the people of Jamaica is painted as a group “with the same brush” (Media Toolkits, 2007.06.02). For example, the text starts with “About 95 per cent of the Jamaican people are descendants of slaves, brought to Jamaica from Africa in the 16th and 17th centuries” (Alderborn & Ågren, 2004, P. 28). Stereotypes are abstract structural concepts.

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7 In the text titled “The Stolen Children” Fiona from the Yankuntjura tribe describes her separation from her mother and then her training to do household work. She testifies that she visited white people’s homes to clean and take care of their children. (Alderborn & Ågren, 2004, P. 109).
and not necessarily always entirely accurate (Stangor, 2000). Therefore, what appears stereotypes to me can be different from someone else’s perception.

*Streams 1, Mainbook* has included a number of texts which appear to be selected to avoid stereotyped images of “them”. The text “They Conquered the World” portrays the success stories of 4 women with different backgrounds with individual photos where they all look happy and active. The title of this text reveals the success story without categorizing the persons by their sex, age, complexion or ethnic background (Stangor, 2000). The title of the text, the personalities and the photos were probably chosen to consciously portray positive images of “them”.

According to Said (1993) the descriptions of the Western include normality, rationality, development, democracy, humanity and superiority. In contrast, the East is characterized by deviation, irrationality, underdevelopment, dictatorship, inhumanity, and inferiority. However, *Streams 1, Mainbook* has a couple of texts that portray quite different images of the Western, such as the text “The Stolen Children” starts with a statement “Much harm was done to the Aborigines in Australia by the British.” (Alderborn & Ågren, 2004, P. 110).

In the same way, Carol Johnson, a 19-year-old girl from Australia, writes her experience as an exchange student in Kiruna, stating that the situation of the Lapps was not better than the Aborigines in Australia. “Like all minorities they have to fight for their rights” (ibid. P. 112). These texts do not portray normality, rationality, democracy or humanity of the Western.

The result of Stål’s (2005) study on “*Interkulturellt synsätt i konflikt med konstruktionen av “De andra”*** shows that the most common description of cultures in the other world is the construction “the other”, which differs from how the white English speaking culture is described as “us”. Stål also concludes that there is a hidden and underlying value which still is expressed and creates a picture of people in the West as good and the others as less good. This study, to some extent, is found in the textbook. For example, the text “Being a Student in India” has “Facts about the caste system in India” which is true and still exist in the society. However, this sort of facts appear to be characterized by underdevelopment, inhumanity and inferiority (Said, 1993). This text gives an underlying value of the others as less good (Stål, 2005).

The stories “A Game of Card” and “The Stolen Children” are special as they were written or told by the people who belong to the groups. Their description of their cultures, traditions and history do not necessarily create the differences of “us” and “them”.

Though the book *Streams 1*, has a few texts that are stereotypes, there is a wide selection of texts from different sources which are designed to help pupils to go beyond stereotypes to offer genuine insight into other ethnic groups. *Streams 1*, has 143 images and none of the images are stereotypes.

**Is there any knowledge and activity exchange based on fundamental values in the texts?**

A text can always be interpreted in various aspects (Fairclough, 2003). There can be hidden or underlying meanings or values in the text. “Knowledge exchange” focuses on exchange of information, facts, claims, etc.; and “Activity exchange” is related to activity such as people do things or get others to do things. There are texts in the *Mainbook* that are related to fundamental values as well as practising them in daily action.
The text “Challenging the Dreadful Dragon” is about practising values and norms. The story tells us about a brave boy named Paul who helps a girl, Marian, who is bullied by her classmates. Paul stands against a group of bullies who symbolise as dreadful dragon and helps Marian. Through this action he shows how values can be practised in daily action.

There is a full chapter in the textbook titled “Right or Wrong” which is mainly related to values and norms, and some of the texts contain examples of practising them. One text titled “What’s the Matter with Her” is about abortion which includes knowledge and activity exchange based on fundamental values. The dialogue between Sean and Fiona reveals personal values developed in Sean’s childhood, which can be difficult to change (Value, 2007.06.02). Sean states, “To me abortion means murder. That’s the way I was brought up, believing that life is a gift from God” (Alderborn & Ågren, 2004, P. 119).

