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An Investigation of the Cultural Content in English Instructional Materials Used in Sweden's Secondary Education

*En undersökning av det kulturella innehållet i Engelska läromedel
som används i Sveriges högstadium*

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Abstract

This thesis is a two-pronged analysis of the cultural content in two instructional materials series presently meant for use in the English language instruction in Swedish secondary education, and it integrates an examination of surface and deep cultural content with an ideology analysis focused on the representation of nations and the international world. The driving impetus of this thesis is an interest in the representation of culture meeting the students in their instruction. A theoretical framework has been used with perspectives on surface and deep culture, intercultural communicative competence, and theories of nationalism as an ideology. The study shows that the Swedish materials promote the development of communication skills across cultural boundaries to a greater extent than some international research would suggest, but confirms results from other related studies. The majority of the cultural content was found to be surface-level and is best understood as objective or static topics of culture which do little to prepare the readers to be critical, intercultural citizens. The materials were found to be strongly structured around the nation-state, and the argument is made that the materials feature international content with a national-perspective. The materials were also found to reproduce ethno-national sentiment when representing specifically the United States and Britain, where a great deal of the content is focused. This study shows that a combination of these two approaches provides a more complete consideration of the materials and produces important results, not only for the scholarly community, but for teachers and instructional material design.

Keywords: Cultural Content Analysis, power relations, socialization, international communicative competence, surface culture, deep culture, nationalism

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1. Introduction

Teachers in the Swedish compulsory school system are required by law to actively participate in the socialization of their students to help ensure that specific goals which are considered critical for becoming productive members of society, such as the attainment of a gender equality perspective and an international perspective, are met. The requirement for attaining an international perspective is, for example, specified as follows in the curriculum:

An international perspective is important, as to be able to see one's own reality in a global context, to create international solidarity, and for living in a society with close contact across cultural and national boundaries. The international perspective also means the development of an understanding for the cultural diversity within [Sweden] [author's translation]. (Skolverket, 2011)

Furthermore, the 2011 curriculum specifies that the fostering and education are also a matter of transferring and developing values and knowledge, language practices, and traditions to the next generation. That is, it is the transfer and development of a cultural heritage.

English language instruction can and should be seen as a particularly important component to this international perspective, and it is meant to prepare students for a life of interaction in a world where English is today's *Lingua Franca*. This socialization project has implications for what needs to be taught. In fact, as is stressed in the 2011 course syllabus for English, the National Agency for Education (Skolverket) considers the development of communication skills of paramount importance for living a globalized world (Skolverket, 2011). More specifically, the English syllabus also refers to the need to acquire an understanding of the living conditions or various cultural phenomena in the areas of the world where English is used.

Education has been argued to function as a major factor for the socialization of individuals into a larger, national society that is not their own (Weber, 1976). In the Swedish context, we find an expanded approach from a similar point of departure - one in which Swedish students function not only as members of their own society, but also as members of the international, globalized society of today. We can thus identify a continuity in this socialization project which can be seen to extend from the first

compulsory components of the national school systems and in which communication and socialization are key and the communicative classroom exists as a socializing classroom.

Intertwined heavily with this socialization topic is the matter of representation. What specific content, facts, perspectives, etc. assist students towards building a communicative competence? What image of culture is presented to students in their English instruction? What do students learn of the English speaking world? What values are present in the instruction? What types living conditions or cultural phenomena are taught? These are broad questions, but there is an important place to look which can do much to inform the answers: the classroom instructional materials. Indeed, instructional materials have rightly been described as the practical implementation of the curriculum documents (SOU, 1992), and generally speaking, the textbook remains a core element of education in school systems of today (Ammert, 2011). In 2006, the Swedish National Agency for Education found that English teachers relied heavily on textbooks, concluding that they hold a dominant place in the English instruction (Skolverket, 2006, p.11). Similar findings have been noted internationally. Gómez Rodríguez (2015), for example, discusses how instructional materials remain important in the communicative classroom, and how teachers are dependent upon them for the more general goal of helping students gain communication skills. According to Gómez Rodríguez, there is a socio-cultural element to learning communication skills. This is the idea that culture and language use are intertwined, and the cultural content of instructional materials cannot be ignored when teaching. The sum of these findings makes it clear that instructional material content, socialization goals, and communicative skills function together as key components for ensuring that each student will have a successful future life in a globalized society.

Despite the importance of these factors, a representation issue remains. There exists a great deal of important and carefully conducted research on the content of instructional materials. Unfortunately, an issue with the extant research is that much of the research focuses on what can be generalized as an ideology analysis of representations of, for example, gender roles or ethnic relations, etc., (eg. Eilard, 2008) and does not fully consider the pedagogical perspectives extremely useful to teachers in today's communicative EFL classroom. Conversely, research specifically focused on communication skills for the globalized world and cultural content in an EFL setting (eg. Gómez Rodríguez, 2015) does not incorporate a comprehensive evaluation of instructional materials. In other words, this body of research focuses too narrowly on the communicative perspective. Gómez Rodríguez's analysis of surface and deep cultural

content in the materials, for example, is important in a pedagogical sense but the framework cannot evaluate certain issues that should be evaluated. Problematic representations of culture may indeed be either 'deep' or 'surface' or labeled another way by other similar research, but the point should also be made that they should not be in the materials whatsoever. Combining these two approaches provides both pedagogical consideration and also acknowledges that the materials as bearers of the values, power-relations, etc. of the time they were written. This is content that cannot be ignored.

2. Aim and Research Question(s)

The aim of this thesis is to conduct a two-pronged analysis aimed at bridging the gap between ideology-analysis research and cultural content analysis for the EFL classroom research. This is done with the introduction of an analysis model integrating two perspectives. One is on cultural content from an EFL perspective and focused on a communicative competence in the globalized world. The second is a broader ideology analysis of the cultural content in the materials, and it is specifically focused on the representations of nations and the international world. Generally then, this is a two-pronged analysis of the cultural content in two of the more popular textbooks series used in the subject of English in secondary education in Sweden, post 2011. More specifically, this is an analysis of instructional materials presently meant for use in grades 7-9, the culmination of the nine-year compulsory education system in Sweden. To be able to fulfill the aim of this paper, the following research question is posed:

How is culture represented in a selection of popular instructional materials used in the English instruction in Sweden, grades 7-9?

As an addition to, or clarification of, this main question, several sub-questions can be considered as structuring this analysis. It should remain clear that they can be placed under the ‘umbrella’ of the main question, but they do help reduce the abstracted nature of the topic of culture. These sub-questions are as follows:

- What chances do the materials give the reader for the development of intercultural communicative competence?
- What types of cultural content are present?
- What image of the international world exists in the materials and from what perspective?

3. Background:

This background section is broken into two sub-sections. The first, 3.1, presents and discuss the theoretical background to this thesis. After this, the second sub-section, 3.2, is a discussion of the previous research relevant for this work.

3.1 Theoretical Considerations

3.1.1 Critical Discourse Analysis

Critical Discourse Analysis, with its underlying constructionist assumptions, can be considered the ontological and epistemological base of this thesis. (Winther Jørgensen; Phillips; 2002). Critical Discourse Analysis is not a radical understanding of social constructionism and has a constructionist interest in our understandings and descriptions of reality (Brinkkjær; Højen; 2013; p. 95). For the intent here, as it boils down to a base of social constructionism, CDA will not be discussed in great depth. The CDA field is a broad field with many theorists with varying perspectives and theoretical assumptions. However, as Winther Jørgensen and Phillips (2002) point out well, there are some common features of CDA, and a summarizing statement of CDA as utilized in this thesis can be given which fits these common features they mention: The instructional materials are discussed as physical manifestations and (re)producers of the values, power-relations, ideology, etc. of the time and social context in which they originated.

3.1.2 Cultural Content Analysis: Surface vs. Deep Culture and the Requisite Awareness

Culture is notoriously problematic to define. As a good example though, Kramsch discusses a postmodernist view of culture, which she defines as “[...] a dynamic discursive process, constructed and reconstructed in various ways by individuals [...]” (Kramsch 2013 p. 68). This is useful, but lacks analytical capacity.

Gómez Rodríguez (2015) makes a useful distinction between deep and surface culture. Surface culture is defined as “the easily observable [...] and static elements that represent a nation” (p. 168). Conversely, deep culture, as defined, “[...] embraces invisible meanings associated with a region, a group of people, or subcultures that reflect their own

particular sociocultural norms, lifestyles, beliefs, and values” (p. 168). This conceptualization is a development of Hinkel’s (2001) complex definition of culture he discusses referring to values, norms, assumptions, etc. which are entwined with using language. Some deeper considerations or definitions are worth discussion. Surface cultural content topics are shown as a “characterized as being static, congratulatory, neutral, and homogeneous”, and, conversely, deep cultural content topics are “characterized as being transformative, complex, contentious or congratulatory, and heterogeneous” (Gómez Rodríguez, 2015, p. 171). He exemplifies some common types of surface culture in textbooks, specifying content like tourist information or what famous and well-known individuals or groups have done. Some topics of deep culture are given, for example, avoiding being disrespectful in Thailand, or offensive behaviors in Dubai. These are discussed more in the analysis where they are also exemplified.

This conceptualization of surface/deep culture facilitates pedagogical considerations of both a communicative competence and the socialization issue of functioning in an international, globalized world. EFL learners are meant to be prepared for a life of interaction in the globalized world. An important idea here which has been discussed by researchers is the learner’s development of an intercultural communicative competence (ICC). This ICC can be defined as “the ability to understand and interact with people of multiple social identities and with their own individuality” (Gómez Rodríguez, 2015, p. 168). For a practical example of this idea, it is not enough to only know, for example, how to say a given phrase. One must also know if it is appropriate only in certain social contexts, or to say to certain individuals or groups. The goal of both foreign language instruction and the instructional materials should be the promotion of this ICC, which is done with deep cultural content and missed by the surface level content. While surface level content may develop communication skills, it does not develop an ICC necessary for life. This concept of intercultural communicative competence (ICC) meshes well with the goals of the Swedish curriculum (Skolverket, 2011) where students are to be prepared for a life in a world of cross-cultural and international contact, a world of diversity, and where English is necessary.