The study “The Swedish Integration Barometer 2005” (The Swedish Integration Board, 2006) shows how nine people out of ten embrace the fundamental values related to equal rights in their expression, but when it comes to practising them in daily action, three out of ten said that native Swedes should come before immigrants when it comes to work, housing and benefits. To promote the theoretical expression of equal rights to practical action, textbooks may include more texts that show how values can be practised in practical life.

The picture we get from the discussion of the results is that despite some stereotyped messages, Streams 1, Mainbook has a number of texts and activities which are related to integration and cultural diversity. The texts are designed to help pupils to acquire knowledge of social conditions, cultural traditions and ways of living in English-speaking countries as mentioned in LPF 94.

The curriculum describes roughly what should be taught. That is why teachers are free to choose any textbook or additional materials that suit their plan. Teachers do not depend only on textbooks; they have easy access to other materials too. Therefore, it is quite difficult to draw a conclusion from the results of this textbook analysis in terms of how much the English A course contributes to pupils when it comes to integration of immigrants and fundamental values in a society based on cultural diversity.

Teachers may also use different textbooks for different topics. Therefore, the results of the study could have been more authentic if at least two more contemporary textbooks had been analyzed. In-depth interview of language teachers regarding issues related to integration and cultural diversity could have provided valuable complementing information.

4.3 Ideas for future research

It can be useful to include some of the following ideas for future research:
1. Further studies of educational materials, for example, complete set of Streams 1, to understand the impact on pupils’ values and norms with respect to different cultures and immigrants.
2. Comparative studies of different textbooks published in different years to address the issues related to cultural diversity.
3. More comprehensive studies covering, for example, complete sets of teaching materials complemented by teaching plans and interviews of teachers and pupils.
5 Conclusion

The textbook *Streams 1* and its workbook offer teachers and pupils of English A course a wide range of texts and images including activities in the *Workbook*, which can be used to meet the goals in LPF 94 regarding fundamental norms and values for a society based on cultural diversity.

The result of the study indicates that the themes, texts, personalities, writers, images and activities of the studied textbook and its workbook appear to be selected consciously to avoid portraying stereotype messages and views of “them”, who are different, although there are a couple of stereotype texts.

As people who have lower education are among those who hold the most pessimistic view of the consequences of integration, it is important that integration is addressed early in the upper secondary school system, for example in compulsory courses like English A.
Summary

The curriculum for non-compulsory school system LPF 94 states that “the school shall strive to ensure that all pupils understand and respect other people’s culture.” A recent survey conducted by The Swedish Integration board, 2006 indicates that nine out of ten agreed that all immigrants shall have the same rights as native-born Swedes. However, three out of ten were of the opinion that native Swedes should come before immigrants when it comes to working, housing and benefits.

Recent research has pointed out that language textbooks and readers contribute a lot towards democracy, human rights, and international and intercultural matters. In school pupils learn about the world around, the rules of the society and norms of living with other people.

English is one of the core subjects of the upper secondary school system in Sweden. It means that students are required to study at least 100 credits of English at level A. The syllabus states that on completion of the course in English A pupils should have knowledge of social conditions, cultural traditions and ways of living in English-speaking areas, and be able to use this knowledge to compare cultures.

The aim of this thesis is to describe how a contemporary textbook and its workbook for the Swedish upper secondary English A course reflect integration of immigrants in a society based on cultural diversity.

The theoretical framework is based on conventional conceptual definitions of integration of immigrants, cultural diversity, fundamental norms and values, and stereotype. Findings by Said, Lahdenperä and Stål as well as a survey by the Swedish Integration Board, constitute the research background to this study. The situation of immigrants, integration policies, different cultures, and the importance for language teachers to take an interest in the study of culture are briefly described.