A requisite of developing this ICC, as discussed by researchers, is the idea of an intercultural awareness (Gómez Rodríguez, 2015). While not overtly defined by Gómez Rodríguez in his work, the idea of intercultural awareness (ICA) is also useful then. Will Baker (2011) provides a working definition:

Intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication. (Baker, 2011, p. 66)

ICA is a development of the idea of cultural awareness (CA) which is more loosely the realization that culture is entwined with language acquisition and communication skills. The problem with CA, as Baker points out, is that it is commonly conceptualized as communication between well demarcated cultural entities, and this typically means national entities.

3.1.3 Theories of Nationalism

The CDA or ideology analysis ‘prong’ of this analysis will be focused on representations of nations and the international world. Nationalism, like culture, is a broad topic. A definition of nationalism well-suited to this analysis is from A.D. Smith who sees nationalism as “an ideological movement for attaining and maintaining autonomy, unity and identity on behalf of a population deemed by some of its members to constitute an actual or potential ‘nation’” (Smith, 1991, p. 73). The definition of a nation used here is also Smith’s: “a named human population sharing an historic territory, common myths and historical memories, a mass, public culture, a common economy and common legal rights and duties for all members” (Smith, 1991, p. 14). While these definitions are important for later discussion, they are not the sole consideration of nationalism in this thesis.

Smith’s conceptualization of the western ‘civic’ model and an eastern ‘ethnic’ model is a development of the concepts above and useful in this thesis. The civic model includes the components of: “[h]istoric territory, legal-political community, legal-political equality of members, and common civic culture and ideology” (Smith, 1991, p. 11). The ethnic conceptualization of the nation is given as: “[g]enealogy and presumed descent ties, popular mobilization, vernacular languages, [as well as] customs and traditions” (Smith, 1991, p. 12). Smith, importantly, goes on to argue that all nations are composed of ethnic and civic elements, to varying degrees, and refers to a dual nature of nationalism. These important distinctions, for example, help with discussing how ethnicity matters and manifests itself within present day nations and our world, and can be used to discuss and understand the instructional materials (Kaufmann; Zimmer; 2004).

3.1.4 Image Analysis

Image analysis is necessary to complete this analysis. Margareta Wallin Wictorin argues that images in textbooks inform the reader from a similarly contexted background, compared to text, and image perception is similarly subjective (Wallin Wictorin, 2010). Considering images in relation to the text though can still provide a better examination of the materials. Nikolajeva and Scott (2000) have discussed varying forms of interaction between text and image. A symmetrical interaction sees no difference between the image and text. They repeat the same information. Enhancing interaction sees the images amplifying the meaning of the text or possibly expanding on the text's meaning which is a more complex interaction between text and image. Lastly, a counterpointing type interaction is an image-text dynamic where the communication of meaning goes further than either one as it stands alone (Nikolajeva; Scott; 2000; p. 225-226). While the symmetrical interaction is not deemed necessary to include in this analysis, enhancing or counterpointing interaction is used as necessary.

3.2 Previous Research

Swedish researchers have not paid much attention to the representation of the cultural content in English textbooks for secondary education, but there is a great deal of research important to this thesis which will be preliminarily considered here. Some of this research is used in this thesis to consider instructional materials as a source material.

Selander's *Lärobokskunskap* (1988) makes the important point that the general idea with the textbook is that it is meant to reproduce existing and generally known knowledge. That is, it is not a work meant to create new knowledge like one would see done by researchers at the university, for example. He also comments on the relation between instructional materials and policy documents and notes that the content of the textbook is not solely structured by the curriculum documents. In contrast, he points out that it is better to see the textbook and curriculum documents as expressions of the knowledge, morals, values, etc. of the time they are from (pp.17-19). Nordgren (2006), although not concentrated on textbooks as a source material, similarly understands textbooks as a form of public discourse, but calls attention to the fact that textbooks are used and interpreted. In other words, instructional materials cannot be used to measure what is actually taught to students or a reception-study of what is actually learned in the classroom (p.179). These works will be used in this analysis as necessary.

3.2.2 Ideology-Analysis Research

Some scholars are more specifically interested in what can be summed up as an ideology-analysis of instructional materials, even if they are of course interested in the pedagogical implications of their findings. Despite this ‘label’ there are a great many perspectives and types of analyses which can be placed here. Macleod and Norrby (2002) analyzed Swedish language textbooks for beginners, and were particularly interested in gender bias and linguistic sexism. Their primary finding is women, as represented, often have a non-presence, are portrayed as underachievers comparatively, or are neglected in reference to a male norm the materials reproduce. They argue that, while the texts can be said to simply mirror society, the real issue here is still tied into learning. They may inhibit learning, and worse, some students may be conditioned to a certain understanding of the world, depending on their ability to see through or understand the stereotypical representation of women (Macleod, Norrby; 2002, p. 67). Similar results have been found by other researchers.

Eilard (2008) analyzed, for example, representations of gender and ethnicity in instructional materials, so-called readers, for primary education in Sweden from 1962-2007. Eilard argues the instructional materials reproduce postcolonial ideology, representing Swedish society as modern and enlightened, and sometimes contrasted to an ‘Other’ in an Orientalist sense. Tholin (2014) analyzed policy documents for the English instruction in Sweden’s compulsory schooling, at local and national levels, finding that the point of departure for schooling is often, despite a change in the composition of Swedish society, Swedish culture and “Swedishness” (Tholin, 2014, p. 253). The effect of this power relation is also discussed, where he notes that student’s with Swedish backgrounds have a de-facto advantage and better possibilities to meet the learning goals.

3.2.3 Cultural Content Analysis for the Foreign Language Classroom

Other scholars have produced instructional material research focused on foreign language teaching. Risager (2014) discussed culture as analyzed in instructional materials in general. As she discusses, a thematic analysis of culture sees culture as a large amount of ‘topics’ like everyday life, historical events, the organization of societies, and so on. With this thematic approach, cultural learning is simply the acquisition of objective, factual knowledge and this is seen as supplemental to communication skills. An approach which

uses intercultural analysis treats culture as varied ‘perspectives’ of, for example, the knowledge or understandings of individuals and groups. Cultural learning within this approach is “seen as developing the awareness of the learner about various socio-cultural perspectives and identities and their implication for (intercultural) communication, empathy, cooperation and conflict resolution” (Risager, 2014, p. 2). Finally, for Risager, what she names power/empowerment analysis generally sees culture as an ‘arena’ for conflict, ideologies, beliefs, etc. Cultural learning within this approach is an orientation to contemporary areas of social and political conflict. Risager points out though that the approaches overlap in practice (p.2). These distinctions (topics vs. perspectives vs. arena for conflict) are discussed in this thesis as a way to summarize culture as represented in the instructional materials, but even the usability of these distinctions is questioned against the background of this ‘two-pronged’ approach.

Vinall and Shin (2019) discussed the idea of a ‘tourist gaze’ in English textbooks for secondary education in South Korea. Their study departs from tension existing between internationalization and nationalization in Korean policy documents. They argue that the materials construct a ‘tourist gaze’, inwards and outwards, dealing with this tension. The tourist gaze means simply the idea of looking at ‘the other’ from a tourist’s perspective (Vinall, Shin; 2019). Looking inwards, this gaze creates a Korean identity, but more importantly here, when looking outwards creates representations of foreign culture. The important point made is their argument that with this gaze outwards: “the cultural information offered in the textbooks is presented as encapsulated kernels of facts – that together cultivate a cosmopolitan identity. This reveals assumptions that culture is a straightforward, homogeneous, collective entity [...]” (Vinall, Shin; 2019; p. 184).

Gómez Rodríguez (2015), whose work has already been introduced in reference to the theoretical background, analyzed the cultural content in three popular, but anonymous, communicative EFL textbooks meant for use in many varying EFL contexts, and uses a theoretical framework presented above, with the idea of surface and deep cultural content. His findings are that, in the three textbooks analyzed, deep cultural content is basically not present (aside from a few examples) and that surface level topics characterize the material’s content. Gómez Rodríguez further discusses this as a problematic issue for the development of an intercultural communicative competence (ICC), and considers further how the teacher can compensate for this lack of deep cultural content in instructional materials (Gómez Rodríguez, 2015).

Raigón-Rodríguez (2018) similarly examined the cultural content of six EFL textbooks for the B2 level (in the CEFRL system, meant for young adults and adults) in a historical analysis of materials published 1992-2013. Raigón-Rodríguez structures his analysis around a theoretical framework of different types of cultural content, and a very explicit and elaborate cultural learning model. The results of this analysis, as a whole are comparable, via some discussion, to the distinction made by Gómez Rodríguez of surface/deep culture. He finds, similar to Gómez Rodríguez, that most of the materials tend to include an array of objective cultural specifics, and he also calls for materials to be designed to promote intercultural awareness (Raigón-Rodríguez, 2018). There are though some differences to Gómez Rodríguez's work, and this is discussed later.

Similar to Raigón-Rodríguez, Lee (2009) analyzed the cultural content in eleven EFL textbooks in use in Korea's High School system. Lee relies on a systematic theorization of types of cultural content (Big/little culture concepts) and the idea of 16 themes for the learning of culture-general knowledge. While not delineating the entirety of this theoretical framework here, comparisons of his results with other research and that which is found here can be done. Lee finds that the textbook materials generally neglect that which is necessary for the student to develop ICC. Additionally, Lee finds the materials include a hierarchical representation to the content where Anglo-Saxon, and U.S. culture specifically, is the major source of content (Lee, 2009, p.92).

4. Method

This thesis integrates an examination of surface and deep cultural content with an ideology analysis focused on the representation of nations and the international world. This thesis adopts, and adapts concerning the presentation of results, the cultural content analysis done by Gómez Rodríguez (2015). This produces a set of results which can be discussed specifically in relation to the field interested in the cultural content analysis for the foreign language classroom. However, from there this thesis will shift to the ideology analysis, where CDA is considered the underlying methodology. These results will be exemplified and discussed, and a general discussion section ties the two ‘prongs’ of the analysis together. More specifics of the procedure are discussed below, but this thesis features a qualitative methodology in the sense that it aims at the interpretation of meaning in context to create a better understanding of the source materials (Alvehus, 2019). This method entwines theory, method, and the problem area, but this means that interpretation is controlled and valid in these research areas.

4.1 Materials

The source material for this thesis has been selected to be as representative as possible for instructional materials used in Sweden’s communicative EFL classroom in 2020. However, necessary limitations for an undergrad thesis have been taken. Two popular instructional materials series from two major publishing houses have been analyzed. The first is the *Wings* series comprising *Wings 7* (Frato et al., 2015), *Wings 8* (Frato et al., 2016), and *Wings 9* (Frato et al., 2017) from Natur o Kultur. The second is a digital instructional material series from Gleerups, named *Gleerups Engelska 7-9* (Taylor, 2020). This means the *equivalent* of six textbooks from the two series has been analyzed, although only three printed textbooks have been analyzed. The comparison of digital material vs. printed materials can also be discussed as an exploratory investigation of the differences or similarities in cultural content representation in the types of instructional materials. This though is not the primary focus of this thesis.

Limitations to the study have been necessary. Both instructional material series include textbooks as well as workbook materials, teacher editions, and other supplemental materials. Here the textbooks, or equivalent digital material, have been chosen for analysis as these are most likely to be used, and they include the most social-orientation

themed content. This means that this analysis has not considered the workbook and supplemental materials. This choice was made as the textbooks are the starting point for instruction, most commonly used, and the workbook and supplement materials primarily include content focusing on the reader's comprehension of the textbook material, as well as vocabulary building exercises and grammar exercises, for example. They are not as suited for a cultural content analysis.

4.2 Procedure

Gómez Rodríguez (2015) presents his results in three charts (for the three textbooks) starting with a generalization covering an aspect of culture, like holidays/celebrations or tourist places, and then he indicates what is surface or deep culture content in the materials under this aspect (figure 1). This system has been modified for clarity, and the distinction has been made in this thesis between sections (found under the units or chapters in the source materials) that do or do not bring up surface and deep cultural content. The results were then totaled and are represented in a table which shows the amount of sections per material series that are either surface level only or introduces deep culture. This choice was made because it is a more succinct manner in which to present results. The entirety of the page by page analysis is presented in the appendix.

The definitions of surface and deep culture play an important role, and guidance is taken from Gómez Rodríguez (2015). Surface or deep culture has been discussed previously (see 3.1.2 above) but will be repeated here. As mentioned above, he gives a few examples, like tourist information (surface) or how to avoid being disrespectful (deep), which is helpful. His exact words are helpful and surface culture is defined as “the easily observable [...] and static elements that represent a nation” (p. 168). Surface topics of culture are given as “characterized as being static, congratulatory, neutral, and homogeneous” (p.171). Deep culture was defined as that which “[..] embraces invisible meanings associated with a region, a group of people, or subcultures that reflect their own particular sociocultural norms, lifestyles, beliefs, and values” (p. 168). Deep cultural content topics are “characterized as being transformative, complex, contentious or congratulatory, and heterogeneous” (p. 171). These definitions, combined with the charts he presents over his results, have been utilized as references. Figure one shows two of the aspects he mentions, with the corresponding content.

Figure 1
Gómez Rodríguez Results Presentation (Gómez Rodríguez, 2015, p. 172)

Aspect	Surface Culture	Deep Culture
Holidays/celebrations	<ul style="list-style-type: none"> • Reading: Festivals in Spain, Italy, and Taiwan. 	None
Tourist places/ geographical sites	<ul style="list-style-type: none"> • The capital cities of the world. • Mount Rushmore, South Dakota. • Famous statues around the world. • Traveling to Rio de Janeiro, Beijing, and Moscow. • Visiting Rome. • Four top tourist attractions in London. • Article: The London Eye. • Making plans to visit New York City. • The coldest, the highest, and the hottest places in the world. • Making reservations at different hotels. • Article: The Atacama Desert. 	None

The second prong of this analysis is the ideology analysis of the materials, and concerning the adoption of the CDA as a method, CDA is often considered an integrated method and theory. Chouliaraki and Fairclough (1999) state that CDA methodologically relies on other theory and as a method can be seen as a synthesis of theories (Chouliaraki; Fairclough; 1999, p. 16). This is born in the abstraction level of CDA, and it necessitates other theoretical perspectives for clarity and focus. This can be seen in this present thesis with the inspiration of nations and nationalism (Smith; 1986, 1991) as a way to consider the instructional material content to produce a better understanding of them. This can also be seen in the incorporation of image analysis which is also considered a viable way to produce results (Nikolajeva; Scott; 2000).

4.3 Ethics

This thesis follows the policies and procedures of research ethics put forward by the Swedish Research Council (Vetenskapsrådet, 2002) which specifies four main rules. Specifically, it meets the so-called 1) information and 2) consent demands in that there are no individuals participating in my study, as compared to ethnographic research. It also meets the so-called 3) confidentiality demand, as no personal information has been saved or used, and the 4) Usage-demand, as there is no personal information to use.

5. Results and Discussion

This section contains three sub-sections corresponding to the two ‘prongs’ of this analysis and a more general discussion. First, the results and some discussion of the analysis of surface and deep cultural content in the materials is presented in 5.1. Following this, the results/exemplification and discussion is done in reference to the CDA-prong on nations and the international world in 5.2. Finally a general discussion and reflection on the research question(s) follows in 5.3.

5.1 Surface and Deep Cultural Content

5.1.1 Quantifying the Results

This section will present the results of the analysis. The detailed unit/section (*Gleerups Engelska 7-9*) and textbook/chapter/section (*Wings*) results, which represents the page by page review of the materials, are given in the appendix. The following table represents the results of the analysis, and it is shown at the ‘series level’ for the best comparison of the two series. This was done as Gleerups’ material is not divided by grades, as compared to the Wings material which is divided into three textbooks according to grades 7-9.

Table 1
Deep and Surface Content Results

	Total no. of sections	Surface Only	Introduces Deep Culture
Wings 7-9			
	155	132	23
		85%	15%
Gleerups 7-9			
	90	77	13
		86%	14%

These summarized results clearly show that the absolute majority of the materials include surface level cultural content. Furthermore, and very interestingly, both instructional

material series end up roughly with the same distribution of surface-to-deep cultural content.

5.1.2. Discussion of the Surface/Deep Cultural Content Analysis

The absolute majority of the cultural content in both textbook series is easily categorized as surface culture, and it corresponds with the characteristics Gómez Rodríguez (2015) describes or exemplifies in his work. That is, they are topics which are “static, congratulatory, neutral, and homogeneous” (Gómez Rodríguez, 2015, p. 171). For a specific example, *Wings 7* includes the same “[...] congratulatory descriptions of [a] target main culture” he discusses (Gómez Rodríguez, 2015, p.171). This is found as the textbook has a stated focus on the U.K., and contains popular dishes, stories on celebrities, a long section on travelling around the U.K. with maps, flags, tourist attractions, etc. where all of this content is surface level (Frato et al., 2015). These are without doubt the type of easily observed and static cultural elements of a nation.

Similar types of content exists throughout both of the materials. For a few other specific examples, the in-depth biography of Bonnie and Clyde (Frato et al., 2017) or a section on the origins and history of ice cream in *Gleerups Engelska 7-9* (Taylor, 2020, Unit 4) or even that of the adventures to be had in varying countries around the world, like seeing the Great Wall of China (Taylor, 2020, Unit 3), are all of them identifiable as surface culture content. The Bonnie and Clyde topic, while very interesting and surely usable in the classroom, does little to explore, for example, beliefs or value systems and is best placed under the surface culture of a (national) history topic or the achievements of famous individuals, and the comparisons to similar categorizations made by Gómez Rodríguez (2015) is fruitful here.

Classifying deep cultural content can be more of a challenge, although as previously mentioned the opposite from surface content discussed above is a starting point: “[...] transformative, complex, contentious or congratulatory, and heterogeneous” (Gómez Rodríguez, 2015, p.171). As mentioned as well, Gómez Rodríguez finds very little deep cultural content in his analyzed materials, but has discussed, as mentioned, content avoiding being disrespectful, taboos, or non-conventional medicines. Interestingly, the instructional materials examined here incorporate more deep cultural content than Gómez Rodríguez finds in his examination. Looking to *Gleerups Engelska 7-9*, a section early in the materials on Mary Hamilton and her experience as a figure in

the civil rights movement starts with sociocultural orientation on the informality of Swedish culture in an international perspective:

in some cultures this is not standard – particularly in formal settings. In for example Germany, many people will call the colleagues at work by their family name but in other cultures there is a move towards more informal, first-name introductions. Get it wrong when you meet someone for the first time and it could be embarrassing – but it probably won't find its way to the Supreme Court in America. (Taylor, 2020, Unit 1:3.2)

This is exactly the type of sociocultural 'norm-orientation' Gómez Rodríguez (2015) describes and calls for, and functions as orientation to other culture but also the specificity of their own perspective. Similarly, a rather contentious section following up on an introduction to festivals around the world, including opinions on eating dog-meat and bullfighting, is meant to highlight the necessity of comprehending and contextualizing varying perspectives of cultural phenomena to understand the world and communicate about it. (Taylor, 2020, Unit 11). The *Wings* series is highly similar. For a few examples, *Wings 8* includes a section on "Pets Around the World" including some provocation on the topic in Vietnam, where cats may be caught by a sandwich shop. The character though provides for some context and value-orientation:

They drown cats –sad but true. Then they grill them and serve them as beer snacks. I'm sorry, does that make you feel sick? A sandwich shop can make a fortune from one cat, maybe 65 US dollars –that's like two months' wages (Frato et al, 2016, p. 102).

This is a contentious view of culture and social interaction, i.e. not the standard 'touristy' information celebrating the beaches or cuisine of Vietnam. *Wings 9* includes a discussion of the criminal justice systems around the world meant to spur a consideration of varying levels of identity, supra-national perspectives and value assumptions on crime/punishment; later in the same book the reader learns how using swear words in the Anglo-Saxon world differs from other cultures (Frato et al, 2017).

Overall then, the instructional materials examined here without doubt introduce more deep-cultural content than Gómez Rodríguez (2015) finds in the popular EFL textbooks meant for a variety of EFL contexts he examines. Although he finds a few deep-culture examples in the materials, he argues overall that: "[...] the findings indicate that the textbooks contain only static and congratulatory topics of surface culture and omit complex and transformative forms of culture" (Gómez Rodríguez, 2015, p. 167). It is impossible to make this argument of the Swedish EFL instructional materials examined, and the results of this study differ greatly from his in this sense.

The provocations seen such as the topic of eating cat meat and poverty in Vietnam (Frato et al., 2016), the turn to a ‘local-gaze’ content of homelessness, especially for non-natives, in London (Frato et al 2015) or the discussion of same-sex marriage and critique of legal inequality in Australia (Frato et al., 2017) are exactly what Gómez Rodríguez (2015) calls for. That is, he calls for the idea that EFL learners should meet and study implicit meaning and perspectives of culture via areas of disagreement and debate. To borrow his words used about one deep culture content, this type of content helps develop intercultural communicative competence with topics relatable to the students’ world: “[these] topic[s] [are] a great opportunity for students to discuss intricate and complicated issues that demonstrate that culture is not always static, congratulatory, and homogeneous” (Gómez Rodríguez, 2015, p. 178). In contrast to his results then, the Swedish EFL materials can be said to better promote an intercultural communicative competence. Further discussion though is pertinent.

Although their differencing analysis-models prohibit a direct or easy one-to-one comparison to the results here, Raigón-Rodríguez’s (2018) or Lee’s (2009) results are worth the time to discuss. Generally, Lee’s argument that his analyzed materials neglect culture-general and ‘little c’ content, i.e. that which is necessary for the student to develop ICC, is comparable, but it does not mean that there are no such inclusions (Lee, 2009). Raigón-Rodríguez’s analysis shows more content in his textbooks that would fall into the deep culture category especially compared to the none argued to be existing by Gómez Rodríguez (Raigón-Rodríguez, 2018). He argues though that generally the newer texts “decorate” their content with “anecdotal cultural facts” and that the materials contain a content-emphasis that “[...] consolidates the idea that products, artefacts and external behaviours are used more frequently when trying to portray a specific culture” (Raigón-Rodríguez 2018 p. 297). Raigón-Rodríguez argues further however, and differs importantly from Gómez Rodríguez, that improvements have been made in the materials he examines and the later materials do a better job of promoting intercultural awareness. This is an important point.

The fact that the overwhelming majority of cultural content in the Swedish EFL materials analyzed is surface level content can obviously be discussed as problematic. The question that becomes most salient though is if the materials, with an overwhelmingly surface-level content where a great deal of the materials read like geography lessons or tourist-guides, do enough to promote an intercultural communicative competence. Do they, as the curriculum documents call for, prepare students for living in a globalized

society where national and cultural boundaries are often crossed and contact with the international world is a norm (Skolverket, 2011)? Do they merely ‘decorate’ the content with anecdotal facts, etc. (cf. Raigón-Rodríguez, 2018)? It is not viewed as such here. The argument made here is that while the materials examined can be discussed as not doing a great job of promoting intercultural communicative competence, they provide basic perspectives, information, and competencies for the development of critical citizens with a basic intercultural awareness. Importantly, many of the units/chapters of the examined instructional materials do at least include some deep culture content as a manner to introduce such perspective and promote the development of an intercultural communicative competence.

Again, while it is hard to directly compare the results, the analyzed materials, as argued here, do introduce what Raigón-Rodríguez calls for in his discussion, i.e. flexible and complex cultural phenomena which: “[...] develop discovery, accommodation and negotiation skills, what Baker presents as intercultural awareness (ICA) [...] a ‘non-essentialist’ alternative” (Raigón-Rodríguez 2018 p. 297). While the general results are, as discussed, in strong contrast to Gómez Rodríguez, they are most comparable to Raigón-Rodríguez's or Lee's (2009) views, who find the majority of the cultural content not promoting ICC but are not nearly as ‘absolute’ in their considerations.

A factor worth consideration here is that both Raigón-Rodríguez (2018), Lee (2009), and Gómez Rodríguez (2015) have analyzed materials primarily meant for use by older individuals. It can also be argued that it takes a certain level of (surface-type) knowledge, of for example British culture, before one can start to challenge common views, assumptions, value-systems, etc. That is, that it is desirable that materials that provide both introductions to surface topics of cultural phenomena and deeper perspectives to promote the development of ICC. This is what the examined materials generally do. After establishing that the examined materials do at least promote the development of an intercultural communicative competence (although maybe not as much as some researchers might consider pertinent), a main idea with this thesis is that it is necessary to contrast this approach with another more focused ideology analysis. Different theoretical perspectives outside the ‘cultural content analysis for EFL’ field may facilitate a different understanding of the materials.

5.2 The CDA Approach on Representations of Nations and the International World

5.2.1 The Explicit Content-Perspective


The nation-state is used as a major content-structuring method in both instructional material series. One way this is seen is rather explicit. Overall, *Wings 7* (Frato et al, 2015) focuses on Britain, *Wings 8* (Frato et al, 2016) focuses on the U.S., and *Wings 9* (Frato et al, 2017) focuses on the ‘other’ English speaking countries of the world. For a more specific example, *Wings 8* includes an informative text on the U.S.A. It starts by introducing the flag and moves to a discussion of U.S. territory (Frato et al, 2016). The section is a geography lesson. The textbook then moves to a discussion of the people of the U.S.A., starting with the Native Americans, and moving to a section called “A Mix of People” introducing a canonical topic of U.S. history: immigration (Frato et al, 2016, p. 142). The chapter ends with in-depth discussions of “American traditions” presented as national holidays: Thanksgiving and Independence Day (Frato et al, 2016, p. 146-147).

Similar examples exist in *Gleerups Engelska 7-9* (Taylor, 2020) although the structure of the entire series is not based on nations like the Wings series. For example, a unit on ‘choices’ presents the shape/size of the territory, population, traditions, food, reasons to visit, etc. for the following countries: Australia, India, New Zealand, and South Africa. The following image (figure 2) is the main introduction to India, featuring the ‘enhancing’ national symbol of India which should be seen as “amplifying” the national perspective (Nikolajeva; Scott; 2000; p. 225). For South Africa, the text starts off with “The rainbow nation has many different cultures and eleven official languages” (Taylor, 2020, Unit 2:2.1). The ‘choice’ theme of the unit is negated then to choosing what nation-state to visit. This is the recognizable content of surface culture, but the point here is that when countries are introduced, they follow a specific, national, pattern. Generally, content introducing the English speaking countries of the world in both material series

follows a recognizable pattern: territory, people, symbols, traditions, and history. This is the defining content of a nation if we look to the more concrete attempts at defining nations (Smith, 1986, 1991). This is seemingly innocuous, and looking back to Selander's

Figure 2
India Geography Lesson (Taylor, 2020)

India ⇒



Size: 3,287,263 km²
Population: 1,276,267,000

Traditions: There are many festivals and traditions in India. One popular festival is the Festival of Colours which celebrates the beginning of spring. On this day we cover each other in coloured powder and also get very wet.

In India you may see many women with a red dot, called a bindi, on their forehead. This is a tradition we have to show that the woman is married and it's a sign of love and prosperity.

Wildlife: We have got elephants, tigers, bears, snow leopards and lot of incredible snakes. You can enjoy shooting our animals – with your camera!

Food: Indian food is popular all over the world but the best Indian food is in India! Each part of India has its own specialities. Go to the spice markets in Kerala; your taste buds will thank you!

Landscape: India has a fantastic train network and you can travel all over the country from the Himalayas in the north, to deserts, to thousands of kilometres of amazing coastline, forests and the wonderful River Ganges. You can never get bored in India!

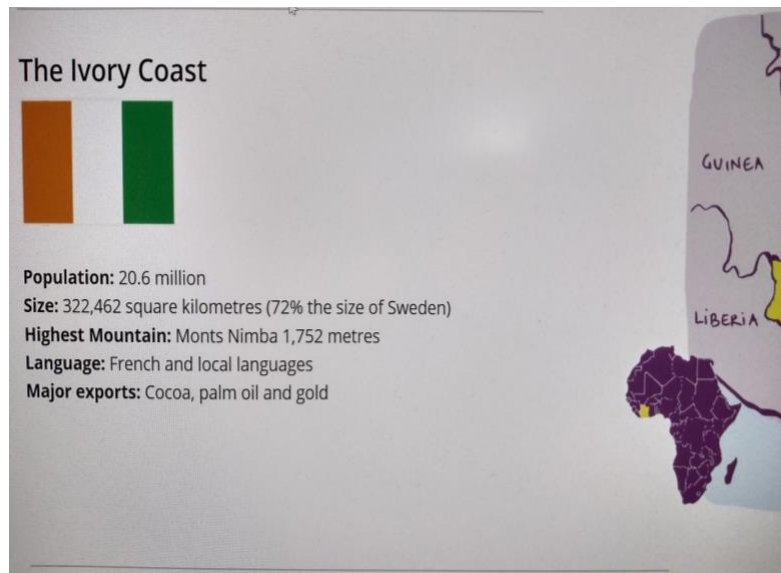
You should really visit India because ...
... it is a country you can never forget. We'll take you to the Taj Mahal – as beautiful now as it was when it was built almost 400 years ago.

main point of the point of instructional materials, reproducing existing, well-known knowledge, one could argue that they are doing their job to inform the reader of the world (Selander, 1988, p. 17). This national structuring to the content raises some concerns about the strong portrayal of the international world from a national perspective. Indeed, the policy documents call for an international perspective in the instruction (Skolverket, 2011). This alone might not be overly problematic, but it is not the only way the instructional materials feature a national perspective.

5.2.2. The Implicit Content-Perspective

Even when the content is not meant to thematize the nation state, the structuring power remains. In *Wings 9* for example, the opening chapter of ‘personal statements’ is about stories of love and four individuals’ thoughts: there is Refat from “Zanzibar, Tanzania”, Nancy Chow from “Singapore, China [sic.]”, Stefania from Argentina, and Connor from the USA (Frato et al., 2017, pp. 10-13). The topic is love. The structure is by nation-state. The same structure is present in the already mentioned “Pets around the World” section (Frato et al., 2016). It is not done by climate difference, nor presented with reference to varying species geographical dispersement, but presented in relation to nation-states.

Figure 3
Cocoa Content Shifts to Nation (Taylor, 2020)



A similar pattern is noticeable in *Gleerups Engelska 7-9*. Unit 4, “Flavours,” starts with a text about chocolate, and is ostensibly structured around producers and consumers of cocoa. It is actually structured around nation-states: “Did you know Americans spend over 16 billion dollars a year on chocolate?” and “The Ivory Coast is the world’s largest cocoa producer” (Taylor 2020, Unit 4:1:1). While these references may not automatically exemplify a national-content-structuring, the accompanying image(s) with descriptions (figure 3 above) are counterpointing or “communicat[ing] meanings beyond” the text alone (Nikolajeva; Scott; 2000; p. 226). The section is meant as a manner to learn about “the origin of chocolate” and “Africa”, but turns primarily into a geography lesson with

the image (Taylor 2010, Unit 4:1:1). The nation and nationality, even when not meant to be the topic, is represented implicitly as being of primary importance.

Additionally, the materials sometimes refer back to a Swedish national context. This ‘Swedish connection’ is at times out of place. The previously mentioned section about the immigration/history of the U.S.A. includes a section on “Involuntary” and “Voluntary immigrants” where the voluntary starts with Europeans and 1492 and goes on: “[d]uring the 1800s millions of Europeans came to the US fleeing poverty and oppression, including a million Swedes, a quarter of the country’s population” (Frato et al, 2016, p.142). This ‘Swedish’ link is meant to orientate the reader to a Swedish national history. The ‘geography lesson’ on the Ivory Coast also references Sweden (figure 3 above) as a comparison: “72% the size of Sweden” (Taylor 2010, Unit 4:1:1). When discussing migrating animals, a text on wildebeests refers to a familiar context: “In the course of one year, gnus travel around 3,000 kilometres – that’s the distance from Kiruna in the north of Sweden to Istanbul in Turkey” (Taylor 2020, Unit 13:1:1). Hopefully the reader can conceptualize the distance.

The main point made in reference to these above-mentioned patterns in the materials is that the content, as represented, strongly reproduces national sentiment. The materials present nations and nationality as the primary social category for life in our world, something of extreme importance in understanding one’s reality. The materials can be said to feature a rich and varied international content, but are extremely saturated by a national perspective, but not one particular (the U.S. for example) national perspective. Interestingly, this happens regardless of whether the cultural content can be classified as surface or deep (cf. Gómez Rodríguez, 2015), as the exemplification given above on both the explicit and implicit content-structuring has purposefully mixed content from both categories.

The materials promote the reader’s socialization to a world of nationalism, nation-states. This is done, albeit maybe not consciously, by the explicit and implicit representation of culture with nations/nationality as the single most important social category. Returning to the socialization continuity stretching to the first national school systems, i.e. Weber’s work, there is some difference worth discussion. With these materials, we already have established their goal of socialization for a life in a globalized world, where cross-cultural contact and the requisite intercultural communicative competence could be discussed as a part of the diminishing ideology of nationalism. However, the materials may aim at “shaping individuals” (Weber, 1976, p. 330-331) to

function in a globalized world broader than their own, but they simultaneously strongly reproduce a base of nationalist ideology.

The point can of course be made that one should not automatically assume that readers automatically internalize everything they read, and this study is not a reception analysis (Nordgren, 2006). However, the point made on gender-roles by Macleod and Norrby is worth recalling here, even though gender as a social category has not been analyzed. The repeated exposure to the extreme importance placed on nations/nationality can “condition” a certain understanding of the world (Macleod, Norrby; 2002, p. 67). There is something to this, especially when considering the saturation of the materials’ content by this national perspective. This should at least be considered when recalling the international perspective mandated by the Swedish policy documents. Arguably, these materials can be said to be in conflict with the demands placed on instruction/socialization in the policy documents. Even if the policy documents are referring to the education as a whole, if a teacher were to solely rely on these materials this is without doubt problematic.

Looking specifically at the ‘Swedish connection’ examples from above, the argument can be made that these materials reproduce Swedish nationalism as well at times. To borrow Smith’s words, they are part of “an ideological movement for attaining and maintaining autonomy, unity and identity on behalf of a population deemed by some of its members to constitute an actual or potential ‘nation’” (Smith, 1991, p. 73). This may not seem particularly important, but it can be problematic. Tholin has made the argument via policy document analysis that “[...] in many cases, the starting point for schools is still Swedish culture and “Swedishness” (Tholin, 2014, p. 253). Here we can view an implementation of what Tholin describes. The texts reproduce, for example, a Swedish national history or call for conceptualizations of the Swedish territory to make their point.

Of course, one could argue that the materials are relating their content to the reader’s context, but the entwinement of Swedish nationalist sentiment should at least be considered. It may even demand pedagogical consideration where the reader is assumed to have a ‘Swedish’ background knowledge to help with the comprehension of the EFL materials. Maybe a reader did not previously know Swedish geography, for example. For another example, when the *Wings* series describes “American pancakes” the point of departure is that they are “[s]imilar to ordinary pancakes but smaller and [...] thicker” (Frato et. al, 2015, p. 85). ‘Ordinary’ is implicitly referring to ‘Swedish’ and a national context is assumed. Although this type of ‘Swedish connection’ may seem innocuous,

pedagogical even, the cumulative effect can place some readers at a disadvantage (Tholin, 2014).

Other representations of culture in the materials may not even be discussable as innocuous, and the final analysis section will discuss these.

5.2.3. The Representation of Diversity

The topic of cultural diversity, specifically in the U.S. and U.K., has been paid attention to in the materials. This topic area of the representation of diversity is worth more in-depth attention.

One manner of exemplifying an interesting trend in the materials is by looking at the representation of literature. Looking to *Wings 7*, for example, the list of fiction/literature is interesting, and authors with a presence in the textbook are as follows: Nick Hornby, David Walliams, Neil Gaiman, Enid Blyton, and Bali Rai (Frato et al., 2015). Enid Blyton's inclusion is about five youth, "Anne, Dick, George, Julian, and their dog Timmy" and Enid herself is described as "English author Enid Blyton" (Frato et al, 2015, p. 96). Bali Rai's literature is about a boy named Baljit: "[b]orn in England, but his parents are from Punjab, a region on the India-Pakistan border [...]" (Frato et al, 2015, p. 117). Bali Rai is described quite differently from Enid (described as English): "Bali Rai was born in Leicester, England [...]" and some information about his childhood is also included: "I grew up in a multicultural, multi-racial community" (Frato et al, 2015, p. 122). The subject of living in a multicultural society is, as presented to the reader, reserved for those with an immigrant background.

A more pronounced pattern of homogeneity is noticeable in the literature present in much of *Gleerups Engelska 7-9* (Taylor, 2020). In a unit on 'footprints' which is broadly on crime, the unit starts out with a section on crime writers. The unit features excerpts from Sir Arthur Conan Doyle, Agatha Christie, John Verdon, and Gillian Flynn (Taylor, 2020, Unit 15). Another unit on "Passions" features a 'text extract' for some additional reading, and features works from William Shakespeare, Elizabeth Barrett Browning, Anne Bradstreet, Emily Dickinson, Lord Byron, and W.B. Yeats (Taylor 2020, Unit 12: Text Extract). While it would be hard to refer to this as presenting a 'canon' of classic literature, it certainly seems like the idea was to present some of it, and the homogeneity is clear. There is no need to introduce literature so strongly entwined with an ethnic group's past.

Looking to the manner in which traditions are represented is also interesting. The *Wings* series, for example, makes sure to introduce a ‘deep culture’ consideration of the United States when diversity and ethnic-relations is made the theme. Native Americans and poverty (Frato et al, 2016) or “involuntary immigrants” (Frato et al, 2016, p. 142) are included for example, but elsewhere the series includes “American Traditions” of Thanksgiving and Independence Day, with obvious ties to a dominant ethnic group (Frato et al, 2016, pp.146-147). The corresponding British traditions are, for the sake of comparison, Guy Fawkes Night, Halloween, and tea (Frato et al, 2015). The ties to the history of a dominant ethnic group are similarly clear. *Gleerups Engelska 7-9* makes a point of the complexity of British identity as one character is writing a friend while visiting British Hindus: “[a] few days after Diwali we found another British tradition: we went to a bonfire night party” (Taylor 2020, Unit 11:1:2). In a following section, however, on birthday traditions, the material returns to a mono-cultural perspective where the birthday phrase said in England is shown as “Happy Birthday” (Taylor 2020, Unit 11:3:1). While this is the phrase in the English language, not everyone says ‘happy birthday’ in English in England, and the text assumes a homogenous national culture.

For a final set of examples, even when the materials thematize a deep idea of culture, there is still reason to question the representation of cultural diversity. For example, *Wings 8* features a text on “Teenage Life in the US” and two teens are interviewed in separate sections (Frato et al., 2016, pp 124-127). First, Declan Murphy, from Philadelphia who talks of his interests, school, family, and future. Next the reader meets Becky Torres. Becky’s interview gravitates toward her cultural background though:

BECKY: [...] my Dad is Mexican and sometimes he speaks Spanish with me. My mom was born and raised in California but her parents came from the Philippines. [...]
KEVIN: Do you feel American, or more Mexican or Philippine?
BECKY: Definitely living here I feel very Americanized, but with my Philippine family I feel Philippine, and when I’m with my Mexican family I feel really Mexican, I understand the culture. [...] (Frato et al, 2016, pp. 126-127)

The text then moves back to similar topics the interviewer discusses with Declan. Importantly, there seems not to be any reason to ask Declan to elaborate on whether or not he feels American. In a similar manner, in *Gleerups Engelska 7-9* (Taylor, 2020) the reader meets a short story about Megan and Reyansh, working as geneticists, and both are looking to the future. They are both single, but Reyansh is also ‘dealing’ with his Hindu background and his mother’s choices for his wife. The text is ‘deep culture’ and

discusses arranged marriage and communication issues across cultural lines (Cf Gómez Rodríguez, 2015). However, it quantifies Megan's attitude towards discussion and the topic as "American" and while Reyansh may speak with a British accent, he and his struggles are depicted as representative of Hindu life (Taylor, 2020, Unit 12:2:1). There is some cultural content in the materials that includes, for example, minority characters where nothing is made of cultural difference. But the problem is that the materials rely specifically on immigrants to introduce topics of ethnic identity, to contrast to a norm, and it is inherently entwined with problems as portrayed.

If we look to the materials as a whole, there is no question the materials can be compared to Lee's results (2009). His argument is of an implicitly projected 'hierarchy' where Anglophone culture and U.S. exists as the "supreme source" of content in the materials (Lee, 2009, p. 76). While the exact same argument cannot be made here, we can without doubt see some similarities to his point. This is seen, for example, with the comparatively well-developed discussions of life and topics in the US and Britain but also in the literary inclusions of the materials, nearly all of them from the Anglo-Saxon world. This does not mean though that other countries, topics of diversity, or cultural phenomena are not existing, they are, and the Swedish national perspective in the materials has been mentioned above for example. More importantly, as argued here, the examined materials, specifically when representing Britain and the United States, are saturated by a mono-cultural norm, and this reproduces an essentialist image of their culture and identity.

The strong overrepresentation of authors from the dominant ethnic groups in Britain and the U.S., the national traditions presented being easily coupled to the history of these ethnic groups, and the little or superficial introduction (see discussion below) to the vast diversity, language use, traditions, etc. in these countries reproduces an image of the U.S.A. and Britain as primarily ethnically homogenous countries. This reproduces ethno-nationalist sentiment seeing the nation defined primarily in reference to "presumed descent ties, popular mobilization, vernacular languages, [as well as] customs and traditions" (Smith, 1991, p. 12). It should be mentioned that this is not the only reproduction of nationalist sentiment existing in the materials, and some of the examples mentioned above reproduce a conceptualization of a civic form of the nation, where a national territory, symbols, and a shared common culture are highlighted as primary components of identity (Smith; 1986, 1991). The India text (figure 2) included above

reproduces well this sentiment. But the focus is not on India in the materials. The reader does not also meet, for example, a canon of Indian literature.

The examined materials actually aim at moving past a mono-cultural conceptualization of the U.S.A. and Britain, and include content meant to highlight diversity and the complexity of ethnic-relations in these countries. Doing so though, they often reproduce the idea of culture as something static. The point made here is the materials reproduce a sentiment best described or termed as ‘the cultured other.’ The Becky/Declan example given above is meant to highlight the dynamic and subjective reality of identity and culture, but the section as a whole reproduces ethno-nationalist sentiment, where only those ‘deviating’ from an implicit norm, a WASP culture in this example, have to ‘negotiate’ cultural identity. She is not ‘American’ like Declan is American as represented between the lines. The inclusion of Bali Rai the author was surely meant to include a voice of diversity to the examples of literature. It is also the only one where multi-culturalism and identity are explored, and the implicit message is only the ‘cultured other’ deals with these issues. Immigrants in the materials have to negotiate and quantify their identity, and are portrayed as representative of a split cultural identity at best. That ‘culture’ is something those with immigrant-descent ‘have’ and ‘have differently’ from an assumed norm, as represented, separates them from this norm, i.e. from being ‘American’ or ‘British.’

The issue is that this textually projected representation of the ‘cultured other’ has implications relating back to the idea of intercultural communicative competence and being able to function in the globalized world. Making comparisons to Eilard’s (2008) work, for example, sees that these materials do not reproduce an image of immigrants in need of enlightenment or diversity as a problem. However, is the message here that ‘culture’ is something for immigrants and their descendants? Is the message that struggling with identity is reserved for minority groups? Is the message that asking those, and only those, with an immigrant background how they ‘feel’ about their identity is appropriate? Unfortunately, the materials may “condition” this understanding of the world (Macleod, Norrby; 2002, p. 67). They reproduce it at least. This would also certainly go against the idea of developing an understanding of cultural diversity in Sweden, which the curriculum documents call for (Skolverket, 2011).

5.3 A General Discussion

Looking at source materials from varying theoretical perspectives gives varying results. The purpose of this section is to tie together what is considered the three major results of this thesis, and relate these back to the main research question:

How is culture represented in a selection of the more popular instructional materials used in the English instruction in Sweden, grades 7-9?

The main findings of this analysis are that the materials introduce more ‘deep’ culture than Gómez Rodríguez finds in his analysis, but still not much, and while they do not *focus* on promoting ICC, they provide basic information, perspectives, and competencies for the development of “critical intercultural citizens” of a globalized society (Gómez Rodríguez, 2015, p. 176). That said, the majority of the cultural content is best described as surface level culture. Secondly, the materials were found to be strongly structured around the nation-state, both explicitly and implicitly, and that they can be considered rich with international content but feature a national perspective. The third main result of this thesis is that the materials strongly, but not wholly, reproduce an image of ethnically homogenous U.S. and U.K., and a textually projected ‘cultured other’ serves to reinforce this idea, where it is meant to challenge it.

The results make it rather difficult to specify any ‘sole’ or ‘definitive’ representation of culture present in the materials, which was never the point, but it is possible to discuss the primary or dominant image of culture as reproduced in the examined materials. The three results, especially the overwhelmingly surface-level content and the homogeneity/cultural othering, are relatable to the general results offered by Vinall and Shin on culture: “the cultural information offered in the textbooks is presented as encapsulated kernels of facts – that together cultivate a cosmopolitan identity. This reveals assumptions that culture is a straightforward, homogeneous, collective entity [...]” (Vinall, Shin; 2019; p. 184). This is relatable to the point Baker makes, and the materials can be said to promote primarily that of cultural awareness, which is often conceptualized as communication between “[...] defined cultural groupings, typically at the national level” (Baker, 2011, p. 65).

Risager’s definitions of cultural learning contrasts perfectly the issue at hand. The point she makes about a thematic analysis sees cultural learning as the acquisition of “[...]”

‘objective’ knowledge as a necessary supplement to communicative competence” (Risager, 2014, p. 2). This type of cultural learning is where we can place the majority of the cultural content in the materials. This is the best way to categorize what the materials offer the readers, whether it is the topics of Bonnie and Clyde, the population of countries, or cocoa production/consumption.

A counterpoint to make is that we cannot label the examined materials as only offering this type of cultural learning. Risager’s discussion on cultural learning within an intercultural analysis approach sees the reader “[...] developing the awareness of the learner about various socio-cultural perspectives and identities and their implication for (intercultural) communication, empathy, cooperation and conflict resolution” (Risager, 2014, p. 2). The materials in fact offer this type of cultural learning of perspectives. The discussion to this point, as understood here, is rather relatable to the surface and deep culture distinction made by Gómez Rodríguez (2015), but Risager offers another look at cultural learning which is useful for discussion purposes. She mentions power.

The idea of cultural learning with a power analysis approach, as Risager points out, sees learning culture as “[...] developing the learner’s capacity to reflect on the major political and social issues of society [...]” (Risager, 2014, p. 2). This is where the contrasting perspectives of this analysis becomes a discussion possibility. There is cultural-content which can be placed under this type of cultural learning, for example the content on same-sex marriage in Australia (Frato et al., 2017). These types of content are explicitly meant to develop a reflection capacity on debated or even contentious topics. But what about the implicit but nonetheless present power relations represented in the materials? This demands another type of power analysis as compared to what Risager discusses.

A major point made with this analysis is that the surface and deep culture theorizations (Gómez Rodríguez, 2015), and even Risager’s (2014) consideration of ‘cultural learning,’ are insufficient to wholly consider cultural content as it lacks analytic capacity on implicit, ideological power-relations. They primarily consider cultural content in reference to what is meant to be thematized or taught in the materials. Seen from a pedagogical perspective, this puts into sharp relief the importance, and legal necessity even in Sweden, of considering the underlying values of the cultural heritage, to use the broad term, which is being passed on in classroom instruction (Skolverket, 2011). It is a perspective teachers cannot afford to ignore. Looking back to the discussion of CDA, and with the results of this thesis on the cultural othering and cultural

homogeneity reproduced in the materials, the broader argument here would be that whenever examining instructional materials it would be wise to maintain a critical understanding of them as physical manifestations of the time they emerge in (Winther Jørgensen; Phillips; 2002). They are indeed a part of the (re)production of society as a whole, not just the implementation of national policy documents.

This has implications for a great deal of extant research on cultural content from a pedagogical perspective. Raigón-Rodríguez (2018) for example, and his general/big C/little C framework, features some similar consideration of the nationally ‘stereotyped’ nature of some of the cultural content. However, even an elaborate analysis model could easily miss the representations reproducing the ‘cultured other’ exemplified above, focusing instead on their desire to discuss dynamic, subjective, heterogenous identity. Beyond the already mentioned examples, Gagnestam (2003) has looked at the manner in which culture is treated in foreign language teaching, specifically in English in upper secondary schooling in Sweden. Gagnestam (2003) argues for a shift away from culture taught from a “product perspective” in English instruction, i.e. focusing on “[...] observable acts or events, for instance behaviour, traditions, customs, and data about a country” (p.245). Additionally, she calls for culture in English instruction from a processual perspective where culture is “[...] problematized and attitudes, ways of thinking, and values should be discussed” (Gagnestam, 2003, p. 259). Even this perspective though could still miss the highly problematic ‘cultured other’ example of Becky Torres mentioned above, depending on what is discussed as ‘problematic.’ On the other hand, an analysis model purposefully focused on implicit power-relations does not miss such problematic content.

To conclude this section, it is worth stating that the purpose with this thesis is not meant to prove the field of cultural content-analysis for foreign language teaching as inept. The manner in which the researchers are focused on real-world pedagogical considerations for successful language teaching is important, and researchers have produced important results meant to improve instruction around the world. The point here is something of a reminder that, while somewhat out of style, ideology analysis remains an important proficiency for teachers and should always be considered in the classroom setting. Looking then to the materials’ cultural content as a whole, the general argument Gómez Rodríguez makes that instructional materials should promote the reader’s ability to become “intercultural beings” should be revised (Gómez Rodríguez, 2015, p. 168). It is, as shown, fruitful to question *what kind* of intercultural beings are being promoted.

6. Concluding Discussion

To conclude this thesis, returning to the more specific sub-questions stated earlier may help to express the results more succinctly. The first sub-question on *what chances do the materials give the reader for the development of intercultural communicative competence* has been answered by a somewhat softened outlook as compared to some international research, and the argument is that the materials can be said to provide basic information, perspectives, and competencies promoting the development of intercultural communicative competence. The second question asks *What types of cultural content are present* and the answer is that the materials largely feature surface-level, objective, neutral, etc. cultural content. From a pedagogical perspective, the materials can be said to offer primarily a cultural learning of static, objective cultural facts. The third sub-question asks: *what image of the international world exists in the materials and from what perspective?* This is where the discussion possibilities open up for broader perspective. The materials are strongly structured around the nation state, featuring a national perspective on an admittedly varied and interesting international content. They also reproduce ethno-nationalist sentiment with an image of the ‘cultured other’ and a superficial consideration of diversity and ethnic relations. In a broader sense, the consideration of the materials’ cultural content has been shown to necessitate further reflection beyond that which is thematically made the content, and looking to the ideological power relations cannot be ignored from a pedagogical perspective.

There is though reason to be positive when looking at the Swedish materials. They do introduce contrasting views, areas of contention, and do not solely reproduce a sugar sweet tourist’s look at the world. There is room for improvement, and as argued there are still representations of culture that may have a negative impact on the students’ development of an intercultural communicative competence. However, the teacher cannot make pedagogical considerations of instructional materials solely focusing on implicit power-structures. This risks losing contact with pedagogical perspective of foreign language teaching. This thesis has shown that the consideration of cultural content in instructional materials needs tweaked, not reinvented, and must remain focused on preparing students for a life in a globalized society.

There are several manners in which this thesis could be expanded upon. One of the main limitations to this work is a limited source material. Considering a much larger

source material, i.e. all of the published materials from the major publishing houses and even that of locally used/developed materials, would give a much better account of the cultural content encountered by Swedish EFL learners in secondary education. This would take a great deal of time, but would produce relevant results for both academic and pedagogical audiences. Other improvements could be considering how the instructional materials are actually used and interpreted in the classroom. In other words, the introduction of a reception-perspective would be interesting. This would also represent a major shift in the perspective of analysis. One last idea would be to make direct comparisons with other Nordic countries to more specifically get an idea of how the cultural content of Sweden compares to an international context. All of these developments would demand time, but they would make important contributions to the field. Finally, considering the ‘exploratory’ consideration of the difference between the digital and printed materials, no tangible difference has been noticed in this thesis. A larger examination of all English instructional materials for the secondary education in Sweden would be able to produce results in what was only an exploratory notion here.

7. References

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Appendix: Surface/Deep Culture Analysis Results

Unit or Chapter	Cultural Content	Surface Only	Introduces Deep Culture
Gleerups Unit 1			
1.1 New Dawn/Day	First Impressions/inspiring people	1	
1.2 You've got mail	Career Advice	1	
2.1 First time I saw your face	First Impressions/Job Interview	1	
2.2 First Impressions at Work	Discrimination/Roleplay	1	
3.1 You Had me at Hello	Voice/Body Language Interpretation	1	
3.2 Whats in a Name?	Mary Hamilton/Civil Rights Movement/cultural practices		1
Gleerups Unit 2			
1.1 The answer is 'yes'	Book and Film	1	
1.2 1.2 Yes Man! Oh No!	Movie Review/Opinion	1	
2.1 Where in the World?	National Content/Traditions/travel	1	
2.2 Dear Diary	Diary/National Content/South Africa	1	
3.1 The Choice	Job Choices/Australia/	1	
3.2 Working Down Under	Volunteer Work/Australian Animals	1	
Gleerups Unit 3			
1.1 On Top of the World	Adventure/Mountaineering/Parenting/	1	
1.2 The Jury is still Out	Blog/Questions/Debate	1	
2.1 Crossing the Channel	Channel Swimmers/Records/Men vs. Women	1	
2.2 Crazy Ways to Cross	Alternative Crossings/Airplanes/Bathtub crossing	1	
3.1 The Adventure of a Lifetime	Sharks/Inca Trail/Pyramids/Great Wall of China	1	
3.2 Time for Adventure	Discussing Adventure across the world	1	
Gleerups Unit 4			
1.1 So sweet?	Africa/Chocolate/Presentation/National Info	1	
1.2 A New Pair of Shoes	Cocoa Farming/Prices/Literature		1
2.1 Food for Thought	Charity Events/Comparison/	1	
2.2 Making Detroit Better: One Soup at a Time	Social Projects/Email/Research/Universal Culture		1
3.1 I Scream, You Scream ...	Origins of Ice Cream/American English	1	
3.2 Wake Up and Smell the ...	Smell and Taste/British English/Comparisons	1	
Gleerups Unit 5			
1.1 Wear it all	Weighing luggage/source criticism	1	
1.2 Top Tips	British English/Packing tips	1	
2.1 Do You Want a Hot Body?	Advertisements/Humor/Alliteration	1	
2.2 For or Against?	Advertisement/Opinions/Consumption	1	
3.1 Warning – Clothes!	Clothes/Accidents	1	
3.2 The Price is Right – or is It?	Human Rights/Ethical Clothing	1	
Gleerups Unit 6			
1.1 Are You in Touch With Your Feelings?	Feelings in Different Situations/points/quiz	1	
1.2 We can Work it Out	Feelings/Gossip	1	
2.1 Just a Regular Policeman?	Police Tasks/Britain/Death of girl	1	
2.2 My First Day	Primary school India/Other Countries	1	
3.1 Adding the Colour	British Authors/Idioms	1	
3.2 Special Friendships	Shakespeare/Special Friends	1	
Gleerups Unit 7			
1.1 Four Greats	Role Models/History	1	
1.2 Inspiring People	Inspiring People/Fail Stories		1
2.1 A Helping Hand	Short story	1	
2.2 Wendy Watson from Wisconsin	Road trip/friends/	1	
Gleerups Unit 8			
1.1 Record Breakers	Records/Record book	1	
1.2 I Want to be a Record Breaker	Breaking Records	1	
2.1 The Wonders of Nature	Naturalist/Animals/Plants	1	

Unit or Chapter	Cultural Content	Surface Only	Introduces Deep Culture
2.2 Extreme Nature	Weather/Extreme Nature	1	
3.1 Incredible Survivors	Survival Stories/Source Criticism	1	
3.2 Survival II	Survival stories/Source criticism/Countries	1	
Gleerups Unit 9			
1.1 Welcome to my Home	Individuals/Homes	1	
1.2 Nowhere Man	Homeless Jack Brunt		1
2.1 Automatic	Product Instructions/Tech	1	
2.2 App Man	Technical Gadgets/Age	1	
Gleerups Unit 10			
1.1 A Friend in Need	False Friends	1	
1.2 Keeping it clear	Magazine Article/Communication	1	
2.1 Communicating through time	History of Communication	1	
2.2 Breaking News	Inventions in History	1	
3.1 Private Fitness?	Fitness Apps	1	
3.2 Down on the farm	Dystopian Story/Organ Farming	1	
Gleerups Unit 11			
1.1 Festive Fun!	British English/Festivals	1	
1.2 Personal Accounts	Personal Views		1
2.1 Travelling and Traditions	National Traditions/Travel Writing	1	
2.2 Opinions!	Opinions/Contrast		1
3.1 Birthday Traditions	National Birthday Traditions	1	
3.2 Perfect Present	Birthday presents	1	
Gleerups Unit 12			
1.1 Young and Passionate	Assignment/Young People	1	
1.2 People with Passions	Celebrities/Passionate/Artists	1	
2.1 The Light of my Life	Arranged Marriage/Culture		1
2.2 Just a Click Away?	Internet Dating/Safety	1	
3.1 Taking it Too Far?	Body Mods/Hobbies	1	
3.2 It Will be Wonderful	Stalker/Relationship	1	
TEXT EXTRACT	Anglo-Saxon Literature	1	
Gleerups Unit 13			
1.1 Animals On the Move	Animals and Migrations	1	
1.2 Larry and the Monkeys	Short Story/Fiction	1	
2.1 Forced to Move	Refugees/Climate Refugees/Slavery		1
2.2 For the Good of the Country	Imminent Domain in China/Poverty		1
3.1 Adam and Alisha do SEA	Social Media/Tourism	1	
3.2 Summer in the 70's	Travel in 1970s/Photography	1	
TEXT EXTRACT	Refugee from Afghanistan		1
Gleerups Unit 14			
1.1 Read All About It!	News Topics/History	1	
1.2 July 20, 1969	Moon Landing/Fake?	1	
2.1 Dealing with Fake News	Fake News/Sources	1	
2.2 Fake News?	Historical Fake News	1	
3.1 Whose News?	Indian IT expansion/Interview	1	
3.2 Filter Bubble Reviews	Filter Bubble Book Reviews	1	
TEXT EXTRACT	Anglo Sax./Literature	1	
Gleerups Unit 15			
1.1 Crime Writers	Footprints/Doyle/Christie/etc. Anglo Saxon	1	
1.2 Traces of Crime	Digital Forensics	1	
2.1 Fixing the Footprint	Carbon Footprint/Letters		1
2.2 Carbon Footprint Solutions	Lower Carbon Footprint	1	
3.1 A Life in Shoes	Life in Tehran/England	1	
3.2 The Importance of Shoes	People and Their Shoes...		1
TEXT EXTRACT	Hound of Baskerv.	1	
Number of sections		90	77
Gleerups 7-9		86%	14%
WINGS 7			

Unit or Chapter	Cultural Content	Surface Only	Introduces Deep Culture
Chapter One			
Adele- a Story of Success	Biography of Artist	1	
Idiot	Website on Artist	1	
My Music isn't Yours	Dialogue/Opinions/Rap	1	
Glastonbury Festival Review	Review of Music Festival	1	
New Listening Habits	Radio and Music History	1	
I Live Off Royalties	Literature/Nick Hornby	1	
Assignments		1	
Chapter Two			
What Are You Wearing Today	Descriptions	1	
Shopping Phrases	Common Phrases	1	
I Think I Like Second Hand	Dialogue/Shopping	1	
Letter to the Editor	Fair Trade/Mexican Farmers/Fair wages		1
Describing People	Descriptions of Peoples' Looks	1	
What do the Look Like?	Practice Describing	1	
Missing Student- Where is Bob?	Narrative/Descriptions	1	
Lee Alexander McQueen	Obituary/Fashion Designer	1	
The Dress	Fiction/Cross dressing/Identity		1
Assignments	Announcements and Letters	1	
Chapter Three			
Property Listings	Newspaper/Adverts	1	
The Wrong Side of Town	Dialogue/Where to Live	1	
Poppy's Room	Describing a Room/Narrative	1	
Saturday Morning in Elm Tree Road	Mystery	1	
Homelessness Doesn't Have to Begin at Home	Virpal Singh/Homeless Life/Non-native issues		1
The Other Mother	Fiction by Neil Gaimon	1	
Assignment	Present Real Estate/Write Story	1	
Chapter Four			
How Do You Like the Food	Dialogue/Food/Opinions	1	
Jamie Oliver: Stirring Up a Food Revolution	US Culture/Food/Biography		1
Fish and Chips Facts	History of Fish/Chips	1	
Seven Spices and Saffron	Blog/Immigrant	1	
Eating Out and Table Talk	Useful Phrases	1	
Popular British Dishes	Standard Dishes	1	
Popular American Dishes	Standard Dishes	1	
Recipes	Trifle Recipe with Image	1	
The Cookery Page	Useful Words	1	
Deep In Our Refrigerator	Poem Jack Prelutsky	1	
Cut Down on Food Waste	Editorial on Waste	1	
All Together Again	Fiction by Enid Blyton	1	
Assignment	Instructive Presentation/Write Poetry	1	
Chapter Five			
Sports-Some Useful Words	Sports Terms	1	
Sports in Britain	Sports	1	
Sports in The USA	Basketball and Baseball	1	
The Commonwealth Games	Empire/Friends/Colonization/Contrast/Gender		1
The Run For Your Life Blog	Blog Material on Running	1	
How to Play Conkers	Instructions	1	
Journal of Cheon Mcgaragle	Gamer's Journal	1	
My Dog Plays Invisible Frisbee	Poem by Kenn Nesbitt	1	
Yeah, Good Cover Innit	Literature by Bali Rai		1
Assignment	Journal/Interview	1	
Chapter Six			
Joshua Lord	Teenage Life	1	
Fatima Qasim	Teenage Life		1
Four Countries One Kingdom	Great Britain Geography Lesson	1	
A Summer Tour Around England	Travel guide	1	
Discover Scotland	Travel guide	1	
Pack For wales	Travel guide	1	

Unit or Chapter	Cultural Content	Surface Only	Introduces Deep Culture
Unlock the Secrets of Northern Ireland	Travel Guide	1	
Who Lives in the UK?	Population/Diversity/Religion		1
A British Genius	Stephen Hawking	1	
The Fictional Universe of Harry Potter	Harry Potter/JK Rowling	1	
British Traditions	Guy Fawkes/Halloween/Tea	1	
Assignment	Travel Guide/Biography	1	
WINGS 8			
Chapter One			
What is the Media?	Media Influence	1	
Famous Magazines	Popular Magazines	1	
Just Four More Episodes to Go	Dialogue/Opinion/TV	1	
The Season's Shows	TV Reviews	1	
Dear Abbie	Letters/Advice Column	1	
What Sells? And Where?	Advertising Interview		1
Reading Changes Our Minds	Reading History/Text	1	
The Outside Chance	Fiction/News/Future	1	
The Cameras are Right on the Gamemakers	The Hunger Games/Fiction	1	
Assignment	Interview/Write a Review	1	
Chapter Two			
Fit and Healthy For Life	Pamphlet on Exercise and Activity	1	
Confessions of an Exercise Addict	Journal/Log	1	
The Olympic Games	Info Text/History	1	
The (Un)healthy Idea	History of health ideals	1	
Healthy Snacks	Recipes	1	
Skin	Pamphlet on Skin Health	1	
Why Do We Sleep?	Pamphlet on Sleep Health	1	
Mr. Hassler	Dialogue with Dr.Memory	1	
To Live Before I Die	Dying teen/Jenny Downham	1	
Perfect Kessa	Fiction on Anorexia	1	
Assignment	Write a Narrative/Pamphlet	1	
Chapter Three			
Climate Change	Global Perspective/climate/Supra Nat.		1
Tea for Four	Dialogue/Eco Talk	1	
Why Save the Rainforest?	Pamphlet/Info	1	
Wangari Maathai and the Green Belt Movement	Biography Info	1	
Burgerville Letters	Veggie Options/Fast Food	1	
Have Fun With Handicraft Recycling	Instructions	1	
All Summer in a Day	Climate Refugees/Fiction Ray Bradbury	1	
Snowfall	Fiction by Andy Coombs	1	
Assignments	Debate/Info Text		
Chapter Four			
Cats	Poem	1	
I Speak, I Say, I Talk	Poem	1	
The Bumblebee	Poem	1	
Three Facts About Bumblebees	Information Text on Bumblebees	1	
Pets Around The World	Varying People/Countries/Pets		1
Pigeons and Other Birds	Homing Pigeons/Work Birds	1	
Caring for Turtles and Koalas	Application/Volunteer	1	
Topsy the Elephant	Animal Cruelty/History	1	
61 Days	Dog Clone/Cloning/	1	
Two Were Left	Fiction by Hugh Cave	1	
A Dart of Green	Fiction by Alexander M. Smith	1	
Assignments	Job Interview/Biography	1	
Chapter Five			
Teenage Life in the US	Declan Murphy and Beck Torres		1
An American Role Model	Bio/Mae Jemison	1	
Hi Brittany	Letters/Cross Cultural Communication		1
The United States Of America	Info Text/Geography Lesson	1	

Unit or Chapter	Cultural Content	Surface Only	Introduces Deep Culture
U.S. Travel Guide	Touring USA	1	
Why Do First People Come Last?	Editorial on Native Americans and Poverty		1
A Mix of People	Immigration History of USA		1
Sugar- Not Such a Sweet Deal	Sugar history	1	
American History	History Lesson	1	
The Hunger Games -No Fairytale Ending	War/Analysis	1	
Assignments	Describe Travel/Letter to Editor	1	
WINGS 9			
Chapter One			
Art of Flirting.org	Personal Statements	1	
Death Certificate Sparks Gay-Marriage Apology	Same-Sex Marriage in Australia		1
Dating Profiles	Online Dating/Safety	1	
Bondgirl meets AdamApp	Dialogue/IRL meeting	1	
Dear Abbie	Relationship Advice/Column	1	
Leaving Her Behind	Fiction by Lili Wilkinson	1	
Advice to a Girl	Poem by Sara Teasdale	1	
Manjit's Wedding Day	Fiction by Bali Rai		1
More Alive	Fiction by Jandy Nelson	1	
Assignment	Make Newscast/Write Article	1	
Chapter Two			
Terrorism Forum	Online Forum/Communication Online	1	
Teenage Sherlock	TV Review	1	
Spurlock Holmes	Review	1	
The Whistleblower	Feature on Edward Snowden	1	
The Story Bonnie of Clyde	Biography	1	
The Execution	Personal Stories/Death Row		1
Prison Systems	Comparing Cultures of Prison/Corrections		1
Zenaida Ortiz	Biography	1	
Guantanamo Bay: A Worldwide Headache	Argumentative Essay	1	
Dear Mandy	Fiction by John Marsden	1	
Where on Earth is Edmund?	Fiction by Donna Tartt	1	
Juvenile Court	Fiction by J.C. Oates	1	
Assignment	Debate/Argumentative Essay	1	
Chapter Three			
Dawn of the Vampire-Zombies	Feature on Genre	1	
The World Happiness Report	Info Text	1	
Extreme Athletes	Personal Statements	1	
The Journal of Minette	Mental Health Journal	1	
Quality of Life	Pamphlet on Mindfulness	1	
Two Seconds	Fiction by Meg Rosoff	1	
I Heard a Fly Buzz -When I Died	Poem by E. Dickinson	1	
Do Not Stand at My Grave and Weep	Poem by Mary E. Frye	1	
Life on Three Legs	Fiction by Doris Lessing	1	
Dialogue With Hal	Fiction by Arthur C. Clarke	1	
Exercises	Review/Info Text	1	
Chapter Four			
Simply English	English Language History/Structure	1	
English for the Future	Personal Statements		1
The Beauty of Newfoundland	Diary of Boat Crew	1	
From Syria to Sweden	Interview	1	
Interview with Arthur and Caroline	Swede and Kenyan/Schooling		1
Application for an Exchange Year	Personal Essay Example	1	
Nollywood	Nigerian Movie production	1	
Culture Clash	Fiction by Xialou Gua		1
English Class	Fiction by Ngugi wa Thiongo		1
Assignments	Prepare Interview/Cover Letter	1	
Number of sections		155	23
Wings 7-9		85%	15%