Textual analysis methods were applied to analyse the texts in the studied textbook Streams 1 and its accompanying workbook and a visual analysis of the images of the textbook were carried out using quantitative and qualitative methods.

The result of the study indicates that the themes, texts, personalities, writers, images and activities of the studied textbook and its workbook appear to be selected consciously to avoid portraying stereotype messages and views of “them”, who are different, although there are a couple of stereotype texts.

It can be concluded that the textbook offers teachers and pupils of English A course a wide range of texts and images including activities in the workbook, which can be used to meet the goals in LPF 94 regarding integration of immigrants and fundamental norms and values for a society based on cultural diversity. As people who have lower education are among those who hold the most pessimistic view of the consequences of integration, it is important that integration is addressed early in the upper secondary school system, for example in compulsory courses like English A.
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Appendix A

Name of the textbook: Streams 1, Mainbook and Workbook
Chapter:
Text:
Page No.:
Author:

Qualitative Textual Analysis

1. What does the text tell us?
2. What particular messages does the text transmit?
3. What views are addressed related to integration of immigrants?
4. What views are addressed related cultural diversity?
5. What does the author appear to think important?
6. How does the text portray the stereotype images of ethnic groups?
7. In what context is the concept of cultural diversity used in the text?
8. How does the text promote the acceptance of ethnic groups and individuals?
9. What values and norms are addressed in the text?
10. What values and norms related to integration are addressed in the text?
11. What values and norms regarding cultural diversity are presented in the text?
12. How does the text help pupils to examine their own attitudes, values and norms?
13. What examples of practicing values and norms are given in the text?

Questions/activity analysis from the Workbook:

14. What types of questions/activities are included in the Workbook to help pupils to use their knowledge of social conditions, cultural traditions and ways of living in different parts of the world?

15. What questions or activities are suggested in the Workbook to help pupils to reflect norms and values?

Any comments/observation:
Appendix B

Name of the textbook: Streams 1, Mainbook
Chapter: 
Text: 
Page No.: 
Author: 

Quantitative Textual Analysis

1. How many pages does the text contain?
   No.

2. What type of text is used to transmit messages?
   f. Description:……  d. Others:

3. Is the text related to integration of immigrants?
   Yes               To some extent               No

4. Is the text related to cultural diversity?
   Yes               To some extent               No

4. Does the text stress the importance of cultural diversity?
   Yes               To some extent               No

5. Does the text promote acceptance of ethnic groups and individuals?
   Yes               To some extent               No

6. Does the text talks about beliefs and customs that are important to those who hold them?
   Yes               To some extent               No

7. Does the text design to help the student to acquire knowledge of cultures and ways of living of people in different countries?
   Yes               To some extent               No

8. Is the text designed to help pupils to compare cultures?
   Yes               To some extent               No

9. Is the text related to values and norms?
   Yes               To some extent               No

10. Is the text related to practising values and norms?
    Yes               To some extent               No

11. Is the text related to values and norms regarding cultural diversity?
    Yes               To some extent               No

12. Does the text give examples of practicing values and norms?
    Yes               To some extent               No

Any observation/comments:
Appendix C

Name of the textbook: Streams 1, Mainbook
Chapter:
Text:
Page No.
Author:

Visual Analysis

1. How many images are in the text?
   No.
   Photos:                   Caricatures:                   Drawings:           Maps:         Graphics:  
   (Men: ……….. Women……..boys……….girls …………..group…………..)

2. Does (do) the image(s) complement the text?
   Yes         To some extent       No

3. Does (do) the image(s) add new perspectives to the text?
   Yes         To some extent       No

4. Does (do) the image(s) promote integration of immigrants?
   Yes         To some extent       No

5. Does (do) the image(s) express integration of immigrants?
   Yes         To some extent       No

6. Does (do) the image(s) portray different cultures and customs?
   Yes         To some extent       No

7. Does (do) the image(s) portray a value or norm?
   Yes         To some extent       No

8. Does (do) the image(s) portray how a value or norm can be practiced?
   Yes         To some extent       No

Any observation/comments: