

11<sup>TH</sup> INTERNATIONAL  
CONFERENCE ON  
TEXTBOOKS &  
EDUCATIONAL  
MEDIA

28 - 30 SEPTEMBER 2011

REPRESENTATION  
OF OTHERNESS  
KAUNAS, LITHUANIA

CONFERENCE VOLUME

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EDITED BY



Representations of otherness

The Eleventh International Conference on Research  
on Textbooks and Educational Media

September 2011 Kaunas – Lithuania

This book presents cutting edge research and research methodologies from members  
of the International Association for Research on Textbooks and Educational Media  
(IARTEM)

English and publishing editing: Vikki Walters – Central Queensland University  
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ISBN 978-0-9580587-6-7

# TABLE OF CONTENTS

<b>Introduction</b> .....	5
<b>List of authors</b> .....	7
<b>KEYNOTE PRESENTATION</b>	
<b>Aspects of Orientalism in Nordic Countries</b> Elisabeth Oxfeldt .....	10
<b>THEORETICAL AND METHODOLOGICAL SESSION</b>	
<b>Power, procedures and a practical phonetic approach in studying the history of the textbook/reader</b> Susanne V. Knudsen .....	23
<b>Orientation without spiral curriculum? Evaluating map skills in geography textbooks</b> Ingrid Hemmer, Michael Hemmer & Péter Bagoly-Simó .....	38
<b>WORKSHOP 1: REPRESENTATIONS OF OTHERNESS</b>	
<b>“Textbook identities”:</b> Constructing Indigenous students as ‘other’ in educational texts that promote inclusion and diversity Teresa Moore .....	50
<b>The place of Europe in English history textbooks</b> Eleni Karayianni .....	59
<b>Non-Poles in Polish history textbooks</b> Joanna Kaim-Kerth .....	69
<b>A selection framework for Australian teaching and learning materials that develop understanding of the preservation of Indigenous culture – the ‘other’ Australians</b> Kathy Bauer & Mike Horsley .....	75
<b>Embedding sustainability in English language and intercultural communication textbooks</b> Asta Balčiūnaitienė & Nijole Petkevičiūtė .....	85
<b>WORKSHOP 2: APPROVAL AND SELECTION OF TEXTBOOKS AND EDUCATIONAL MEDIA</b>	
<b>Music materials in early childhood education: The perception of teachers in Galicia</b> Rosa M <sup>a</sup> Vicente Álvarez & Jesús Rodríguez Rodríguez .....	95

<b>Evaluation and selection of textbooks in Portugal: Perceptions from mother tongue teachers</b>	
Joana Sousa & Maria de Lourdes Dionísio .....	104
 <b>WORKSHOP 3: THE PROCESS OF DESIGN AND RE-USING TEXTBOOKS AND EDUCATIONAL MEDIA</b>	
 <b>It's all online: but is it enough? A case study of the development of a digital education repository</b>	
Mike Horsley & Richard Walker .....	114
 <b>Evolution in Norwegian secondary schools: A pilot study towards assessing the importance of textbooks in understanding evolution</b>	
Kjetil Reier-Røberg & Thomas Moser .....	128
 <b>WORKSHOP 4: NEW PEDAGOGICAL APPROACHES IN EDUCATIONAL MEDIA AND TEXTBOOKS</b>	
 <b>Social competence of teachers and students in using media technologies: The case of Lithuania and Belgium</b>	
Genutė Gedvilienė, Marija Krunkaitytė & Sandrine Rafael .....	136
 <b>Teachers' use of teaching and learning materials in homework practices in Australian primary schools</b>	
Mike Horsley & Susan Richardson .....	147
 <b>The role of a library in a student's learning process</b>	
Genutė Gedvilienė & Dalia Staniulevičienė .....	155
 <b>Intercultural competences of Lithuanian teachers working in multicultural classrooms</b>	
Aida Norviliene & Vaiva Zuzeviciute .....	160

# INTRODUCTION

## **Introduction**

This volume presents papers from the 11th IARTEM conference on textbooks and educational media, held at Vytautas Magnus University, Kaunas, Lithuania in September 2011. The theme of the conference was Representations of Otherness. More than sixty participants attended the conference, coming from five continents and 17 different countries.

Otherness is something ‘other’ that is seen from a specific, central point of view, be it political, sexual or cultural. Otherness has been discussed by conference participants in terms of ethnicity, race, the nation, gender, class and religion as well as in relation to majorities and minorities. The conference has focused on the intersection between these socio-cultural categories in textbook and educational media.

Since its very beginning in 1991, IARTEM’s biennial international conferences have given a great opportunity for scholars from over the world to share experience in research on textbooks in different countries and from perspectives of different disciplines such as education, psychology, cultural studies, linguistics, political sciences and philosophy, etc. This introduction gives an overview of the conference and volume content.

## **Keynote Presentation**

The keynote paper provided in this conference volume presents historical analysis of broader cultural processes of modern nation-building and orientalism in Nordic countries and manifestation of these processes in representations of the Other in textbooks.

## **Theoretical and Methodological Session Presentations**

Two papers of this session make theoretical and methodological contributions to the study of textbooks. The first paper discusses the history of textbooks, changes of textbooks connected to technological, pedagogical and curriculum subject developments. The second paper explores the development of map interpretation skills in geography textbooks.

## **Workshop 1: Representations of Otherness**

The workshop addressed the main theme of the conference and sought to explore textbooks and educational media as resources for the development of representations of both minorities and majorities. The papers reflected questions thematizing construction of identity and otherness. The papers presented research on construction of indigenous identity and preservation of indigenous culture in Australia and critique of dominant discourses and positionings; construction of European identity in English history education; embedding sustainability in English language and intercultural communication textbooks.

## **Workshop 2: Approval and Selection of Textbooks and Educational Media**

This workshop provided papers considering the process of approval and selection of textbooks which varies considerably from one country or one publishing system to another. The researchers–participants of the workshop discussed questions whether the processes of textbooks approval and selection are the responsibility of the authorities or regulated by market forces and individual choice. The most central

questions of the workshop were: what are the criteria for approval and selection? Is one method of approval and selection preferable to another? The papers of the workshop in this volume discuss the use, approval and selection of textbooks in Spain and Portugal. The first paper deals with teachers' perception of curricular materials, selection, and adequacy of musical materials. The second paper focuses on issues of quality of approval and selection processes.

### **Workshop 3: The Process of Design and Re-using Textbooks and Educational Media**

Following the widespread use of computer and web technologies and international interest in the open educational resources movement, this workshop invited to discuss the issues concerning the design of textbooks (for example, collaborative design, the role of different actors in the process of design), the association between paper and digital textbooks, the link between design and use of textbooks, and the life cycle of educational resources.

### **Workshop 4: New Pedagogical Approaches in Educational Media and Textbooks**

The workshop invited to discuss the changing roles of teachers and students, new learning technologies and environments, new knowledge and competences and the new nature of texts (hypertexts, intertextuality, multimodality). The papers dealt with new role of textbooks and media in the learning process, teacher-student-text inter-relationships, the combination of traditional and new learning resources. The workshop addressed the question: what is the role of textbooks and educational media in fostering learner-centred, empowering, cooperative, problem-based interactive learning, constructing new knowledge and building new competences? The papers reflected issues thematizing development of social competences of teachers and students in using media technologies, new role of libraries, homework practices, development of intercultural competences working in multicultural classrooms.

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# KEYNOTE PRESENTATION

# Aspects of Orientalism in Nordic Countries

Elisabeth Oxfeldt

## Introduction

In 2002, Norwegian war correspondent Åsne Seierstad published *The Bookseller of Kabul* in which she describes the family life of a bookseller in Afghanistan. The stereotypically Orientalist portrayal confirms most Western preconceptions of patriarchal repression in the Arab world and was translated into several languages, becoming a bestseller all over the Western world. According to Seierstad the book has become part of the curriculum at many American universities (Rasch 2011). What is new about this story is the fact that the bookseller, Shah Muhammad Rais, himself ended up reading a translation of the work and subsequently he – together with his wife, Suraia Rais – sued Seierstad for libel. They won their case in the district court and Seierstad was sentenced to pay Suraia Khan the equivalent of 16,000 Euros in reparation, and so was the publisher (Kristiansen & Malvik 2010). Seierstad, however, appealed the verdict, and in December 2011 the Court of Appeal acquitted her. Rais's lawyer now plans on appealing the case in the Supreme Court (Rasch 2011). Meanwhile the bookseller has also written back. In 2006 he published *There Once was a Bookseller in Kabul* (translated from the original Persian into Norwegian) in which he depicts Åsne Seierstad's arrival in his family in the shape of two Norwegian fairytale trolls. What this incident shows is that Orientalism is alive and well today, but it operates under new, global conditions that often have surprising and painful effects on the depicted object as well as the depicting subject.

In this paper I will discuss Orientalism in Nordic countries. I will first turn to Denmark and Norway – my main areas of study – in a broad cultural context, focusing on the nation-building years of the 1800s. This is the period upon which Edward Said focuses in *Orientalism* (1978) – a fundamental period of modern nation-building, imperialism and colonisation. In the second half of the paper I will return to the present day and discuss representations of the Other in contemporary Nordic textbooks.

## Nordic Orientalism in the 1800s

Edward Said's *Orientalism* has had an immense impact on studies of representation. Said's theoretical point of departure was a Foucauldian understanding of knowledge being intimately connected to issues of power. Knowledge is power, and no sciences are politically innocent. Said then describes the field of knowledge about the "Orient" – Orientalism – as a discursive field that relies on a binary world view. There is East and West – Islam and Christianity – viewed as opposites so that the Orient ultimately functions as a counter-image to the West. While the West represents reason, the Orient represents lack of reason, but also an ever so tantalising imagination. While the Westerner is characterised by soul and spirit, the Oriental is supposedly characterised by materialism and greed. The West represents modesty; the Orient represents

splendour. The Westerner commits to bourgeois sexual morals; the Oriental, on the other hand, is lascivious and lustful. The West is dynamic and carries forth development and civilisation; the Orient, it is thought, is static, stagnant, primitive and barbaric. From a historical point of view, the Orient is only interesting in the past, not in the present; History with a capital H currently develops in the West. Considering how undeveloped, uncivilised and childish the Orientals purportedly are, it is perhaps no surprise that they end up viewed as incapable of governing themselves, while Westerners must carry the burden of civilisation and govern both themselves and others. This is a fundamental ideology of imperialism and colonisation. According to Said, modern Orientalism was tied directly to colonisation in 1798, when Napoleon invaded Egypt on behalf of the French. Napoleon's strategy illustrates how knowledge equals power, as he had a team of Orientalists amass knowledge of Egypt, which was finally published in 23 volumes over 20 years as *Description de l'Égypte*. Thus, from Said's point of view, a scientific publication lies at the heart of modern Western hegemony (Said 1979, 81-84).

Orientalist "Othering" took place even in peripheral areas of the West, such as Scandinavia. If we look at Nordic textbooks from the 1800s we find that they confirm Said's claims. A Norwegian geography book for middle school from 1873 contains the following description of Arabs:

The Arab is passionate with a lively imagination; fiction/poetry is the beginning and the end of his wisdom. He [...] values his beard above his freedom, dresses colourfully and loves fairy tales, dance and music.<sup>1</sup>  
(Dahm 1873, 158)

Clearly the text presumes that Arabs who live in a fantasy world and do not know the value of freedom need us to govern and enlighten them. As Said points out, the scientific representation ends up reinforcing political intervention and colonisation.

Another example from the 1800s is a Norwegian primer for elementary school from 1863. In this book, children read about farm animals, and a seemingly innocent depiction of the horse ends up indicating national stereotypes and the geo-political relationship between Europeans and Arabs. The description of the horse includes the following:

The most beautiful horses are Arabian thoroughbreds, the fastest are English racing horses, the strongest are English draft horses, but the most stable horses are our own little mountain horses.<sup>2</sup> (Jensen 1863, 35)

On the one hand, this may be regarded as an objective description. According to a Foucauldian understanding of truth, knowledge and power, however, it is not. What we find is a nationalised discourse written in an age of empire in which English strength and speed is indicated through the description of racing and draft horses. The "little" Norwegian cannot measure up to such characteristics; however, marked by the

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<sup>1</sup> "Araberen er heftig, med en levende Fantasi; Digte er Begyndelsen og Enden paa hans Visdom. Han [...] sætter større Pris paa sit Skjæg end paa sin Frihed, klæder sig broget og elsker Eventyr, Dans og Musik". Unless otherwise indicated, all translations into English are my own.

<sup>2</sup> "De smukkeste ere de arabiske Fuldblodsheste, de hurtigste de engelske Væddeløbere, de sterkeste de engelske Bryggerheste, men de sikreste paa Foden vore egne smaa Fjeldheste."

conjunction “but” a different national characteristic is: stability and reliability. The implication is that “we” Norwegians – like our horses – may be small, but we are steady and dependable. Thus the Norwegian student is given something to be proud of, and a characteristic – perhaps even a work ethic – to strive towards. Finally, the realm of the Arab, not too surprisingly, belongs to aesthetics, and the Arab’s relationship to his horse is further described in the last two sentences in the primer’s section on the horse:

A horse may become so dear to his owner that it becomes like a child in his house. This is the case with the Arab who would rather suffer hunger and thirst than depart with his beloved horse – even if he could become a rich man by selling it.<sup>3</sup> (Jensen 1863, 36)

Here the Arab is described as endearingly irrational, but nonetheless irrational in a way that the British and Norwegian are not.<sup>4</sup>

The quotes above clearly indicate the aestheticism that also makes the Orient so attractive to the Westerner. After the French Orientalist Antoine Galland translated the manuscripts to *A Thousand and One Nights* (1704-11), it was further translated and distributed in Europe throughout the 1700s and 1800s, providing a foundation for considering the Arab world as one of violence, lust, seduction, play and fairy tales. Scheherazade became a primary figure of identification for any romantic author, with story-telling turning into a matter of life, death and erotics.

In Denmark the figure of Aladdin – rather than Scheherazade – became a somewhat surprising source of identification, not only for romanticist authors but for all Danes. Aladdin was the embodiment of a happy-go-lucky figure for whom everything turned out well in the end. Aladdin never needs to work hard at anything. He finds a magic lamp and with the spirit’s assistance, he wins his princess and her kingdom. One of the reasons this tale resonated so strongly with Danes in the 1800s was that the Danes sought to distinguish themselves from their dominating neighbours to the south – the Germans. The Danes sought to construct a light, cosmopolitan – Parisian – national image in opposition to the Germans who were considered “heavy”.<sup>5</sup> In 1805 *Aladdin* became the masterpiece of Danish romanticism when the Danish poet Adam Oehlenschläger published his version of the tale in dramatic form. In Oehlenschläger’s version, *Aladdin* is set not in the Orient, but in an Orientalised Copenhagen, and part of the drama’s charm is the way in which Oehlenschläger creates a merry mix of the Danish and the Oriental. The characters are dressed in Oriental garb, but speak in various Danish sociolects that allowed critics to pinpoint particular Copenhagen neighbourhoods. The drama was quickly canonised and was continuously staged throughout the 19th century.

It could be argued that, in 1843, Oehlenschläger’s merry mix of Copenhagen and the Orient was institutionalised as the public amusement park, Tivoli Gardens. To this

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<sup>3</sup> “Saa kjær kan Hesten blive sin Ejermand, at den bliver ham ligesom et Barn i Huset. Dette er Tilfældet hos Araberen, som heller vil lide baade Hunger og Tørst end skille sig ved sin kjære Hest, om han endog kunde blive en rig Mand ved Salget.”

<sup>4</sup> For a more detailed analysis of Jensen’s primer, see Oxfeldt 2008.

<sup>5</sup> For a more detailed account of this thesis, see Oxfeldt 2005.

day, Tivoli is one of the most popular tourist attractions in Denmark, and it is considered ultra Danish despite the fact that it was constructed as an Oriental theme park with onion domes, crescent moons, and a Chinese tower – which is actually modelled after a Japanese tower. It has been argued that Tivoli Gardens was the institution that ushered in modernity in Denmark (Zerlang 1997). It became a place where Copenhageners could play “Oriental” and let go of their everyday inhibitions. And it became the place where they could do so together and thus establish an Oriental, playful, Danish collective identity. Tivoli became a site for ushering in modern consumption practices, but also free trade, democratic socialising and urban manners.

With Aladdin and Tivoli becoming such popular Oriental-Danish cultural icons, they also provoked heavy criticism. Only two weeks after Tivoli’s opening, a Danish newspaper expressed concern that Danes had stopped caring about politics now that they could consume and amuse themselves in Tivoli:

The last remains of dreamed freedoms and rights could disappear between our hands, the harvest could fail, cattle disease could break out, the Øresund duties could be lost, Slesvig and Holsten could break away and gain their own independence, and Jutland could be destroyed in a flood; Copenhageners at this time would nonetheless only have one interest, and it is called – Tivoli.<sup>6</sup> (Fædrelandet 1843)

The Danes, in other words, had started behaving entirely like Orientals.

The romantic, Aladdin-dominated period did come to an end, and from a cultural historical perspective the end was marked by a new drama depicting an Aladdin-like character from a less celebratory and more sceptical point of view. This drama is the Norwegian Henrik Ibsen’s *Peer Gynt* from 1867. Peer Gynt is also a happy-go-lucky figure. He was intended to represent the contemporary Norwegian, but the world-wide reception of the drama shows that Peer Gynt represents modern man in general: the ambitious opportunist who fares well, but lacks an existential core.

Denmark and Norway, I should point out, shared a common culture and literary market, with Norwegian authors publishing their works aimed at a common Danish and Norwegian audience until the early 1900s. This may clarify why Oehlenschläger’s *Aladdin* and Ibsen’s *Peer Gynt* often were compared from a Scandinavian point of view. Both plays, however, are also often compared to Goethe’s *Faust*. Just to underscore the importance of the Oriental Aladdin in a Danish 19th century cultural context, I will quote the Danish literary critic Georg Brandes, who became the intellectual leader of Scandinavia’s “Modern Breakthrough”. In 1886 he writes that Aladdin had been a dangerous source of identification; it had “Orientalised” the Danes, weakening both national morality and identity, and eventually causing Denmark to lose the war against the Prussians in 1864:

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<sup>6</sup> “Den sidste Rest af drømte Friheder og Rettigheder kunde forsvinde mellem vore Hænder, Høsten kunde slaae feil, Qvægsygen udbryde, Øresundstolden tabes, Slesvig og Holsten løsrive sig og Jylland gaae under ved Vandflod; Kjøbenhavnerne vilde i denne Tid dog kun have een Interesse, og den hedder - Tivoli.”

Carefree as Aladdin himself, in whose image it had reflected itself for so long, the Danish nation did not see the impending danger. One did not rate Germany highly and did not understand it [Germany]. How should Aladdin be capable of comprehending Faust! After all, he saw him only in the figure of the hideous, learned Nureddin [Aladdin's antagonist, the magician].<sup>7</sup> (Brandes 1919, 221)

In Brandes' rhetoric, all undesirable personal and national traits are construed as Oriental, and the Danish nation is seen as having sunk into momentary inferiority vis-à-vis Germany and other modern European nations – not because of any inherent negative characteristics, but because Danes had let themselves degenerate into Orientals; they should not have read *Aladdin* “a by no means harmless book [...] that [...] can cause boys great harm and has done so”<sup>8</sup> (Brandes 1919, 224).

What is new in *Peer Gynt*, however, is not just that an Aladdin-figure is regarded sceptically, but also that the Orient figures as a real, geographical space in opposition to Norway and Europe. In the fourth act *Peer Gynt* travels to Morocco and Egypt, countries that are both part of Said's Orient, since they are part of the Arab world. In recent times, in the 2000s, the fourth act has attracted particular attention, and my own interpretation has been to regard it as a clever and ironic anti-Orientalist act in which *Peer* is revealed as a typical European Orientalist (Oxfeldt 2005). First he is revealed as a romantic Orientalist in his interaction with the Bedouin woman Anitra in Morocco, and then as a scientific Orientalist in Egypt – an Orientalist reminiscent of those sent to Egypt by Napoleon and who maintained what Said calls a “textual attitude” (Said 1979, 83). What Ibsen indirectly criticises is the egocentric, Eurocentric and ethnocentric male coloniser who assumes he can know and possess the Orient. *Peer* arrives in Morocco assuming that he can develop and colonise North Africa. Not coincidentally he envisages that the digging of a canal – like the Suez Canal – can lead to the industrialisation of Africa and to establishments centred on himself: “Gyntiana” and “Peeropolis”.

When it comes to Orientalism in Nordic countries, then, one must take into account how important the Orient has been to the Nordic imagination – especially the Danish imagination – during the 1800s, when a modern, national identity was established. Nordic Orientalism, in this case, has served a slightly different purpose than that described by Edward Said. Said focuses on the great colonial powers, England and France, and the direct connection between Orientalism and colonisation. In the case of Denmark-Norway, the relationship between the North and the Orient was once removed – mediated through a French, cosmopolitan imagination. For instance, in his epilogue to *Aladdin*, Oehlenschläger presents his drama not as a Nordic adaptation of an Oriental tale, but as a Nordic version of a Gallic version of an Oriental tale. Similarly, when Tivoli was built, it was modelled on a Parisian Oriental amusement garden, Le Jardin de Tivoli. The explicit intention was not to capture and copy the Orient as it was, but to provide a Danish or Nordic version of an Oriental trend arriving from the European centre, from Paris (Oxfeldt 2005, 69). This once-removed

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<sup>7</sup> “Sorgløs som Aladdin selv, i hvis Billede man så længe havde spejlet sig, saa den danske Nation ikke den truende Fare. Tyskland vurderede man ikke højt og forstod man ikke. Hvor skulde Aladdin kunne begribe Faust! Han saa’ ham jo kun i den hæslige, lærde Nureddins Skikkelse.”

<sup>8</sup> “En for Ungdommen ingenlunde ufarlig Bog [...] som [...] kan gøre Drengene stor Skade og som har gjort det”.

model allowed Danes and Norwegians to establish modern, urban nations in a more playful way – even, I would argue, with a sense of being peripheral themselves – of being small European nations, who to a certain degree could identify with the Oriental-as-Other in relation to the European centre. This does not make Nordic Orientalism politically innocent. Nordic Orientalism also shores up geo-political structures allowing for Western hegemony. But it makes the situation more complex than that described by Said and his binary structures.

## **Nordic Orientalism Today**

We now live two millennia removed from the nationalist-romantic 1800s. We live in an age of post-colonialism and globalisation and we live in an age of increased awareness of how careful we have to be in our representations of the Other. The most recent and painful example of this in a Nordic context was Danish cartoonist Kurt Westergaard's Muhammed caricatures. These were published locally in the Danish newspaper *Jyllandsposten*, but after coming to world attention resulted in several death threats and murder attempts. What this example illustrates – together with the example of Åsne Seierstad's *The Bookseller of Kabul* – is a particular danger pertaining to representations of the Oriental Other in an age of globalisation. National boundaries no longer contain the representations; the represented Arab or "Oriental" sees the representations, and reacts. The other type of danger pertaining to representations of the Other has to do with the Western reader's potential reaction of hatred and violence. In a Nordic context this became shockingly clear on July 22nd 2011, when the self-proclaimed anti-multiculturalist and terrorist Anders Behring Breivik set off a bomb in front of the governmental buildings in Oslo, killing 8 people, and then drove to the Labor Party's youth camp on Utøya-Island and shot dead 69 people, mostly teenagers. This is an extreme example, but it illustrates how critical representations of the Other are.

People have of course understood this for a long time. Since World War Two UNESCO, for instance, has worked to raise intercultural awareness within the field of culture, science and education based on the tenet that: "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed" (UNESCO 2010, 40).<sup>9</sup> One of the organisation's overarching objectives today is "fostering cultural diversity, intercultural dialogue and a culture of peace" (UNESCO 2010, 4). This is an awareness that is also reflected on a national level in the Nordic countries. The first four sentences of Norway's Education Act, for instance, read as follows:

### **1-1 The objectives of education and training**

Education and training in schools and training establishments shall, in collaboration and agreement with the home, open doors to the world and give the pupils and apprentices historical and cultural insight and anchorage.

Education and training shall be based on fundamental values in Christian and humanist heritage and traditions, such as respect for human dignity

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<sup>9</sup> The quote is from the UNESCO constitution.



and nature, intellectual freedom, charity, forgiveness, equality and solidarity, values that also appear in different religions and beliefs and are rooted in human rights.

Education and training shall help increase the knowledge and understanding of the national cultural heritage and our common international cultural traditions.

Education and training shall provide insight into cultural diversity and show respect for the individual's convictions. They are to promote democracy, equality and scientific thinking. (Act 1998)

The first paragraph culminates in the statement: "All forms of discrimination shall be combated" (ibid.). Clearly all the right intentions are in place, but subconscious and unintended messages keep surfacing, which is why it is so important that we continue to analyse educational material using critical theories of representation to help uncover what might have been overlooked. Two examples from contemporary Norwegian textbooks in the natural and social sciences will serve to illustrate this point.

A book from 2006 aimed at second graders contains a section on the human ear, based mainly on two portraits. The first portrait shows an Asian boy wearing headphones. The text in the upper right hand of the picture reads: "Strong sounds can damage our hearing" (Bjørshol 2006, 26).<sup>10</sup> The text set off in the lower right hand corner of the picture reads: "In brief: Those who are hard of hearing, can use a hearing aid" (ibid.).<sup>11</sup> What are described are the negative and positive consequences of living in an industrialised country with state-of-the art technology. This is contrasted directly with the third world. The picture on the opposite page shows an African child with a 2-inch piece of rather thick branch stuck through a hole in his or her stretched out earlobe. The text in the left hand corner of the picture reads: "We use our ears to listen, and we can also attach decorations to them" (Bjørshol 2006, 27).<sup>12</sup> The juxtaposition of the two pictures functions in an aesthetically beautiful and thought-provoking way. The reader, for instance, may become aware of the difference between damaging one's inner and outer ear. The African child has not just decorated himself – or herself – but has also damaged his or her ear – without damaging his or her hearing. Conversely one may ask whether trendy headphones cannot also be considered decorative. Decorations often function as status symbols and in the case of both the African and the Asian child, attaching something to one's ear may be a matter of signalling a social position by attaching technology and nature to one's ear, respectively (Oxfeldt 2008, 118).

Yet, by representing essentialising pictures from the first and the third world, one risks supporting the idea of two entirely separate worlds in which globalisation has not contributed to a common culture. One could for instance imagine a picture showing that Africans, too, possess technology and development, while Western

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<sup>10</sup> "Sterke lyder kan skade hørselen vår".

<sup>11</sup> "Kort sagt: De som hører dårlig, kan bruke høreapparat".

<sup>12</sup> "Vi bruker ørene til å høre med, og vi kan henge pynt i dem".

populations are still preoccupied with ritualistic body decorations such as tattoos and piercings.

If we consider Michel Foucault's notion of different discourses of knowledge – or epistemes – representing different eras and world views, we see how representations of the Western and African worlds relegate the areas to different periods of development, and how we tend to present our own culture as modern and up-to-date in *opposition to* underdeveloped cultures. Our knowledge is presented through a modern – or even post-modern – discourse, while the knowledge of Others is presented through an earlier, outdated, renaissance discourse. To summarise Foucault's discourses – or epistemes – briefly, *the pre-classicist renaissance discourse* is theocentric and places things in relation to God; it is also heterotopic and builds on randomly compiled knowledge and hearsay. It includes all types of observation – from description of an animal's physiognomy and anatomy, for instance, to a listing of its habits, diet, reproduction and modes of capture, and finally to mythology and fables pertaining to the animal. Everything seen, heard and recounted about the animal is presented on the same level in what to us comes across as a hodge-podge representation (Foucault 1994, 39-40). *The scientific discourses of the classical period* are characterised by taxonomies and relate objects not to God, but to each other. *Modern discourses* are humanist and place human beings at the center, relating everything to man. Finally, *postmodern discourses* are technology-centered and relate everything to machines. Since *The Order of Things: An Archaeology of the Human Sciences* was published as early as 1966, Foucault barely touches upon the postmodern, but others have further developed thoughts on this discourse.

Returning to the two photographs, we see that knowledge of the ear – common to all human beings – is presented through two different discourses: a post-modern, technology-centred discourse situating a child from the developed part of the world in relation to a machine – and what may potentially be regarded as a pre-classical renaissance discourse in which one presents awe-inspiring tall-tales or rumours about the so-called primitive others of the type: “I have heard that there are tribes in Africa that jam an entire branch through their ear lobes”. I may be over interpreting, but I find the pictures incongruous. Together, they are presented through a classical discourse suggesting that they are scientifically comparable. But what they really suggest is a divided world in which the West is entirely modern and Africa is entirely pre-modern. Shifting to another theorist interested in representation, we may use Homi Bhabha's terminology, and talk about “us” being modern by comparison to those who are “lagging behind” – as if we were not all existing in the world simultaneously – as if our modernity (or postmodernity) is not directly linked to the conditions of ex-colonies and the third world (Bhabha 1994). A picture choice that might have suggested simultaneity rather than “belatedness” might have been the Asian child wearing his hi-tech headphones and an Indian child on a dumping ground inhaling toxic fumes as he tries to recycle electronic and chemical waste.<sup>13</sup>

A second example of how the pre-modern, modern and postmodern discourses work in comparative contexts may be found in a natural/social science textbook from 2006 aimed at second graders. Here we find a double page with photographs representing

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<sup>13</sup> For a broader analysis of heterotopia and Foucauldian epistemes in educational material, see Oxfeldt 2008.

the world's seven continents. The title is "Where in the world?" and the student is to guess which picture is from what part of the world (Jensen 2006, 60). The pictures are heterotopic – or different in kind – in the sense that one depicts an animal, another a city, a third a road sign, a fourth children with bow and arrow, a fifth people skiing, a sixth a smiling face and a seventh people working with agriculture. In order to guess the continents, the students have to be aware of ethnic and developmental differences as a common denominator.

It is clear that the photographs from the third world are human oriented; they include the smiling African, Indian children hunting in the South American rain forest, and Asian farmers aided by animals, not machines. The pictures from the first world, by contrast, are focused on technology and development: in the picture of the American city one sees skyscrapers and cars, but not a single human being; and the picture from Oceania – the most important clue in which is the kangaroo – does not even show the animal itself, but its stylised representation on a road sign. Thus, this picture too refers to cars and machines, and situates Australia in a post or late modern discourse. The picture from Europe is human centered and constitutes an in between position. The balance between technology, nature and people seems ideal. Three people are skiing down a steep mountain wearing high tech ski gear, clothing and backpacks. The picture carries no connotations of urbanisation, alienation or over-industrialisation – the nature is pristine and beautiful. Nor does the picture carry connotations of primitivism and hard labor. The people appear to be participating in a leisure time activity – perhaps during their 5½ weeks of guaranteed paid vacation. The text underneath the picture reads: "This is the continent where we live" and I assume the student ends up feeling rather fortunate (Oxfeldt 2008, 119).

Let me finally return to the issue of Orientalism in Nordic countries. Today, we do not depict Arabs mainly as people who love poetry, fiction, dance and horses, and who have no sense of politics and a greater world surrounding them. Instead the focus is on the oppression of women and on terrorism. Ivo de Figueiredo's award-winning book on Henrik Ibsen – donated by the government to all 17-year-olds and 10<sup>th</sup> graders – is a good example. In order to highlight the relevance of the themes treated in Ibsen's drama – such as women's liberation, individualism and social ethics – the book is full of photographs adding a contemporary, global context to the dramatic texts.<sup>14</sup> These pictures reveal a contemporary type of Orientalism and "othering".

The pictures of women, in particular, tend to contrast East and West as Muslim versus secular societies. Western women are often naked or scantily clad, as for instance, a woman giving birth in Belgium, Princess Diana in a swimsuit, and a female hip-hop entourage in the U.S. On the other hand we find veiled, Middle-Eastern women such as a Pakistani woman standing next to a shut door and veiled Iranian women at a shooting range, training to become soldiers. The representations are polarising and do not necessarily indicate that the Western position is the best. What is indicated is that what started out as women's liberation – including sexual liberation – in the West, may have developed into a commodification of sex and women in which female oppression is veiled through ideologies of capitalism and individualism. This point is made rather explicitly with regards to the only in-between female figure in the book:

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<sup>14</sup> I have previously discussed this book from a different perspective at the 2007 IARTEM conference in Tønsberg (Oxfeldt 2009).

Aylar Lie, an Iranian-Norwegian model and porn star. Placed in the section summarising Ibsen's *A Doll's House*, the image of Aylar provokes questions of objectivity and subjectivity. Is she an Eastern woman who has gained access to the Western privilege of gender equality? Or has she rather succumbed to Western patriarchy and capitalism? In the appendix the author explains that Aylar has the same freedom as Nora to go in and out of doors. But what has she chosen to do with her freedom? Does she appear as a victim, a sex object, or as a strong human being using her sexuality as she wants to? These are important and pertinent questions, but the representation may nevertheless be problematic for two reasons. First, there is the use of East-West binaries – an Orientalising structure – to pose the questions. There are Arabs and there are Westerners, and hybrid positions seemingly result in pornography. This is a classic feature of Orientalist representations. When Oriental women 'try' to act Western, the mixture of the Oriental and European is usually described as a barbaric bastardisation – for instance in 19th-century travelogues written by Western men and women. The "Other" woman, the notion is, does not understand how to appropriate proper European taste and ends up coming across as vulgar. In *Slipp meg* one could have polarised less, by showing a less sensational in-between woman in a multicultural society – a woman of ethnic Arab background reading a book at a café, or going to the beach with her friends, wearing a Western-style swimsuit. The picture of Aylar Lie does not attest favourably to the idea of a multicultural or pluralistic Norwegian society.

The only other picture showing women who have ended up in a questionable liberated and sexualised position, is a picture of two women surrounding hip-hopper Nate Dog. The women are described as "unknown women", and the question accompanying the picture is: "How many human beings do you see in this picture?" The question is existential in a Kierkegaardian sense. One is only human when one makes active life choices, and the presumption is that these women, like Aylar Lie, may have ended up in an overly sexualised position without having thought it through. This picture represents the West, rather than the East, so it is not Orientalising, yet it clearly represents African-American women. The book does not show any photographs of European white women – or Norwegian women – who may not "be" human beings. So while it directs a critical gaze at aspects of Western liberation and ideology, it ends up suggesting that those who cannot negotiate their freedom in a proper way are non-white, with ethnicities linking them to the Arab or African world.

Orientalism is still alive and well in the Nordic countries, as in the rest of the West. However, it differs from its 19th-century playful attitude, which is something Edward Said also writes about in *Orientalism*. In his depiction of a "latest phase" he notes that Arabs today are usually depicted primarily as a menace to the West, to freedom, democracy and morals (286). Said refers to a survey entitled *The Arabs in American Textbooks* that reveals what he describes as "the most callous representations of an ethnic-religious group" (Said 1979, 287). But on a less overt, institutional level, Said notes the realms in which Arabs are not represented: "One of the striking aspects of the new American social-science attention to the Orient is its singular avoidance of literature" (Said 1979, 291). Literature gives access to a voice that has not been dehumanised. An Arab poet or novelist "writes of his experiences, of his values, of his humanity" and "he effectively disrupts the various patterns [...] by which the Orient is represented" (ibid.). Filtered through Western non-philological scientific discourses, however, this voice is effectively squelched. This brings me to my last

example of Nordic Orientalism, which has to do with institutionalised exclusion – that which does not appear in textbooks and educational material. Literature generally belongs to the field of Norwegian language arts instruction. In recent years, this field has been opened up and internationalised or globalised, with the most recent educational reform demanding that the literature students read not just be Norwegian or Nordic. Instead students are to read Norwegian literature in a comparative international perspective, and familiarise themselves with so-called “world” literature. Yet a study of the most recently published sets of literary anthologies for secondary school in Norway reveals that concepts such as “world”, “global” and “international” are interpreted quite ethnocentrically. Fewer than 2% of the literary texts included in these anthologies have been written by non-Western authors (Gjerløw 2010, 37).<sup>15</sup> Thus, Norwegian schoolbooks risk giving the impression that the contributors to humanist discourses are Western, while non-Westerners have nothing to say. As Said points out, this contributes to a Euro-centric perspective on humanism, relegating Orientals to the sphere of the inhumane.

## Conclusion

In conclusion I want to reiterate my willingness to believe that those who write textbooks have good intentions. The contemporary books from which I have chosen my examples are high quality books. They are innovative, and use multimodality in creative, aesthetically pleasing and thought provoking ways. They are well written, and the authors have to comply with national educational reforms, as well as the national goals and curricula developed for each subject matter. In addition they are often correct in pointing out differences. Cultures and levels of development are not the same all over the world and should not be represented as such. In addition, I have singled out particular pages and photos in the books without taking the entire context into consideration. I still think, though, that it is important to assume the position of a critical reader when it comes to representing and Orientalising the Other. Assuming that the goal is a peaceful world, we have to be on the lookout for polarising representations and we should note who is given a voice, and who is left in silence – unable to speak for themselves and show that they, too, are part of our humanity. It is this debate that we have to keep alive in order to raise our awareness of prejudiced and destructive patterns of thought.

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# **THEORETICAL AND METHODOLOGICAL SESSION**

# **Power, procedures and a practical phronetic approach in studying the history of the textbook/reader**

Susanne V. Knudsen

## **Introduction**

Both current and prior research on teaching and learning materials highlight that textbooks dominate in primary and secondary schools (Johnsen 1993, Horsley et al. 2005, Bruillard et al. 2006, Knudsen 2011). Such research has a tendency to underscore the textbook as a rather stable and trans-historical product. However, the textbook has changed throughout history and has proven rather flexible to the challenges from new technologies, new pedagogies and new curriculum subjects. This article offers some theoretical and methodological contributions to the study of the history of the textbook, with examples from readers in Norway from the 1860's through to the 1960's.

During the 19th and 20th centuries, the textbook has integrated changes in technology, in pedagogy and in curriculum subjects. Although the textbook can still be recognised by its format, layout and composition, it has incorporated illustrations at the expense of verbal texts. Also, shifts in pedagogical trends have been assimilated in the textbook. When it comes to curriculum subjects, the textbook has moved between an interdisciplinary approach and curriculum subject knowledge. In this article, the changes in technology, pedagogy and curriculum subject are presented as discourses intertwining, competing and negotiating.

The theoretical inspiration comes from Michel Foucault's work with discourses, power and resistance in his studies of the history of sexuality and the history of madness (Foucault 1978 [1976], 1997 [1961]). Furthermore, the article introduces the practical phronetic approach that Bent Flyvbjerg introduced in his doctoral dissertation, and which uses pivotal strategies from Foucault concerning power in discourses (Flyvbjerg 2003 [1991], 2000 [1991]). Such an approach points towards a study of textbooks where technological, pedagogical and curriculum subject discourses intertwine, compete and negotiate.

## **Power and procedures**

According to Foucault, power takes place in discourses and in the network among discourses (Foucault 1980 [1972]). With procedures of ex- and inclusion Foucault shows how power is in continuous movement (Foucault 1972 [1969, 1970], 1999 [1970]). Rather than treating power as only a question of suppression, the procedures of exclusion inspires analysis of how power is, for example, intertwined in curriculum subjects. Also, analysis of textbooks' different discourses can be used to show competing processes within procedures of ex- and inclusion. For example, the development of illustrations can be analysed as being in competition with verbal texts.



Rather than concentrating on the content of power, Foucault's discourse analysis inspires the study of how power has been created in discourses. It is about studying power relations rather than the results of power.

Gradually, Foucault came to consider power as positive and productive, without an erring eye for power's negative and suppressing effect (Flyvbjerg 2003 [1991], Heede 2000). Particularly in his study of the history of sexuality, Foucault emphasised this insight into power by examining how modern society functioned by means of discreet and hidden relations of power. With inspiration from Foucault, power can be studied in textbooks as a matter of intertwining, competing and negotiating. Furthermore, it becomes possible to analyse how power begets resistance: "In the relations of power, there is necessarily the possibility of resistance for if there were no possibility of resistance [...] there would be no relations of power" (Foucault 1984, 12).

In the history of sexuality Foucault showed how power and knowledge presuppose each other. It is about "the will to knowledge" as a search for truth; a truth which is connected to power. He emphasised that every society has a "régime of truth" and "'general politics' of truth" (Foucault 1980 [1972], 131). The intertwining of power, knowledge and truth reveal that they are looked upon as constructions. These constructions inspire the analysis of how power, knowledge and truth affect each other, and the study of how these constructions are open to change. In the study of the textbook, the intertwining of power, knowledge and truth give way to an analysis of texts and illustrations as not only objective statements, but as competing and negotiating statements. The specialisation and selections in the textbook can be analysed as constructions connected to different power agendas:

The processes of selections and changing contexts result in specialised texts; texts that are transformed into a special sort of school language, often closely connected to the National Curriculum and adopted to different age groups. Furthermore, the textbooks are divided into curriculum subjects, thus being specialised in mother-tongue, foreign languages, natural science and environmental studies, social studies etc." (Knudsen 2006, 68-69)

The texts and illustrations in textbooks can be analysed as competing and negotiating processes between discourses, but they must also be analysed as discourses which are produced by subjects; that is, authors, designers and editors.<sup>16</sup> In particular, Foucault's procedures of ex- and inclusion can be used to study the stability and the flexibility of the textbook during a longer period of time, influenced by discourses and by subjects.

In his inaugural lecture *L'ordre du discours* (Discourse on language), Foucault operates with three groups of procedures: the procedures of exclusion, the internal procedures and a third group of procedures (Foucault 1972 [1969, 1970]).<sup>17</sup> The internal procedures are what I call procedures of inclusion, whereas the third group of procedures operates both within procedures of ex- and inclusion. According to

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<sup>16</sup> In presentations of Foucault's works, researchers have discussed if the discourses are to be understood as determining; if subject positions are part of the discourses or if subjects can affect the discourses (Simonsen 1996, Søndergaard 1999, Staunæs 2003).

<sup>17</sup> In the English translation the term 'rules' is used instead of 'procedures'. I find that the term 'procedures', used in the Norwegian translation better covers what Foucault has practised (Foucault 1999 [1970]).

Foucault, discourses are produced by means of these procedures, and the procedures function to prevent the strength of individual discourses as well as govern discourses' coincidence.

The most prominent procedure of exclusion according to Foucault is what is prohibited. Within prohibition there will be negotiations about how texts and illustrations in the textbook should be placed or not placed, and there will be negotiations about how the message should be formulated or not formulated. The study of prohibition can, for example, show the processes in which Norwegian readers exclude non-literary prose in one period and exclude literature in another period. Furthermore, prohibition can point towards the competition between devotional and secularised texts in Norwegian readers during the 19<sup>th</sup> and 20<sup>th</sup> centuries. The opposition between true and false is also a procedure of exclusion. Analysis of this opposition can lead to an awareness of how true and false is a question of competition.<sup>18</sup>

Amongst the procedures of inclusion can be found what I call the principle of thinning and the principle of limitation, which are of importance in studying the history of the textbook and the reader.<sup>19</sup> The principle of thinning is expressed through repetition, and the presentations of texts and illustrations can be seen as quotations and reprints of previous textbooks. The principle of limitation is connected to the author or rather to the author's function.<sup>20</sup> This principle is shown in selections and reductions in textbooks. The author's function ensures that textbooks are related to demands from his/her contemporaries and to demands from the National Curriculum. Or in Foucault's sense, the author is seen "as the unifying principle in a particular group of writings or statements, lying at the origins of their significance, as the seat of their coherence." (Foucault 1972 [1970], 221). In the reader, as well as in textbooks, there is a development from one author's to several authors' writings and verbal and visual 'texts' selections.<sup>21</sup>

## Practical phronetic approach

In his dissertation *Rationalitet og magt* (Rationality and power), Flyvbjerg presents a scientific, theoretical background to studying learning processes, rationality and power in planning environment, traffic and city in a Danish municipality from 1984-1990, the so-called "Aalborg-project" (Flyvbjerg 2003, 2000 [1991]). Flyvbjerg studied newspapers, minutes from meetings and letters, and conducted interviews, observations and feedback. His empirical material offers a quite different study than analysing textbooks, but his scientific theoretical questions can give inspiration to

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<sup>18</sup> Furthermore, Foucault has "the opposition: reason and folly" as a procedure of exclusion (Foucault 1972 [1970], 216-217).

<sup>19</sup> Using the terms thinning and limitation I am inspired by the Norwegian translation of Foucault's presentation of procedures and principles (Foucault 1999 [1970]).

<sup>20</sup> Foucault is less distinct in his classification of principles than I present them. When he writes about the author, he starts to present this perspective as a principle of thinning, whereas in the transition from the author to the disciplines he writes about a principle of limitation. In this article I will not go further into his interpretation of disciplines, which he starts by calling the principle of limitation, but ends up calling a principle of control.

<sup>21</sup> Text with square bracket – 'text' – refers to an extended use of text as visual text as well as verbal text.

studying the history of textbooks. To begin he asks: “How can people achieve knowledge and skills?”, placing this question against more “typical” questions such as “What is knowledge? What knowledge is possible to achieve? Under which circumstances can we achieve knowledge?” (Flyvbjerg op.cit., 23, my translation). In studying the history of the textbook, the question starting with ‘how’ can underscore a focus on how the selected textbooks present knowledge and skills – rather than examine what knowledge and skills are, and which knowledge and skills the textbooks presents – although the questions of how, what and which in relation to textbooks can be difficult to study independently of each other.

Flyvbjerg uses phenomenological studies, in which he describes phenomena as he has studied them in the documents from the Danish municipality. Very rarely, he asks questions about why, and he very rarely gives answers with causal explanations. He labels his project as practical phronetic research, with inspiration from one of Aristotle’s three intellectual virtues: namely phronesis, which places “practical knowledge and practical ethics in the centre” (op.cit., 72, my translation). Following Flyvbjerg, the textbook can be seen as practical knowledge that pupils pick up in school. Also, the textbook expresses practical ethics, which point towards a study of human values or ideologies presented in relation to technology, pedagogy and curriculum subject. Such awareness of values can be opened by questions like ‘Where are we going?’, “Who are the winners and the losers?”, “Is it desirable?”, and “What ought to be done?” (op.cit., 76, my translation). With these questions, practical phronetic research brings power in discourses into focus. In the study of the textbook, such questions can promote questions about which directions the textbook has taken in different historical periods. Such studies have their starting point in the past; that is, the old textbooks shed light on the present textbooks rather than the traditional historical studies approach of starting in the present to shed light on the past: “[...] interested in the past? No, if one means by that writing a history of the past in terms of the present. Yes, if one means writing the history of the present.” (Foucault 1979 [1975], 31).

In Flyvbjerg’s practical phronetic approach, he uses a strategy which is inspired by Foucault’s genealogy. The original meaning of the concept “genealogy” is ancestor search, but Foucault in his late works used genealogy to study the history of sexuality and the history of prison (Foucault 1978 [1976], 1979 [1975]). With genealogy, the researcher is absorbed in details, is interested in “the less promising places” and “searches for disorder, inequality, misjudgements, differences, discontinuities, disagreements, and not least conflicts and struggle for power.” (Flyvbjerg, op.cit., 91, 92, my translation). The strategy of genealogy reflects what Foucault with inspiration from Friedrich Nietzsche calls “gray realism”: “Genealogy is gray, meticulous, and patiently documentary. It operates on a field of entangled and confused parchments, on documents that have been scratched over and recopied many times” (Foucault 1971, 76).

Furthermore, studying the history of the textbook can be inspired by Foucault’s strategy of archaeology (Foucault 1999 [1966]). With this strategy he made historical studies which were inspired by structuralism. The strategy can be used to study the structures in textbooks, and it can be used to map out the structures in the technological, pedagogical and curriculum subject discourses. Therefore, the strategy

of genealogy will be used to destabilise the blindness and the limits, which a search for structures can bring.

## Readers 1860-1960

In his genre analysis of educational texts, Ottar Grepstad places the reader as a sub-genre to the main genre textbook (Grepstad 1997). In the 1860's, the readers in Norway were used as textbooks in the sense of a main genre. These readers contained several curriculum subjects with texts from history, geography, church history, natural science and political economy, and included texts that opened the way for mother tongue as a curriculum subject in Norway (Steinfeld 1986). Until 1814, Norway was governed by the King of Denmark, and until 1905 Norway was under Swedish law. In the 1860's, there were political negotiations between those who wanted a Norwegian language built on dialects and those who wanted a Norwegian-Danish language. This was also a conflict about the power to decide how the school could develop its own mother tongue as a curriculum subject. A new Education Act from 1860 made the readers obligatory in "almueskolen" (the general elementary or vulgar school). P.A. Jensen's *Læsebog for Folkeskolen og Folkehjemmet* (Reader for primary school and home) from 1863 was written and published in response to this law. This reader was widely used, but it also caused debates in schools and religious circles (Sletvold 1971, Leirpoll 1981, Steinfeld 1986, Grepstad 1997). First of all, the wonder tales, poems and other literary genres were criticised for taking away space from non-literary prose in what can be seen as a negotiation of power to decide how the curriculum subject discourse should contain several curriculum subjects. Another debate was running between conservative religious circles with people who criticised the reader for secularisation. The religious conservatives wanted to maintain the Bible and the catechism as the most important knowledge in Norwegian schools. They argued against the secularised reader by P.A. Jensen. The opposition in this debate between the devotional and the secularised is an indicator of processes going on during the hundred years of readers in Norway. The opposition varies between the will to decide whether knowledge should be gathered from realism-inclined, non-literary prose or from the appeal to emotion and imagination through literature, and the opposition varies between devotional and secularised knowledge. These oppositions express procedures of ex- and inclusion. Furthermore, they show how the discourses of curriculum subject and pedagogy intertwine in including literature and illustrations to make way for a pedagogy that appeals to children's emotions and imagination.

The pedagogical discourse came into focus with Nordahl Rolfsen's reader *Læsebog for folkeskolen* (Reader for primary school), published from 1894-1897. Rolfsen's reader showed a process towards concentration on one curriculum subject, namely mother tongue. With Rolfsen's reader, visual texts or illustrations were used to accommodate pupils of different ages. His reader gave way to intertwining technological and pedagogical discourses with curriculum subject discourse. Rolfsen's reader in five volumes was very famous and much used in Norwegian schools, and with current editions his reader was in use until the 1950's (Sletvold 1971, Leirpoll 1981, Grepstad 1997). With the reader *Heime og ute* (Home and outside) by Mathilde Munch and Sven Svensen, which was published in six volumes from the 1920's and was revised in the 1940's and the 1950's, the reader addressed pupils in mother tongue, and the authors elaborated the curriculum subject towards

the extended concept of text; that is, text as verbal and visual. Not only was the literature presented in verbal texts: illustrations and paintings were printed in their own sections. With this reader, the mother tongue extended the curriculum subject's field in a discourse that contained negotiations between literature and painting. *Gyldendals læsebøger* (Gyldendal's readers) from the 1960's, with several different authors across the ten volumes, continued the process towards an extended concept of text, but it also stressed the curriculum subject in mother tongue more than the pedagogical perspective. Gyldendal's readers showed the development from one or two authors to multiple authors, and the title pointed towards the publishing house, Gyldendal, as having the author's function.

## **The technological discourse in readers**

Throughout the history of the textbook, many attacks have been directed towards the verbal text. Technological changes have been incorporated in textbooks, such as illustrations or visual texts, photocopies, digital educational texts. Within technological discourse the power in readers can be studied as a negotiation between verbal and visual educational texts. Rolfsen's reader from the 1890's is an example of this negotiation. His reader was published in an age when it became possible to mass-produce pictures, and his reader has black and white drawings and photos. P.A. Jensen also had this opportunity to incorporate illustrations in his reader from the 1860's, yet he did not. Rolfsen underscored the value of the illustrations by highlighting them in the subtitle of the reader: "With drawings by Norwegian artists" (my translation). In the first part of Rolfsen's reader, the drawings of animals dominate. Some of these drawings are connected to children's pets (cats, dogs), whereas other animals belong to country life (hens, horses, cows, geese), to the fells (reindeers, horses, sheep) and to the lakes and the sea (different kinds of fish, sea lions, whales). These drawings of animals point towards homely surroundings, and several of the drawings show children together with animals: a boy with a fox, a boy among geese, and in a zoo with his family. The drawings are often placed with verbal texts, and the visual and verbal texts supplement each other. With these illustrations technological discourse is interwoven with pedagogical discourse. The illustrations aim to stimulate children's emotions and imagination. Also, the curriculum subject discourse is in negotiation with technological and pedagogical discourses where the verbal and the visual texts help children to read silently, and to retell and talk about what they have read and seen. Compared with P.A. Jensen's reader, with its emphasis on verbal text, Rolfsen's reader gives space to visual text at the expense of verbal text, and the procedures of inclusion can be seen in the limitation of the verbal text. The inclusion of illustrations is oriented towards the children. However, there is also a negotiation between a curriculum subject discourse to include more fiction with illustrations oriented towards mother tongue in exclusion of non-literary texts belonging to natural science, history, church history and geography.

P.A. Jensen and Rolfsen represent two generations of authors who wrote some of the verbal texts for their readers, and who invited experts to write for the readers. Also, they exclusively decided on the texts to be presented, the way to thin texts by including excerpts from novels and non-literary works, and whether they wanted to include illustrations. Of course, they had to listen to the political debates about educational laws and also about the readers. P.A. Jensen had to defend some of the

fictitious texts in his reader and to remove controversial literature, and in Rolfen's revised reader from 1907-1910, he moved some texts which were too difficult for children to read from the first volume, to a later volume, for the last grades in school (Steinfeld 1986, Leirpoll 1981). With the reader *Heime og ute* (Home and outside) the reader has two authors. However, this reader is first of all remarkable in focusing on the drawings and paintings as having their own artistic worth.

Many of the visual texts in *Heime og ute* (Home and outside) are produced by well-known Norwegian artists, such as the drawings by Theodor Kittelsen and Hans Tegner, and the paintings by August Prinz and Christian Krogh. From time to time the verbal texts note that the paintings are held in famous Norwegian galleries: The National Gallery in Oslo and Rasmus Meyer's Collection in Bergen. These visual texts bearing the artists' names show that the reader contains quality art. The artists are acknowledged as part of a highbrow culture, which can be visited at galleries. Also, the visual texts are gathered from two realistic periods in Norwegian painting: older paintings of animals and landscapes, marine paintings and historical paintings, and newer naturalistic art with motifs from 'true' daily life of agricultural work, fishermen and poor families. These realistic representations demonstrate a procedure of inclusion in the use of limitation, which only presents understandable art to pupils – not modern, abstract paintings. In this way, there is competition between the realistic visual texts and the fictitious verbal texts. Where the visual texts appeal to 'real' life, the fictitious verbal texts are to be read as 'false' fiction. The procedure of exclusion is set on this opposition of true and false. Although the visual and the verbal texts are placed to thematically supplement each other, they can represent different artistic movements that have been produced over several decades. In one volume, the visual texts in colour are placed in their own section. This section includes the naturalistic period of paintings, presented by head conservator at the National Gallery, Leif Østby. Thus, the history of art becomes a part of the reader: a reader that is exclusively used in mother tongue.

In *Heime og ute* (Home and outside) technological development is utilised to include colour photos. In particular, the illustrations that introduce the history of art show how technological discourse gains acceptance in curriculum subject discourse connected to mother tongue. This networking of the two discourses sets forward a development where reading, in the readers, means to read verbal as well as visual texts. This development continues in *Gyldendals læsebøker* (Gyldendal's readers) from the 1960's. Although the illustrations are mainly in black and white, some are in colour and presented over one page. The artists are named in the reader, and some are contemporary artists with drawings inspired by modern, abstract art. In a volume for the last grade in lower secondary school, presentations of different periods of art are placed in four sections in the reader. These pages have vivid colours on good quality paper, and are introduced by art historian Jan Askeland. The printing moves into a technological discourse with the possibility to reproduce paintings which appeal to an aesthetic sense of art, and which addresses adults more than children. Clearly, with this volume for lower secondary school, the reader has the ambition to extend the verbal texts with visual texts in mother tongue. Thus, curriculum subject discourse and technological discourse compete with pedagogical discourse.

## Pedagogical discourse in readers

Technological discourse can be interwoven in pedagogical discourse, but not necessarily as a consequence of each other. On the contrary, pedagogical discourse has a tendency to lag behind technological development. For example, illustrations, films and videos were used in schools decades before the concept of media pedagogy was introduced (Tuftte 1995). On the other hand, Rolfsen's reader and *Heime og ute* (Home and outside) integrated the doctrine 'learn-to-learn' in a break with learning by rote, long before digital media began to change the power relations between teacher and pupil (Drotner 2007).

P.A. Jensen's reader from the 1860's addresses both pupils in school and their parents, as the title *Læsebog til Folkskolen og Folkehjemmet* (Reader for primary school and home) suggests. However, many of the non-literary prose texts and some of the poems are written in a language addressed to the parents rather than to the children. The lengthy and detailed texts to the parents compete with short stories and fairy tales for the children. The texts indicate a negotiation between the textbook as a main genre and the reader as a sub-genre. The reader moves towards the textbook when it has experts who write in an academic language contemporary with a reader that has to contribute to the continuation of better reading.

In P.A. Jensen's reader, there is a movement in each volume from domestic to foreign issues. Domestic issues are introduced in texts about daily life in the nuclear family, involving work and animals. Such issues are connected to children's familiar, everyday life. Also, the values of Christianity are closely related to children's life at that time, when Norwegian parents and children met at church and the meeting house. Following the domestic issues under the heading "Home", the reader introduces the heading "Homeland". Both topics are presented in a pedagogical discourse where pupils encounter well-known issues, which in the 1970's becomes 'the pedagogy of experience' (Weinreich 1992). Gradually, foreign issues take over in this reader, and in the third volume texts under the heading "The World" dominate; for example, a text about the castle of Lojola and the birth of Ignatius in 1491 in the Northern part of Spain.

The orientation towards domestic issues with a certain exclusion of the foreign was inspired by N.F.S. Grundtvig's ideal to live your life on earth – and "not be lived exclusively as a longing for the Here-after" (Aamotsbakken & Knudsen 2009, 299).<sup>22</sup> Grundtvig was also preparing people to adopt a national identification. In the revision from the 1870's of P.A. Jensen's reader, domestic issues are included at the expense of the foreign. The exclusion of foreign issues seems to have been part of a negotiation to make the readings more identifiable for pupils. This negotiation shows the process of what Foucault calls prohibition, but in this context has to be understood as an adaptation, with an inclusion of domestic issues.

Rolfsen's reader also focuses on domestic issues, and does this by emphasising recognition of folksy, child-oriented and national values (Sanderud 1951, Berggren

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<sup>22</sup> N.F.S. Grundtvig (1783-1872) was a Danish pastor and author who had a great influence on an optimistic view on religion, and he also played an important role in building up "The Folk College" in Denmark and Norway from the 1860's.

1986). Rolfsen addresses the children with what he calls “pedagogic fairy tales” and “pedagogic poems” (my translation). His reader charts a pedagogical ideal through procedures of inclusion, with thinning and limitation to bring children close to their experiences. This is the case in choosing issues, but also in a pedagogical discourse with more narrative stories and children learning in a “friendly” way through emotion and imagination. In *Hjemme og ude* (Home and outside), the pedagogical discourse incorporates a new way of organising the texts, with headings from the times of year: “Spring”, “Summer”, “Autumn” and “Winter” – and away from headings such as “Home”, “Homeland” and “World”, as used in P.A. Jensen’s and Rolfsen’s readers. This organisation follows children’s experiences with the weather, Norwegian nature and daily life with animals, birds and work. The authors, Munch and Svensen, were inspired by the 20<sup>th</sup> century concept “learning by doing”, as introduced by John Dewey (Leirpoll 1981). The verbal and visual texts show an orientation towards activating children’s imagination. *Gyldendals læsebøger* (Gyldendal’s readers) include fiction addressed to children, but also excludes children’s literature to include canonical, adult literature and paintings. Domestic issues dominate this reader in an orientation towards the familiar and the national. The familiar concerns children’s knowledge about nature, animals and school life. The national is represented by well-known Norwegian hymns such as “Norway, Norway!” by Bjørnstjerne Bjørnson and “The Norwegian” by Ivar Aasen. More poems are repetitions from P.A. Jensen’s, Rolfsen’s and Munch & Svensen’s readers in what Foucault calls procedures of inclusion with focus on the principle of thinning; that is, readers plagiarise each other.

## **The curriculum subject discourse in readers**

During the 19<sup>th</sup> and 20<sup>th</sup> centuries, the curriculum subject discourse of Norwegian readers incorporated changes with the inclusion of technological and pedagogical discourses. However, curriculum subject discourse has also excluded the other discourses to profile curriculum subject knowledge. In, for example, mother tongue and history, different views have defined the concepts of interdisciplinary subjects and extended text, and the definitions have been met with resistance from inside the curriculum subjects. Resistance has been used in arguments against fiction in history and against non-literary prose in mother tongue.

In P.A. Jensen’s reader from the 1860’s, the Educational Act called for inclusion of the curriculum subjects history, natural science, geography, church history and political economy. This presentation of several curriculum subjects was common in readers. They were a part of readers for the so-called “erudite schools”; that is, The Latin School and secondary school (Steinfeld 1986, Grepstad 1997, Moen 2004). In these schools, the readers were a supplement to the curriculum subject textbook. In P.A. Jensen’s reader, the presented curriculum subjects followed each other in a poly-subject knowledge, and Jensen included literature as well as non-literary prose. With the representations of texts in a poly-subject knowledge, Jensen started a development towards interdisciplinarity where fiction could be read in history and geography. Furthermore, the reader incorporates a pedagogical discourse of learning by interpretation rather than learning by rote. The inclusion of poly-subject knowledge put limits on each curriculum subject, and also reduced the number of narratives from the Bible and texts from the catechism. The choice of literature shows that P.A. Jensen preferred more fictitious texts than the Educational Act indicated. Thus, the



reader involves several negotiations within curriculum subject discourse; negotiation about poly-subject knowledge and single curriculum subject, negotiation about non-literary prose and literature, negotiation about devotional and secularised knowledge – and intertwined with pedagogical discourse, negotiation about learning by interpretation and learning by rote.

P.A. Jensen's revision of his reader in the 1870's has repetitions in a procedure of inclusion, but also points towards a procedure of exclusion by diminishing poly-subject knowledge. More fiction was included in this reader. This opening towards 'false' learning was tempered by an increasing number of religious poems and narratives. In Rolfsen's reader from the 1890's, he continues the inclusion of texts from more curriculum subjects, as the Education Act from 1889 demanded. However, he gives mother tongue more weight than history, church history, natural science, geography and political economy. In the reader, he presents his own fictitious texts about a girl named Tulla: "Tulla travels out in the world", Tulla in the garden of the animals" and "Father tells Tulla about Mai 17<sup>th</sup>" (The Norwegian National Day). Most of the texts are poems, fairy tales and short stories. Rolfsen has recreated more difficult texts into a narrative form, which shows how pedagogical discourse is interwoven in curriculum subject discourse. The narrative form gives way to children's emotions and imagination through fiction. Non-literary prose is still evident in the reader, but the reduction of these texts and the presence of topics such as animals, birds and fish, included children's interests. In Rolfsen's reader poly-subject knowledge and non-literary prose represented a wide overview, whereas mother tongue and literature stood for emotion and imagination. The competition between "true" and "false" represents debates between religion and secularisation, and can be understood as the principle of prohibition. With the literature Rolfsen tried to meet children in "their own" language, and this was criticised for being more entertainment than serious learning; that is, entertainment was prohibited in a reader that should be addressed to serious learning in school.

In *Heime og ute* (Home and outside) from the 1920's, fictitious texts dominate the reader. The representation of literature and literature by well-known canonical authors connect the reader to mother tongue. The literature is about Norwegian nature, the seasons of the year and the Norwegian nation. The reader marks the fact that non-literary prose is in decline and exposed to exclusion. Gone are texts from history, political economy, geography, church history and natural science. In focus are fictitious texts that address children's learning in mother tongue. The child-oriented approach shows in a selection of texts that appeal to their experiences and interests in different grades, and the pedagogical discourse with inspiration from Dewey's "learning by doing" clears the way for curriculum subject discourse. The reader is clearly meant to develop pupils' competencies in reading, and the reader becomes a supplement to textbooks in mother tongue. *Gyldendals læsebøger* (Gyldendal's readers) from the 1960's continue this use of the reader as a supplement to the textbook in mother tongue. This reader is an anthology of different genres within literature. Each anthology is organised around issues that point towards curriculum subject discourse containing cultural and personal information; for example, "Memories in summertime" and "The Wide World". National issues are represented in titles such as "Norway, our country" and "Sons of Norway". A section of texts are gathered under the title of the famous Norwegian author "Bjørnstjerne Bjørnson". The reader includes literature for children, but at the same time points towards canonical

adult literature. Secularisation is achieved by excluding narratives from the Bible and religious psalms and prayers, which are represented in P.A. Jensen's and Rolfsen's readers. With *Gyldendals læsebøger* (Gyldendal's readers), the inclusion of excellent literature and the exclusion of non-literary prose point towards the core of mother tongue as grounded in canonical authors' literature.

## Conclusion

Power, procedures and practical phonetic approach in studying the history of the textbook/reader points towards a focus on how the textbook is both stable and changeable. The inspiration for this study comes from Foucault's research on power and resistance within and across discourses. The study of history develops an awareness of how textbooks have been capable of maintaining the *textbook* along with changes connected to technological, pedagogical and curriculum subject developments. In particular, Foucault's procedures of ex- and inclusion have been useable in the study of discourses. Technological, pedagogical and curriculum subject discourses have been used as examples of how these discourses intertwine, compete and negotiate. However, authors or rather authors' functions have also been introduced to my presentations of Norwegian readers. Flyvbjerg's practical phonetic research has inspired to work phenomenological descriptive and to carry out a strategy of genealogy with reading in depths and detailed along with a strategy of archaeology with analysis of structures in the readers.

Discourses in readers during the 19<sup>th</sup> and 20<sup>th</sup> centuries show how P.A. Jensen's reader includes poly-subject knowledge and non-literary prose in the curriculum subject discourse at the expense of the pedagogical discourse, single subject knowledge and fictitious texts. In Rolfsen's reader from the 1890's, the pedagogical discourse with an orientation towards the children's emotions and imagination are highlighted. From the 1920's reader by Munch and Svensen more fictitious texts are included at the expense of non-literary prose. This reader shows how Mother-tongue has taken over the reader and excluded the reader's poly-subject knowledge. From Rolfsen's reader, the illustrations as part of the technological discourse are interwoven in the pedagogical discourse, and these discourses are in negotiation with the curriculum subject discourse. In Munch and Svensen's reader, the technological discourse is a part of the curriculum subject discourse, but it is the pedagogical discourse which points towards the curriculum subject discourse. In the reader from the 1960's, the curriculum subject and the technological discourses dominate the pedagogical discourse. Negotiation between the technological and the curriculum subject discourses is in play in the illustrations in their own sections with paintings from canonical painters, and the illustrations point towards the extended concept of text where both verbal and visual texts can be read.

During the 19<sup>th</sup> and 20<sup>th</sup> centuries, the readers show how competition between devotional and secularised partners has involved procedures of ex- and inclusion. Conservative religious circles struggled to exclude fictitious texts with the principle of prohibition. This was also followed by a principle of making an opposition of 'true', realistic inclined non-literary prose and 'false' fictional texts which appealed to emotions and imagination. The procedures of inclusion can be followed in the principle of thinning texts with repetitions and quotations from P.A. Jensen's reader

into Rolfsen's reader, and from re-printing from both P.A. Jensen's and Rolfsen's readers in Munch and Svensen's reader and again in Gyldendal's readers. The procedures of exclusion in the principle of limitation can be followed in either excluding foreign matters or in excluding domestic issues.

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The article is an excerpt of three articles that I have written for *Norsk lærebogshistorie – en kultur- og danningshistorie I – III* (Norwegian history of textbooks – a history of culture and formation I - III), edited by Dagrun Skjelbred & Bente Aamotsbakken, published 2008- 2011. See references to Knudsen 2008, 2009, 2011.

# **Orientation without spiral curriculum? Evaluating map skills in geography textbooks**

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## **Introduction**

Maps are featured in textbooks for many school subjects. Further, they appear frequently in printed and digital media such as newspapers, television, and the Internet. Maps are comprehensive and attractive sources of data in different areas, yet they show a certain degree of complexity that makes them hard to decrypt. The ability to read a text does not implicitly enable a person to interpret a map. While a picture is fairly easy to interpret, maps work with a range of symbols and codes. To decode a map, these symbols and codes need to be acquired. Map skills are traditionally taught in school geography where students acquire and practise the correct ways of interpreting maps. The aim of this paper is to identify which skills students require to correctly interpret maps. Further, it takes a closer look at the way education fosters the subsidiary skills of map interpretation. Is there a spiral curriculum that systematically fosters these subsidiary skills? To answer this question an analysis of exercises directly related to maps was carried out. The sample consists of German and Romanian textbooks.

## **Theoretical background**

Traditionally maps were considered a reproduction of reality. As a consequence, little attention was dedicated to their constructive features. An acceptable definition needs to take into account that maps are constructs composed of content elements that are transformed into graphical representations. A key requirement of this transformation is that content elements have to reproduce in a spatial manner. In this way, a content element of a map stands for systematic spatial information, as maps carry information about geographical systems that consist of individual elements and the relations between these elements. Selected geographically relevant elements are generally interconnected, which leads to a system. Maps also carry a specific graphic feature, as they stand for a chorographical representation (Hüttermann 2007). Thus, subsidiary areas of map skills are composed of content elements as represented by the systemic elements and the relations between these, and graphical components as represented by the specifics of graphical decoding.

Two main concepts – graphicacy (Boardman 1983) and map skills (Wiegand 2006) – summarise work with maps in school geography. In German school geography map skills (Kartenkompetenz) are understood as decision-making and responsibility with maps (Hüttermann 1998, 2009). Three subsidiary skills contribute to map skills: map drawing, map interpretation, and map evaluation (Hüttermann 2005, Claaßen 1997, Flath 2004, Lenz 2005). Map interpretation refers to all visual-cognitive processes of

information extraction, and is mainly carried out by map reading, measuring within maps (Cartometry), and map interpretation (Bollmann, Koch 2001).

Map reading refers to the extraction of explicit information with a special emphasis on semantics and location of objects. In contrast to complex analysis of map interpretation, map reading is an elementary analysis (Bollmann, Koch 2001). The German concept of map reading (Kartenlesen) joins the English terms map reading and map analysis (Wiegand 2006). Regarding the decoding of the graphics as part of map reading, Liben and Downs (1989) distinguish between two groups of decoding: symbolic and geometric. Further, they work with three types of geometrical relations: scale, viewing azimuth, and viewing angle. In school settings cartometry may be considered as part of map reading, mainly because measuring instruments are rarely used.

Map interpretation refers to the geographical interpretation of map content elements and their relations. Further, map interpretation also means understanding the concurrence of these elements and their relations in spatial entities (Hüttermann 2001b; Wiegand 2006). Thus, when interpreting a map contents elements and their relations are explained and evaluated. Given that a map first needs to be decoded, map interpretation requires map reading. As a consequence, this paper focuses on the strongly interconnected areas of map reading, map interpretation, and map evaluation. Map drawing was not considered.

## **PISA model of reading literacy**

The PISA Model of Reading Literacy is an important starting point for the development of a map interpretation competence model. According to PISA, reading literacy refers to the understanding of, using of, and reflecting on written text (Baumert et al 2001). Thus, reading literacy requires active examination and understanding of a text. The model refers to both continuous and non-continuous text (e.g. diagrams, tables, and graphs). PISA categorises maps as non-continuous text. Maps are used for a total of 3% of all exercises. Thus, interpreting maps is equated with reading literacy. Baumert et al. (2001) point out that there are further partial performances of reading comprehension, such as decoding ability. PISA takes the latter as given, defines it as reading velocity, and sets it as an independent variable.

There are two major aspects that the international PISA theoretical model of reading literacy distinguishes between: use of information primarily from within the text and draw upon outside knowledge. Both categories are further divided into sub-categories according to complexity and formal requirements. The classification leads to five dimensions for dealing with texts. Empirical tests show that these five dimensions can be bundled into three sub-scales: 1. Retrieve information 2. Develop a text-related interpretation ('aggregation of, form a broad understanding and develop an interpretation'), and 3. Reflect on and evaluate form and content of a text ('aggregate from, reflect on and evaluate content of text and, reflect on and evaluate form of text').

Along with these three sub-scales, an additional aggregate scale serves for the analysis of student achievement regarding reading literacy (Baumert et al. 2001).



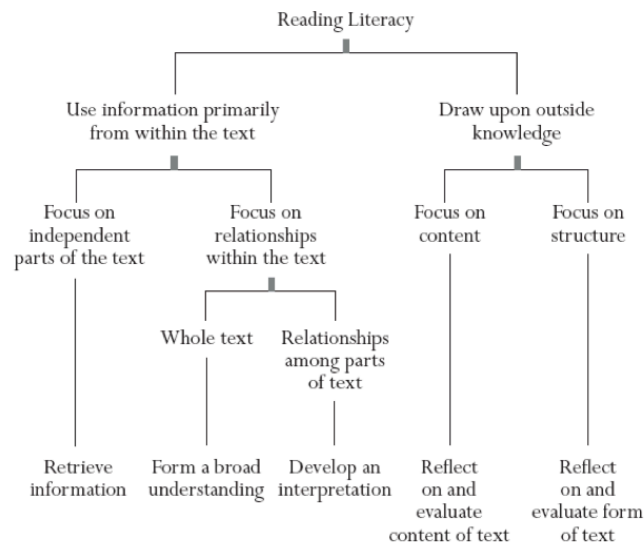


Fig 1. PISA Reading Literacy Model (Source: Baumert et al. 2001, 82, adapted).

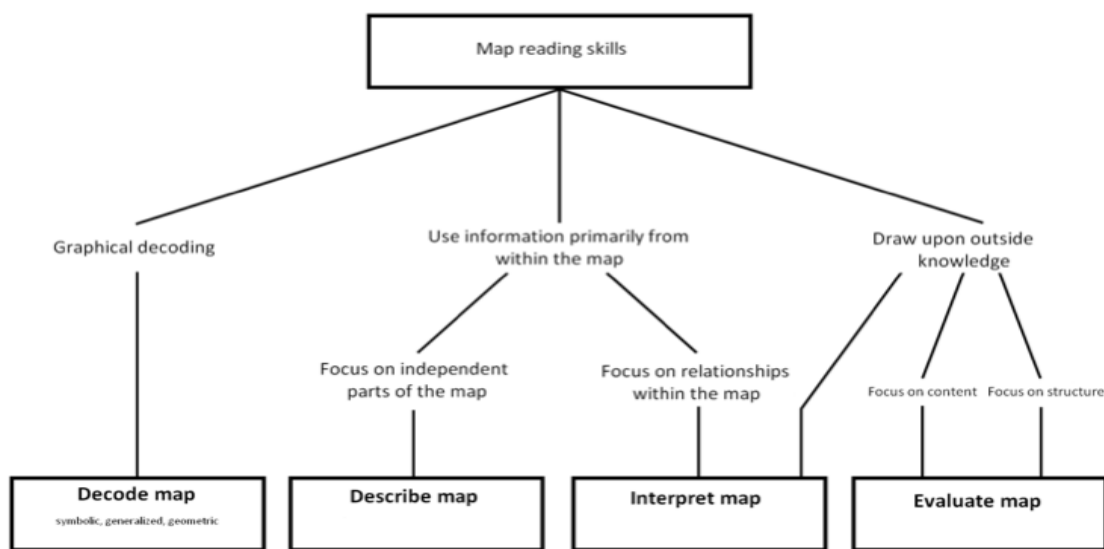
## Integrated text-image-understanding model

Equating continuous and non-continuous text is not unproblematic as it screens elementary differences (Hüttermann 2007). The model of Schnotz and Bannert (1999, 2003) joins the processing of text and image. According to the model, textual representations of data are descriptive and symbolic representations. Certain elements of the data contain, due to explicit signs of relations (i.e. prepositions), explicit incorporated structural information (e.g. A lies north-easterly from B). In contrast to descriptive representations, depictive and iconic representations, such as maps, do not contain any explicit signs of relation. However, they show intrinsic structural features that comply with the structural features of the data to be represented (Schnotz & Kürschner 2008).

## Map skills model

The perception of maps is more similar to the perception of images than of texts. The clear advantage of pictographic representation in contrast to other forms of communication lies in the relatively easy and fast reception of pictorial information (Ogrissek 1970). While texts require an initial recoding from a descriptive into a depictive mental representation, maps can be saved directly as mental models (Downs & Stea 1982; Schnotz 2001). The cognitive processing of a map is based on processes of analogue structural imprinting. In contrast, cognitive processing of written text is enabled through analysis of symbolic structure. Both forms of conceptual mental structures complement each other and are in constant interaction. A special feature of the depictive representation is a concept-lead analysis located at the transition from perception to comprehension. Thus, the more the learner is capable of recognising analogies between data and representation through activating suitable cognitive patterns, the better they will understand maps.

The PISA Reading Literacy Model and the Integrated Text-Image-Understanding Model do not mutually exclude each other. Some components of the PISA model can easily be transferred to texts featuring images, and represented in the Integrated Text-Image-Understanding Model. The map skill model used in this paper (cf. Fig 2) has aspects of both models. In contrast to the PISA model, decoding is in the map skill model an independent dimension, not an independent variable of decoding ability. Empirical results support this fact. Decoding of maps is considerably more complex than decoding of texts. Liben and Downs (1989) distinguish between symbolic and geometric transformation. While the former refers to title, cartographic symbols and legend, the geometrical transformation encompasses position determination, orientation, scale and gradation. Generalisation is neither symbolical nor geometrical transformation; therefore, it constitutes a separate category



**Fig 2. Map Skills Model (Source: Hemmer et al. 2010, 166, adapted).**

Similar to the PISA model, information primarily from the map and drawing upon outside knowledge are two separate categories. The same also applies to the focus on independent parts of the map and the focus on relationships within the map. To cover singular phenomenon and spatial structures the classic concept ‘describe map’ is used instead of the ‘retrieve information’ of the PISA model. The reason for this is that information can also be extracted during decoding. Understanding relationships within the map – corresponding to map interpretation in the map skill model – generally requires information primarily from within the map and outside knowledge. This is also a requirement of map evaluation. The need to distinguish between content and graphics is rooted in the specific understanding of maps in geography. In contrast to the reflection on maps as constructs, map evaluation focuses on subject-specific aspects. Both areas are strongly interconnected.

## **Empirical results in research on map interpretation**

Apart from PISA there have been few systematic empirical results in the area of map interpretation skills. Studies have dedicated attention to the four subsidiary skills in part. In the following sections, results from these four areas will be summarised. Aspects of map decoding have been on the agendas of several researchers. Studies have focused on both symbolic and geometric transformations. According to Bartz (1965), Sandford (1979), Gerber (1984), Monmonier (1996), Wiegand (2002), and Elg (2003), people encounter difficulties when carrying out symbolic transformations. However, qualitative symbols seem to be easier to understand than quantitative.

Text in a map, such as names written in foreign languages, can influence decoding (Sandford, 1980a). Geometric decoding seems to cause even more difficulties. Towler and Nelson (1968), Bartz (1971), Gerber (1981), Boardman (1988), and Uttal (1996) describe difficulties students encounter when dealing with scale and map scale bars. Students find it difficult to carry out 2D-3D transformations (Boardman 1983; Harwood & Jackson 1993; Wiegand & Stiell, 1997; Livni & Bar 1998; Dove et al. 1999). Students aged 11-14 also found it hard to understand contour lines (Liben & Downs 1989; Boardman 1989). Misunderstandings regarding the orientation of maps and cardinal points arise mainly during navigation; rarely when reading maps (Boardman & Towner 1979; Hemmer et al. 2007). Both Towler (1970) and Catling (1979) have asserted that the usage of prevalent coordinate systems is only possible from around nine years of age. In contrast, Uttal (2000) observed that even younger children can successfully use raster, provided letters and numbers are replaced by coloured circles. Regarding the ability to understand the graticule and projection of small-scaled maps, Bartz (1965), Sandford (1980b), and Harwood and Rawlings (2001) identified considerable difficulties when decoding. Wiegand (2006) also pointed out that the projection strongly affects children's worldview. Few studies have analysed the ability to decode generalisations. Sandford (1981) and Buttenfield and McMaster (1991) found out that generalisation is a difficult task for students during secondary education. Further, Herzig et al. (2007) ascertained that even university students faced difficulties when working with scale, generalisation, and relief representation.

Far fewer empirical studies produced results regarding map description and map interpretation. According to van der Schee et al. (1992) many students failed to identify the relationship between two variables, and lacked targeted strategies when analysing maps. Dickmann and Diekmann-Boubaker (2007, 2008) came to the conclusion that students were challenged by the complexity of maps when working on spatial relations and dynamic processes. Jahoda (1962) described problems understanding spatial hierarchy. However, Harwood and McShane (1996) had better results working on the same topic with a different sample. Map evaluation has not been empirically studied so far. Further, there have been no studies on the way school fosters the different subsidiary skills.

## **Sample and Methods**

To what extent does school geography currently foster the subsidiary skills included in the model? An initial estimation can be formulated on the basis of an analysis of

tasks formulated in Bavarian and Romanian geography textbooks for lower secondary education. Textbooks are a valid source as they still represent a frequently used educational tool in geography education (cf. Hemmer & Hemmer 2010).

The Bavarian sample consists of geography textbooks for lower secondary education, with an emphasis on forms where geography is being taught on a regularly basis in two semester hours (forms 5, 7, 8, and 10). Textbooks from three publishing houses are certified. As a consequence, map-based tasks from a total of 12 textbooks were analysed.

Romanian students are required to attend one (forms 5, 6, and 7) or two (form 8) semester hours of geography during lower secondary education. During post-socialism the numbers of publishing houses and certified textbooks exploded. Still, not all publishers produced a set of textbooks for all forms. Therefore, a total of eight textbooks from four publishers were analysed. The text analysis aimed to verify which subsidiary skills of the model the tasks support.

## Results

A first important aspect is the type of maps the tasks refer to. Bavarian textbooks feature an average of 155 maps (all forms considered). Thematic maps encompass 82.6 per cent of all maps, while merely 6.6% are blank maps. Further counted types are physical maps (6.2%), city maps (3.7%), and topographical maps (0.9%). With an average of 40, books for the tenth form feature the most maps, while fifth-form books include – with an average of 25 – the fewest maps. In spite of this low mean value, the latter textbooks show the highest variety of map types compared to all other forms. Taking a glance at the publishers, the textbook *Geographie* includes by far the most maps (201), while the books by Diercke feature the fewest (136) maps. In Terra textbooks 149 maps were counted.

	Decode	Describe	Explain	Evaluate	Total
5 <sup>th</sup> grade	33	90	13	2	<b>138</b>
7 <sup>th</sup> grade	4	71	24	-	<b>99</b>
8 <sup>th</sup> grade	4	66	40	9	<b>119</b>
10 <sup>th</sup> grade	5	64	46	4	<b>119</b>
<b>Total</b>	<b>n = 46 9.6%</b>	<b>n = 291 61.2%</b>	<b>n = 123 25.9%</b>	<b>n = 15 3.3%</b>	<b>475</b>

**Table 1. Subsidiary Skills in Bavarian Textbooks.**

The tasks formulated in the Bavarian textbooks foster the development of all subsidiary skills; however, each to a very different extent (cf. Tab 1). Tasks in the textbooks for the fifth form have a clear emphasis on map decoding and map

describing, the tenth grade books contribute mostly to map interpretation, while map evaluation is assigned to the eighth form. Textbooks for the seventh grade contribute least to map skills. Books by different publishers again show a heterogeneous picture. *Terra* and *Geographie* textbooks reflect an emphasis on the subsidiary skills map decoding and map describing. Map interpretation seems to be of central importance for *Terra*; *Geographie* scores high on map evaluation. Still, merely 11 tasks from the entire lower secondary education actually foster map evaluation.

Task phrasing in the different textbooks reflects a heterogeneous picture. Most tasks require a combination of several educational resources. Further, most tasks do not follow the latest phrasing requirements, as they contain unclear constructs. Students are frequently asked to describe and interpret the same content element and data. For the purposes of analysis, in these cases two tasks were counted.

Of central importance are the operators used when phrasing tasks. For map decoding, the main operators (verbs) are 'identify', 'compare', 'search', 'read', and 'determine'. When working on map describing, students generally work with the operators 'name', 'list', 'describe', and 'assign'. Three main operators ('comment', 'explain', and 'justify') support map interpretation. Typical for map evaluation are the operators 'argue', 'reflect on possible solutions', 'evaluate', and 'assess'. Difficulty arises from the fact that operators are not always used analogously. An example is "Explain the way elevation is represented". The operator 'comment' asks students to give elaborate descriptions. However, textbook authors more frequently used them as a substitute for the operator 'explain'. It remains unclear what the operator 'compare' really asks students to do.

Taking a closer look at the subsidiary skills, none of the analysed textbooks requires students to evaluate the graphics of a map. There is one task in the entire sample that addresses decoding of generalisation. A gradation within the tasks is allusively recognisable. Still, the textbooks do not make use of all possibilities to develop subsidiary skills over all forms in a systematic way. Stating the latter result, however, requires further in-depth analysis.

Romanian textbooks feature an average of 63 maps (all four forms considered). Most maps are thematic (79%), several are physical (20%), and only one map is topographical. There are no blank maps or specific city maps in the textbooks. With an average of 89, the seventh form text features the most maps, while the fifth-form book had the lowest average (24). While the fifth-form book contains all three types of maps, the sixth form text reflects an almost balanced distribution of map types (47% physical maps, 53% thematic maps).

Similar to the Bavarian textbooks, the textbooks from the Romanian sample also contribute highly to the heterogeneous development of map skills and subsidiary skills (cf. Tab 2). Tasks fostering map decoding are only included in the fifth (11% of all tasks) and sixth form (1% of all tasks) books. While map decoding (1.3% of all tasks in the four forms) seems to be of secondary nature, most tasks support map describing (83% of all tasks). Even if most tasks in all four forms foster map describing, there is an increasing quantity of exercises (52% in the fifth, 82% in the sixth, 90% in the seventh, and 97% in the eighth form). Map interpretation is required in only 12 per cent of all tasks. Moreover, there is a decreasing tendency to include map interpreting

tasks over the forms: from 35% of all exercises of the fifth form to over 16% in the sixth, 9 % in the seventh, and only 2 % in the eighth form. The study did not identify any tasks directly supporting map evaluation.

	Decode	Describe	Explain	Evaluate	Total
5 <sup>th</sup> grade	3	15	10	-	<b>28</b>
6 <sup>th</sup> grade	1	88	18	-	<b>107</b>
7 <sup>th</sup> grade	-	112	12	-	<b>70</b>
8 <sup>th</sup> grade	-	68	2	-	<b>70</b>
<b>Total</b>	<b>n = 4 1.3%</b>	<b>n = 273 83%</b>	<b>n = 42 12.7%</b>	<b>n = 0 0.0%</b>	<b>329</b>

**Table 2. Subsidiary Skills in Romanian Textbooks.**

In contrast to Bavaria, Romanian schools have not experienced radical changes in task phrasing requirements so far. As curricula continue to serve as the main framework for educational management, textbook production, and evaluation, traditional operators are commonly found in the books. Further, there are no standards (cf. DGfG 2010) classifying operators according to skill levels. As a consequence, an analysis of the main operators was not carried out.

## Conclusion

The results from both countries show that there is no systematic facilitation of subsidiary map skills. In most cases students are asked to describe maps. Tasks rarely require other subsidiary skills, such as decoding or map evaluation. As a consequence, students receive hardly any support to acquire these skills. Regarding the distribution of task over the four forms, the lack of a spiral curriculum fostering map skills in a systematic manner during lower secondary education becomes obvious in both countries.

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# **WORKSHOP 1: REPRESENTATIONS OF OTHERNESS**

# **“Textbook identities”: Constructing Indigenous students as ‘other’ in educational texts that promote inclusion and diversity.**

Teresa Moore

## **Abstract**

The role of textbooks used in undergraduate teacher education programs is to provide knowledge and further understanding of teaching practice for the pre-service student teacher. In particular these textbooks can offer insight into areas that may be unfamiliar to the undergraduate education student. Using Critical Discourse Analysis (CDA) I examine the construction of the ‘Indigenous student’ within a past textbook in order to make visible dominant discourses and positionings. The analysis of the discourses has demonstrated ways in which Indigenous students are positioned as “at risk”, “disadvantaged” and “other” to mainstream Australian students. CDA has been used to illustrate the social, political and historical positioning of Indigenous students as a vulnerable minority group that have ‘special needs’ in the education environment. By making visible these ‘taken-for-granted’ discourses opportunities are opened for the developing of positive counter-narratives.

## **Introduction**

Indigenous issues are complex and emotive, often causing division within Australia. This paper begins with a potted history of Indigenous issues, linking how symbolic recognition carries power and hegemony through language, thus providing a context for my analysis of excerpts of a text used in a pre-service teacher preparation program. This is followed by an explanation of Critical Discourse Analysis (CDA) as a way of interrogating texts, making visible specific discourses that shape and position social actors. The aim of this analysis is to demonstrate how Indigenous students are positioned as ‘other’ to mainstream students, are ‘read’ as having ‘special needs’ and how the responsibility for the lack of success for Indigenous students within mainstream educational environments has been shifted to parents, and culture and historical factors beyond the control of the school or teachers.

## **The role of the textbook and language**

Textbooks can be seen as a vehicle for transmitting ideological messages that support dominant values, norms and beliefs (Liu, 2005). As a dominant feature in courses or curriculum, textbooks can be seen as one of the supporting structures facilitating desired learning outcomes. Texts are chosen to assist the student to make sense of curriculum content and sometimes to become the curriculum. Educational textbooks can therefore support teaching and learning, with the specific content often an entry

point into a body of knowledge and information. In particular, textbooks can offer insight into areas that may be unfamiliar to the undergraduate education student.

The text being examined in this paper was a previous compulsory/prescribed text for an undergraduate pre-service teacher education program in Queensland, Australia. This text was used in a course that specifically focused on inclusion and diversity. It was considered to have an excellent examination of physical and intellectual disability; however, it could be argued that the portrayal of Indigenous students was negative and limited. When coupled with the power of language and discourse, this portrayal could serve to reinforce rather than challenge existing negative stereotypes.

## **What is discourse?**

Discourse is what we ‘do’ in everyday life; its hegemonic effects are ubiquitous, aided by utterances that are taken-for-granted, naturalised and internalised, subsequently becoming part of the norms and beliefs of mainstream society. For some people there is resistance to such homogenising discourses; for others they may cause an assimilationist effect (Janks, 1997) when reading texts. In other words, what is being said is taken at ‘face value’ as being the ‘truth’ or indeed accepted uncritically. Discourses concerning family and culture are powerful and emotive, and can regulate cultural norms and values. Once certain discourses have been embedded and linked to certain social actors, then social practices done by those social actors can be naturalised to the point of being a matter of common sense that we all understand.

## **Critical discourse analysis**

According to Fairclough (2001), Critical Discourse Analysis (CDA) enables big picture questions around social issues and political issues to be asked. I would argue that CDA is an epistemology that offers particular insight into what we know and how we know it. This is a way of viewing the world as discursively constructed. CDA is critical in the sense that this type of analysis includes how language positions social actors within social relations of power and domination (Fairclough 2001, 230). Liu (2005, 235) states that CDA offers systematic and critical techniques for analysing both written and spoken texts while taking into account the larger sociocultural context in which the texts are created. CDA has a political perspective and is concerned with social inequality and injustice (Lazar 2007).

My own positioning on CDA concerns the interplay between societal issues and discursive constructions at the “above sentence” level. For me, discourses and discursive repertoires (Edley, 2001) make up the social practice of everyday life. These become the representations of social life as social practice. I see social order as a contested site where discursive positioning is constantly negotiated. As argued by Davies and Harre (1990), people take up or reject positionings through what has been said or written. Some discourses are more powerful than others within particular historical or cultural contexts and legitimised within various institutions (Kenway, Willis, Blackmore, & Rennie, 1997). Institutions occupying powerful places in society, such as education, can be seen to have particular ways of speaking that reflect the values and beliefs of that institution.

## **Methodology: analysing the text**

As Thomas (2005) outlines, there are two ways in which CDA can be used in academic work. My purpose for using CDA is that firstly writing this paper can operationalise CDA – thus showing it in action and secondly, I can demonstrate how CDA can be used to interrogate textbooks as an ideological text. Of interest to me is the construction of specific identities within the storyline of a particular text. Janks (1997) argues that CDA comes from a critical theory of language that posits the use of language as a form of social practice. Janks (1997) developed her focus on CDA from the model first offered by Fairclough (1995 cited in Janks, 1997) and suggests that this model enables multiple entry points for the analysis process. Therefore, in the excerpts being examined for this paper the following questions are asked:

- Whose interests are being served by this text?
- How does this text specifically position actors within the text?
- What are the consequences of this positioning?

## **Analytical framing**

**Stage 1:** The social problem: that frames this analysis is lack of success for Indigenous students in the Australian education system, particularly in Queensland. Howard (2002, 8) contends Indigenous education is an area where teachers blame parents while parents blame the teachers, then finally the students blame the teachers for not being interested.

**Stage 2:** Obstacles to tackling the problem: lie in a network of social practices or contexts that connect the political, social and ideological, forming tensions between dominant educational discourses and other social issues. Therefore, lack of educational success among Indigenous students can be seen as part of a number of interrelated social issues that serve as obstacles: namely culture, poverty and racism. In other words, to overcome the lack of success for Indigenous students, larger societal issues need to be dealt with before educational issues can be addressed.

**Stage 3:** Interactional analysis: the textbook explores four main themes – inclusive societies, inclusive schools, inclusive practices and inclusive outcomes, where “inclusive” is a key word in the language of Queensland schools. Within the schooling system during the 1960s – 1980s an assimilationist approach was pursued where all students were seen, and treated, as the same (Whatman & Duncan, 2005). Since the 1980s there has been a move towards school-based decision-making regarding curriculum and schools becoming responsive to local needs (Whatman & Duncan, 2005).

The textbook locates contemporary teaching in the broader societal discourse of multiculturalism, framed by legislation that constitutes teachers practice. Accordingly, teachers in inclusive schools establish learning environments that address barriers to inclusion of students with ‘special needs’; where this term covers students with learning difficulties, physical and intellectual disabilities and those deemed ‘at risk’. Whatman and Duncan (2005, 130) highlight the recent approach in Queensland,

Australia where Indigenous students are now categorised as ‘educationally at-risk’; this approach shifted from the ‘student-as-a-problem’ to viewing the system as having responsibility for improving educational outcomes for Indigenous students.

**The storyline of the text:** in this text ‘school’ has the role of socialising students into dominant cultural values, norm and beliefs (page 7); but ‘education’ is not just the responsibility of teachers, school and educational systems. The family also plays a role – as Ashman and Elkins (2009, 7) point out, parents are required by law to ensure that their children attend school. The introduction, concerning “Indigenous people” (page 10-11), positions Indigenous peoples as homogenous and as living on the fringe of society. Emphasis is placed on the way some students do not have the ability to take full advantage of what is being offered through the curriculum. Special focus on difference as a negative attribute can be seen in the following excerpt:

There are those students whose educational needs might ordinarily be met by the standard curriculum but whose cultural, social and emotional needs affect their ability to take full advantage of that curriculum. These young people often require assistance and support from guidance or counseling staff, or social work or mental health professionals (page 23). These young people live in poverty or welfare households or they may even live in “very traditional or culturally severe family units” (page 24).

Teachers are invisible in this text as it is the student who must take advantage of the curriculum; if unable to do that, then counsellors, social workers and mental health workers should be involved, removing any responsibility from the teachers. The role of the teacher is one of diagnosis and referral to outside agencies within the school.

There is a strong storyline of the importance of kinship relationships among Indigenous peoples, thus highlighting that Indigenous children learn from relationships within their communities (page 10), setting up a distinct way of learning for these children that could be at odds to mainstream learning. While highlighting the disparity between educational outcomes for Indigenous and non-Indigenous students, it is important that teachers reassure Indigenous students that they can “maintain their place within family and community AND achieve at school” (page 11) thus implying that being successful at school means rejection by family or Indigenous community. Therefore, students choose between being part of their family/community or successful at school; this kind of positioning implies the lack of success at school as being due to their [students’] choice. The discourse constructed here is one where students choose between school success and Indigenous values. It could be argued that while Indigenous students have been assimilated into the education system, alienation from learning and teaching remains.

Reinforcing this discourse is the comparison of students from remote and rural areas attending secondary schools. Non-Indigenous teenagers appear to settle into boarding school without suffering homesickness. Separation from family and culture does, however, impact on Indigenous students to such a degree that “a few even work actively to be expelled so they will be sent home to their community” (page 11). This kind of discourse naturalises certain behaviours while reinforcing the notion that culture influences their ability to adjust to boarding school. In this instance, lack of

success can still be seen as related to culture, and not to teachers' attitudes or pedagogy.

Here it can be argued that tension is created between the notion of maintaining culture, which is the pathway to failure in mainstream society, and leaving culture behind, which is seen as the pathway for success for the Indigenous student. This maintains an assimilationist discourse where Aboriginality is incompatible with contemporary urban lifestyles (Morgan, 2006). At the same time, in the broader discourse with Education Queensland, there is a focus on embedding Indigenous knowledge and values into the curriculum, signaling competing and ambiguous discourses.

Passive learning and the reluctance to learn on the part of Indigenous students are positioned as a legacy of history, maintained by the "lack of contact between parents and the school" (page 11). Western educational practices are seen as at odds with Indigenous ways of learning and therefore school has little to offer Indigenous students because it is not relevant to the student. The textbook goes on to speak of Indigenous students living in remote or rural areas (page 254) but does not acknowledge those Indigenous students living in regional or metropolitan cities/towns. Therefore, it can be argued that all Indigenous students are being positioned as students located in remote and rural areas, strongly influenced by traditional Indigenous culture, and who are reluctant to leave their culture; thus creating the image of the 'exotic native from the bush'.

Morgan (2006) found that when storylines refer to traditional culture as if all Indigenous peoples live this way, much of this is irrelevant to contemporary urban Indigenous youth. Correspondingly, this type of storyline reinforces that unless you live as a traditional Aborigine, then you are not really Indigenous, which continues to disrupt identity.

Improving student attendance is an issue for parents, elders and community people to work at, rather than being a pedagogical or inclusion issue for teachers and school management. This is emphasised with building partnerships between school and community so parents can develop a shared vision for their children (page 404). This is in contrast with one author's admission of parental involvement with his schooling (page 11).

Discourses positioning students: Despite inclusion in the mainstream educational system there is a disparity of outcomes for Indigenous students compared to non-Indigenous; only 17% of Indigenous students complete Year 12 education and only 2% go on to tertiary study (page 11). For those exceptional Indigenous students who might excel, according to the text extra reassurance is required from the teacher to confirm these students will still be part of their family. It is implied that Indigenous students would be rejected or lost to the family for taking up unfamiliar discourses concerning success (page 11). This reinforces the notion that success and being intelligent are oppositional discourses to be found within the construction of the Indigenous student. Low literacy levels are continually reported among Indigenous students, with the cause put down to a high incidence of 'middle ear' infections (page 114), thus establishing a medical cause. Likewise, low literacy levels are associated with the lack of attendance at preschool, linking low literacy with parental neglect. Both discourses have the effect of moving the issues of failure away from being a

pedagogical issue to a social issue. Specific attention is drawn to how “participation by Indigenous children is low at all levels of education and is worst in rural and remote communities” (page 129). The text goes on to state how teacher expectations may differ from parental expectations and behaviour issues are linked to Indigenous students because of their cultural minority status and socioeconomic disadvantage (page 129).

The image of the Indigenous student is now one of a student with behavioural problems that are unlikely to change and whose cultural and family values are problematic and different to mainstream society. Reinforcing this image is research quoted that has shown how many Indigenous students display major behavioural problems while at school, leave school early and go on to be arrested and imprisoned at a rate more than non-Indigenous peoples (page 129). By now the image created is one of a person whose cultural and family values are problematic: so different that this results in incarceration.

It can be argued that within this kind of discourse lack of success for Indigenous students has been linked to parental neglect, resulting in health issues and compounded by lack of interest in education. It is the parents’ fault that children have not been adequately prepared for schooling. Contrary to this image, Lette, D’Espaignet, Slack-Smith, Hunt and Nannup (2009) found that many Indigenous mothers wanted their children to be part of mainstream schooling, with some wanting Indigenous content to be part of the curriculum. Overall, the mothers wanted to be involved in partnership with the schools and to be involved with decisions made about their children. Lampert (2005a, 88) suggests that most teachers’ knowledge of Indigenous Australia comes from the media, the Internet, and books and journals from libraries, much of which is written by non-Indigenous authors: many teachers may have never spoken with an Indigenous person.

#### **Stage 4: does the ‘social order’ need this problem?**

I stress here that individual teachers do not all have racist attitudes towards Indigenous students; however, the work that this particular text does is to allow those attitudes to remain and to shift responsibility for failure to the student, family and cultural context, thus negating the teacher of any responsibility. Howard (2002) has shown that teachers are pivotal in the retention of Indigenous students, with many Indigenous students leaving school because of the teacher’s attitude towards them and their friends.

Nakata (cited in Nelson & Hay, 2010, 55) has argued that ‘culture’ became a way to explain Indigenous performance, rather than recognising the many other factors that influence school attendance and achievement of Indigenous students. As Howard (2002) suggests, discrimination has become more subtle and the problems more complex concerning Indigenous students. Nelson and Hay (2010) highlight the various policies that have been developed to address Indigenous lack of success. Both Nakata (1995, cited in Nelson & Hay, 2010) and Pearson (2009, cited in Nelson & Hay, 2010) have argued that there has been little recognition of the Eurocentric and systemic practices that continue to disadvantage Indigenous students. Nelson and Hay (2010) suggest urban Indigenous students have similar aspirations to non-Indigenous students, have good relationships with teachers and want to do well, despite different socio-economic and lifestyle complexities. Rather than seeing ‘culture’ as an



impediment, it should be considered a positive attribute (Nelson & Hay, 2010). Harrison (2010) highlights that Indigenous students are often represented as being behind non-Indigenous students, and therefore needing to be brought up to their standards, thus positioning them as 'other' in relation to non-Indigenous students, plus enhancing a deficit discourse. This becomes an official discourse when used in school documents, testing scores such as Naplan, and in categories such as "at risk". Informal discourses have the power to position Indigenous students as disadvantaged though the kinds of conversations that occur in the school staffroom. This unofficial discourse speaks into being the Indigenous student with behavioural problems, cultural issues and parental neglect, as if it applies to all Indigenous students.

### **Stage 5: ways past the obstacle**

It can be argued that the interests of the educational system are being served with this text. It is well established that there are serious and complex issues regarding Indigenous success in education (Ministerial Advisory Committee on Educational Renewal, 2004). The ideological message contained within specific discourses made visible in this analysis highlight the subtle shift of responsibility from teachers to that of parents and the influence of culture. At the same time it can be argued that an institutional focus has been created within such policies as 'Queensland State Education, 2010' where there has been a shift from the student as a problem to one where all Indigenous students are categorised at 'educationally at-risk'. Therefore, Indigenous students are positioned as students with special needs, who do not take full advantage of the standard curriculum and require extra assistance from counsellors and other guidance staff. They are passive receptors of cultural influence as biological determinism, along with behavioural problems. The consequences of this positioning are that nothing changes for Indigenous students; blame is shifted from teachers to parents and lack of success can be perceived as being beyond the control of educational systems or teachers' pedagogical approaches.

## **Conclusion**

This analysis highlights how Indigenous students are positioned as 'other' to mainstream students, are 'read' as 'at risk' and how the responsibility for the lack of success for Indigenous students within mainstream educational environments has been shifted to parents, culture and historical fact, thus beyond the control of the school or teachers. Race is a complicated issue and a fine line is walked when trying to promote change in attitudes. Pushing too much could 'turn people off'; however, having discourses within texts that reproduce or perpetuate inaccurate images and racist beliefs adds to this complexity (Lampert, 2005b).

A particular version of cultural knowledge relating to Indigenous issues has been constructed in these excerpts. Teachers could benefit from these discourses as they are waived of responsibility in having to confront their own racism. In contrast, the current textbook points out that Indigenous peoples have significant geographical, social and cultural differences, thus acknowledging the heterogeneous nature of the population identifying as Indigenous (Hyde, Carpenter, & Conway, 2010). It highlights how non-Indigenous teachers can "develop, foster and encourage educational participation and success" (Hyde, et al., 2010, 64-65). Indigenous self-determination is shown in Cherbourg school and programs (Sarra, 2007).

As the previous Principal of Cherbourg, Chris Sarra (2007, 87) has stated ‘teachers should scrutinise their own practice to contemplate what they could be doing to contribute to such drastic underachievement of Aboriginal students’. In 2009 the Ministerial Council for Education, Early Childhood Development and Youth Affairs, (MCEECDYA 2009) developed the Aboriginal and Torres Strait Islander Education Action Plan 2010-2014. This policy will no doubt drive the political agenda for Indigenous education and, for this to be successful, ideological texts used within teacher education programs need to be reviewed on the basis of how dominant discourses continue to position Indigenous students as a homogenous group located in remote communities, where culture is seen as problematic – address the impact of this on urban Indigenous students. Morgan (2006) argues that if Indigenous students do not see themselves in stories of success and achievement that are told at school, they are less likely to actively engage in attempts at success. Therefore, teachers should be including positive stories and success storylines in their curriculum and pedagogy; this begins with their training and development as inclusive teachers.

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# **The place of Europe in English history textbooks**

Eleni Karayianni

## **Introduction**

Situated within current concerns and debates about identity, multiculturalism, globalisation and the European project, this study aims to explore current policy and practice in history teaching. The main objective was to investigate the place of European history and identity in English history education and the extent to which certain forms of identity are favoured over others. To achieve a coherent picture on this issue, a study has been undertaken into curriculum, policy, history textbooks and teachers' practice. The paper reports the findings of the textbook analysis on the place of European history and identity in English history education.

Two main methods were used for the analysis of the textbooks: storyline and content analysis. Story-line analysis was used to describe the main events, people and developments discussed in the textbooks in order to explore where the textbooks situate Europe in the 'big picture' of history. In other words, it helped clarify the manner and the extent to which Europe was included in the story. Then, content analysis was used to answer the question of which events, developments and people relevant to Europe were mentioned and which were considered important. Once the passages of the textbooks that refer to Europe had been identified, the analysis went on to investigate how Europe was defined by the texts and in what relationship Britain and Europe were placed.

Additionally, visual and question analysis were incorporated to point out any salient features of the textbooks in relation to illustrations and activities. Visual analysis was used to investigate how and to what extent Europe and Europeans were represented in visual illustrations and their possible effect on identifying with Europe. Also of interest here was the way that maps defined Europe (what was included in the boundaries of Europe and what was excluded). Question analysis was also part of the present research design since an examination of the questions and activities of textbooks can provide insights into what and who is considered important in history. Specifically, question analysis was used to investigate the manner and the extent to which issues related to Europe were included in questions and activities as well as what students were asked to do with these issues. The analysis of images and questions was not conducted in depth but was used as an additional analytical tool to point out any significant ways in which they supplemented or contrasted with the main narrative.

The analysis of textbooks was conducted in three phases. For the first and second phase, 12 and 5 textbooks respectively were selected for analysis. These textbooks

were written to meet the requirements of the National Curriculum (2000)<sup>23</sup> for Key Stage 3<sup>24</sup> and, in the first phase, corresponded to the prescribed units: ‘Britain 1066-1500’, ‘Britain 1500-1750’, and ‘Britain 1750-1900’, while the second phase concerned the ‘World Study after 1900’ unit<sup>25</sup>. The third phase of analysis included the exploration of six new textbooks that were published after the implementation of the new national curriculum (2007)<sup>26</sup>.

## **Presentation of findings**

### **Phase 1: Analysis of textbooks for the three British History units.**

The analysis of the first 12 textbooks provided important insights into the treatment of Europe in the three British history units specified by the National Curriculum 2000. Evident from careful analysis was that in the narrative of the British story very limited connections to Europe are made. With this limited reference to Europe and with the focus being on English history, it is almost impossible for readers of these textbooks to acquire any clear sense of what Europe is and how its history is connected to Britain’s history. In general, half of the time that these textbooks refer to Europe the reference simply involves insignificant and circumstantial mentioning of the word ‘Europe’ or a European country in the context of something else. For example, when discussing the achievements and failures of various kings, ‘Medieval Minds’ states: “John went to war twice against the French king. His army was badly beaten both times. He lost almost all the land that his father had gained in France” (p. 67). Similarly, ‘The Making of the United Kingdom’ mentions that Henry VIII “went to war with England’s old enemy, France, three times in his reign” (p.8).

It was thus concluded that Europe has no meaningful place in students’ historical understanding of Britain’s past. The textbooks make no sustained or coherent effort to connect the various events studied with Europe. Typically, Europe is marginalised in the textbooks that were analysed. The way Europe is mentioned in isolated ways conveys the impression that it is simply something that is out there; its presence is taken for granted but its relationship to Britain is considered insignificant. Europe appears in various isolated topics but it rarely becomes the object of study.

Where Europe or a European country is more consciously discussed, the connections that are made with Britain include mostly negative references. These commonly focus on the wars with Spain and France, competition in trade, industry and empire. The wars with France emerge as a particularly common reference in all of the textbooks analysed. Typically, the focus on the negative interaction between Britain and other

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23 The textbooks were actually written for the national curriculum 1991 and 1995 but the prescribed units were the same as the ones in the national curriculum 2000 so the same textbooks continued to be published and used.

24 Key Stage 3 was the focus of this study because it is the first stage of official education where history is more likely to be taught separately from other subjects and the last stage where history is a compulsory subject. Key Stage 3 concerns the education of children aged 11-14: the first three years of secondary school (Years 7, 8 and 9).

25 See appendix for a full description of the specified units.

26 The new national curriculum does not prescribe specific units but a range of content divided into two categories: ‘British history’, and ‘European and World history’. See appendix for a full description of the range of content.

European countries projects a general representation of Europe as England's 'other': its rival, enemy or competitor. This finding represents a continuity of Colley's (1992) claim that British national identity has been forged by a series of powerful contrasts with Britain's European neighbours, particularly, but not limited to, the French.

Furthermore, when the words 'Europe' and 'European' appear, their meaning is not explained and thus their mentioning seems deprived of any meaning or context. Additionally, maps illustrate a different part of the continent every time, leaving the definition of Europe even more vague. It can be argued that the subtle definition that textbooks offer is that Europe is simply the area of land closest to Britain. This only includes countries of Western and Northern Europe (France, Spain, Portugal, Norway) since events and developments in Central and Eastern Europe are totally excluded. Remarkably, analysis of the history of Britain from 1066 to 1900 failed to reveal a single reference to Eastern Europe.

By studying the books identified in the sample students will probably not acquire anything more than a sense of the geographical place of Britain in relation to the European space. They might come to understand that England has always had some kind of connection with Europe, although they will probably come to the conclusion that their relationship was a negative one. In other words, it can be argued that due to limited attention, Europe is probably going to go unnoticed by the readers of these textbooks. At best, they will understand Europe as something unimportant in the history of Britain: as a geographical region of trade, rivalry and constant conflict but with little influence on Britain. In general, the British history textbooks analysed illustrate that the inclusion of Europe in students' history learning is limited and piecemeal and that the emphasis is on Britain's separate development. Thus, students are unlikely to gain any meaningful knowledge or understanding of Europe and its history.

### **Phase 2: Analysis of textbooks for the 'World Study after 1900' unit**

The next five textbooks from the sample focused on the 20th century world history unit. All the textbooks included a significant number of pages devoted to the study of European events and people. For the purposes of the analysis, pages that discussed world events – such as the revolution in India, the war in the Pacific, the Cuban Missile Crisis, and the Vietnam War – were excluded. Included in the analysis were pages mentioning European countries or events that took place in Europe. Also included were pages that discussed events and changes in Britain during major European events, such as the two World Wars.

The analysis of the five textbooks of the 'World Study after 1900' unit demonstrated that Europe appears in the history of the twentieth century largely within the study of the two World Wars. It is within this context of conflict that the history of Britain is linked with the history of Europe. However, within this context, textbooks seem to attach more importance to the study of Britain during a time of major European and world events rather than a study of European history. After the end of the Second World War, Europe largely disappears from these textbooks in favour of world events while the efforts for co-operation between European countries in the post-war period, and the creation of the European Union do not have a place in the narrative. It should also be noted that the inclusion of Europe in these textbooks only concerned Western

Europe and Russia (the 'big powers') while small countries, especially in the East and South of Europe, were to a great extent marginalised.

Furthermore, the study has clearly identified a British-centric approach to the presentation of the past century. The textbooks looking at the twentieth century emphasise British experiences, perspectives, actions, thoughts, and feelings. In both the study of World War I and World War II, the textbooks focus on promoting understanding of British soldiers and British civilians, their situations and their actions. This is achieved not only through the devotion of a large number of pages, but also through the approach of the textbooks and sometimes through the language itself. In many cases, the descriptions of British suffering or endurance are detailed and emotive. For example, 'The Twentieth Century World', when discussing trench warfare states:

In April 1915 the Germans used a new weapon, gas. It had a terrible effect on soldiers. It ate away at their lungs and attacked their eyes so that they went blind. Soldiers who were lightly gassed would probably recover. Others were blinded for life or died a slow and painful death.

*(The Twentieth Century World, p.19)*

Another example comes from 'Re-discovering the Twentieth Century World', when describing the Blitz:

The terraced houses in the East End, near to the factories and the docks, suffered most. Many men, women and children were appallingly injured. Others were blown to pieces. Only a foot, a hand or a piece of raw flesh remained of some people.

*(Rediscovering the Twentieth Century World, p.78)*

Additionally, questions and activities ask students to perform tasks that increase identification with the people studied. Generally, students are given personal stories of specific people and are usually asked to write personal accounts on their behalf. In direct contrast, the experiences of European people during the two World Wars are not always included and in the cases that they are, they are not presented or approached in the same way as British experiences. Also, the experiences of the British people are not discussed together with the experiences of other Europeans. For example, the discussion of life in the trenches does not include reference to soldiers from other countries – not even to allies. Similarly, the discussion of British civilian experiences during the Second World War is discussed separately from those of civilians elsewhere. In this way, the British stand away from their European counterparts; they remain distinct and separate from the rest of Europe.

### **Phase 3: Textbooks published after the implementation of the new national curriculum (2007)**

In the third phase of the analysis, the textbooks that were most recently published for the requirements of the new National Curriculum (2007) were scrutinised. Four of the textbooks deal with the history of Britain from 1066 to the beginning of the twentieth century and two deal with the twentieth century. These textbooks were analysed with

a particular focus on whether or not they presented any major differences to the previous textbooks in regards to the portrayal of Europe.

The results of this analysis do not generally indicate any major change in the presentation and treatment of Europe, although there seems to be a tendency to reduce its presence even more. These textbooks seem to make an effort to connect Britain more with the world, and thus there are new themes such as Arab civilisation, Chinese culture, Jewish and Black communities. With this effort to open up to the world, Europe seems to receive even less attention than it did in the previous textbooks. In the new textbooks, Europe appears in most of the same themes as before: the Norman Conquest, wars against France, Elizabeth's relations with France, the Black Death, the Crusades, the French Revolution, exploration, competition in trade and empire. However, Europe's presence is much less noticeable than before. One finding in support of this argument is that there seems to be much less inclusion of 'circumstantial' references to Europe. In other words, Europe or European countries are not usually mentioned in the context of studying something else. For example, when the various kings are mentioned, their wars and rivalries with France are not included. Another finding to support this argument is that in some of the 'traditional' topics where Europe was included, the new textbooks either do not mention Europe or mention it much more subtly. For example, when discussing the slave trade, European involvement is not mentioned and in the study of the Crusades the fact that it was a European war is very subtly told. Also, the study of the British Empire does not include as much attention to the competition between European countries. On the one hand, it could be argued that this change in how Europe is presented is a positive one, since it limits the amount of times Europe is mentioned in connection to something negative. On the other hand, this change limits the presence of Europe altogether, making it even more marginalised than before.

As far as the study of the twentieth century is concerned, the two new textbooks present some differences from the previous textbooks. The textbooks are longer and include much more on world history than before. For example, they include topics such as the Civil Rights Movement in the USA, the Depression, terrorism, Mao's China, genocide, intervention in Afghanistan, and emigration. In addition, the textbooks seem to focus more on Britain. In 'History in Progress', new topics such as the healthcare system, trade unions, Britain in the 50s and 60s, and the Edwardian 'golden summer' appear in the contents. *Collins Key Stage 3 History* – after discussing the two World Wars from a largely British perspective – devotes an entire unit (44 pages) to 'Life in Britain in the Twentieth Century', which includes topics such as: housing and living in the cities at the beginning of the century; unemployment in the 1930s; prefabs; changes in the 1960s including technology migration, women's rights and more. This textbook also includes a two-page discussion of 'What does it mean to be British today?', which aims for students to 'explore the idea of Britishness' (p. 202) and to 'decide on some historical events that define Britishness' (p. 203). More attention is also paid to Britain's empire since the colonies' contribution to the war effort, as well as topics such as the rule of India, the independence of African colonies and the move of people from the colonies to Britain. The general impression is that these new textbooks are more centrally concerned with British history and aim to make notions of British identity more explicit. It can be argued that this shift in content leaves Europe even more hidden from the history of the twentieth century. It seems that the tendency of the new



textbooks is to reduce the presence of European history in favour of including more on Britain and the world, leading to an even greater marginalisation of European history in the whole curriculum.

More specifically, the efforts toward European cooperation after the Second World War are completely absent from these books. *Collins' Twentieth Century* does not include a single reference to the European Union in its 214 pages. This is a striking omission on behalf of the authors and indicates a complete disregard for the topic and a complete failure to see it as important or relevant for the new generation. In *Progress in History: 1901 to Present Day* there is an ambivalent reference to the European Union. In this book, two pages discuss the question of "Why did it take Britain sixteen years to join the European Community?" The aims of the lesson are stated as "to explore the reasons for and against British membership" and "make judgements about who was to blame for the delay in British membership" (p.48). Most of these two pages is occupied by an illustration showing various groups (lawyers, Commonwealth countries, British public, British farmers and the Cabinet) pulling Britain away from Europe, and only one person, Prime Minister Harold Macmillan, pulling Britain towards Europe. The illustration also includes thought bubbles, which briefly explain each person's or groups' reasons for supporting or opposing membership in the EU. An important question on this page asks students whether they think Britain has more in common with Europe or with other parts of the world, such as the USA or the Commonwealth. Finally, the last question of the lesson requires students to make a judgement about whether it is fair to blame Macmillan for Britain's failure to join the EU for sixteen years. Overall, this is a somewhat confusing coverage of Britain's relationship to the European Union. First, it is not clear what the topic question suggests about the period after Britain joined the EU (Is it that everything was good after the problems in joining had been overcome?) Second, the textbook does not discuss the purpose for which the EU was formed, the relationship of Britain with the EU or the main debates around the EU's increasing powers. Perhaps this is because the authors did not think that contemporary issues could be the topic of history lessons. Generally, the decision to focus on the period before Britain joined the EU and not after is a puzzling one that could be explained as a move towards including some reference to the EU but avoiding a discussion of the controversial issues which surround it today. In addition, the emphasis on the great many people that were opposed to joining the EU could lead students to the conclusion that the EU does not serve the interests of most British people.

Other than this baffling reference to the European Union, generally Europe is still principally mentioned in the topics concerning the two World Wars. However, its presence is to some degree limited since these topics do not receive the attention that they had in the previous textbooks. Again, in the topics about the two World Wars the experiences of the British soldiers in the trenches and those of British civilians at home receive more attention. The new textbooks seem to present a less British-centric narrative in the sense that they do not emphasise war events and do not seem to try to glorify British actions and character. Rather, the aim of the inclusion of the study of the World Wars seems to be more about showing students the horrors of war for both soldiers and civilians.

## Conclusion

This analysis has revealed some important findings about the place of Europe and European identity in history textbooks. As far as the study of history before 1900 is concerned, the study has shown that references to Europe are extremely limited. The textbooks do not make any sustained effort to connect the history of Britain with the history of other European countries, which are mentioned randomly and usually in the context of something negative. In general, the study of Britain from 1066 to 1900 is unlikely to develop any real understanding of what Europe is other than a region of close geographical proximity to Britain and an area of constant conflict and competition with Britain. In this sense, there seems to be a mechanism in place that renders Europe on the margins of history education; a mechanism of exclusion that Apple (1993, 56) calls 'mentioning', where limited and isolated elements of the history of certain groups are included in the text.

As far as the study of the twentieth century is concerned, the textbooks mostly include references to European events within the context of the two World Wars. Thus, Europe remains a region of conflict throughout students' study of history at Key Stage 3, in which Britain is generally represented as standing alone in the effort to defend justice and the land against European threats. In this sense, Europe is largely represented as Britain's 'other'. Furthermore, when studying the events of the two World Wars, the textbooks emphasise British perspectives, experiences, thoughts and feelings and urge students, through activities and the use of language, to empathise with the British people of the past and identify with them. In addition, the narrative for the most part does not seem to unite the British with other Europeans but to maintain a separation between the two.

Analysis has also illustrated that 'Europe' is largely defined, according to the period of study, as Western Europe or as consisting of the great powers. In any case, the smaller countries of Europe, particularly in the East and South, are largely left out of the narrative, completely absent from history. Additionally, it is important to note that the narratives of the textbook sample are featured until the end of the Cold War era and usually include the fall of the Berlin Wall, but then efforts for co-operation amongst European countries and the European Union are not mentioned. Only two textbooks included small references to the European Union – which, however, were quite ambiguous. Finally, it is potentially significant that the investigation of the most recent textbooks, published for the requirements of the new national curriculum, reveals a tendency to reduce the presence of Europe in the study of history even further in favour of including more on Britain, the world, and people of the empire.

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## Appendix

### Textbook Sample

#### a) The textbook sample of the first phase of analysis

Textbook	Author	Title	Date	Publisher
1	Kelly, N., Rees, R. and Shuter, J.	<i>Medieval Realms</i>	1997	Heinemann
2	Shephard, C. and Large, A.	<i>Re-discovering Medieval Realms</i>	2000	John Murray
3	Byrom, J., Counsell, C. and Riley, M.	<i>Medieval Minds</i>	1997	Longman
4	Collier, M. <i>et al</i>	<i>Changing times 1066-1500</i>	2003	Heinemann
5	Byrom, J. <i>et al</i>	<i>Changing Minds: Britain 1500-1750</i>	1997	Longman
6	Husbands, C.	<i>Changing Britain: Crown, Parliament and people</i>	1992	Cambridge U.P.
7	Culpin, C.	<i>The Making of the United Kingdom: 1500-1750</i>	1992	Collins Education
8	Adams, R. and Waugh, S.	<i>Revolutionary Times 1500-1750</i>	2003	Heinemann
9	Robson, W.	<i>Britain 1750-1900</i>	1993	Oxford U.P.
10	Byrom, J. <i>et al</i>	<i>Minds and Machines</i>	1999	Longman
11	Counsell, C. and Steer, C.	<i>Industrial Britain: The workshop of the world</i>	1993	Cambridge U.P.
12	Cresswell, J., Laurence, P. and Dawson, I.	<i>Expansion, Trade and Industry</i>	1993	Oxford U.P.

#### b) The textbook sample of the second phase of analysis

1	Shephard, C. and Shephard, K.	<i>Re-discovering the twentieth century world. A world study after 1900.</i>	2001	Hodder Murray
2	Kelly, N. and Whittock, M.	<i>The twentieth century world</i>	1995	Heinemann
3	Byrom, J. <i>et al</i>	<i>Modern Minds: The twentieth century world.</i>	1999	Longman
4	Robson, W.	<i>Access to History: The twentieth century world</i>	1995	Oxford U.P.
5	Brooman, J	<i>The twentieth century world</i>	1995	Longman

c) The textbook sample of the third phase of analysis

Textbook	Author	Title	Date	Publisher
1	Collier, M. and Rees, R.	<i>History in Progress. Book 1: 1066-1603</i>	2008	Heinemann
2	Boughey, N., Day, S., Roberts, C. and Webb, S.	<i>History in Progress. Book 2: 1603-1901</i>	2008	Heinemann
3	Clayton, S., Collier, M., Day, S. and Rees, R.	<i>History in Progress. Book 3: 1901 to Present Day</i>	2009	Heinemann
4	Sparey, E., Berry, G., Jackson, P. and Pearson, J.	<i>Collins Key Stage 3 History. Book 1: 1066-1750</i>	2010	Collins Education
5	Murphy, D., Gosling, M. and Martin, D.	<i>Collins Key Stage 3 History. Book 2: 1750-1918</i>	2010	Collins Education
6	Wilkinson et al.	<i>Collins Key Stage 3 History. Book 3: Twentieth century.</i>	2010	Collins Education

National Curriculum (2000): Key Stage 3 units included in the analysis:

**National Curriculum (2000) Units**

- 1) **Britain 1066-1500** which requires pupils to complete ‘a study of major features of Britain's medieval past: the development of the monarchy, and significant events and characteristic features of the lives of people living throughout the British Isles, including the local area if appropriate’.
- 2) **Britain 1500-1750** which mandates ‘a study of crowns, parliaments and people: the major political, religious and social changes affecting people throughout the British Isles, including the local area if appropriate’.
- 3) **Britain 1750-1900** which is ‘a study of how expansion of trade and colonisation, industrialisation and political changes affected the United Kingdom, including the local area’.
- 4) **A world study after 1900** which is ‘a study of some of the significant individuals, events and developments from across the twentieth century, including the two World Wars, the Holocaust, the Cold War, and their impact on Britain, Europe and the wider world’.

(DFEE/QCA, 1999; pp. 21-22)

National Curriculum (2007) prescribed range of content:

British history:

- a) the development of political power from the Middle Ages to the twentieth century
- b) the different histories and changing relationships through time of the peoples of England, Ireland, Scotland and Wales
- c) the impact through time of the movement and settlement of diverse peoples to, from and within the British Isles
- d) the way in which the lives, beliefs, ideas and attitudes of people in Britain have changed over time
- e) the development of trade, colonisation, industrialisation and technology, the British Empire and its impact on different people.

(QCA, 2007; p. 115-116)

European and World history:

- a) the impact of significant political, social, cultural, religious, technological and/or economic developments and events on past European and world societies
- b) the changing nature of conflict and cooperation between countries and peoples and its lasting impact on national, ethnic, racial, cultural or religious issues.

(QCA, 2007; p. 116)

# Non-Poles in Polish history textbooks

Joanna Kaim-Kerth

Contemporary school discourse is loaded with a variety of multicultural awareness concepts to be introduced within special curricula. At the same time, in an exercise book for maths the following task instruction can be found:

There are 15 Christians and 15 Turks on a boat that starts to sink in the storm. The boat needs to be lighter in order to survive the storm so half of the people need to be thrown into the sea. One of the Christians suggested that all the people should form a circle and each 9th person will jump out. How should the Christians stand in order to let all the Turks die?<sup>27</sup>

Does this example mean that efforts towards multicultural awareness have failed? Partly yes – this instruction was published and distributed. However, partly not – the range of discussion that followed in the media was widespread, which suggests that there is a certain vigilance towards talking about others. Nevertheless incidents such as this make a case for increased interest in textbooks and their discourse on non-Poles.

Discourse will be understood here in terms of three theories, which establish ground for the research. Foucault defined a question that discourse analysis answers. Contrary to language analysis, which asks what rules are followed when constructing a text, discourse analysis asks why we are dealing with a particular text and not any other (Foucault 1977).

Teun van Dijk defines three main dimensions of discourse studies: language use, communication of beliefs and interaction in social situations (van Dijk 1997) in which textbook analysis fits perfectly well.

And finally Charles Antaki and Susan Condor write:

Discourse processes may, therefore, be illuminated by a description of those processes which underlie any sense-making: information selection, handling and judgment, and the decision process that guides the action that follows. (...) [discourse] might explain why it is that we carve up the world to give us certain discursive categories (cats, pilots, countries) and not others (animal whose name begins with the letter 'n' (...)) (Antaki & Condor 1997).

This theoretical background draws attention to two aspects that shape the content of textbooks: (1) the way the world – and especially the world of nations and states – is

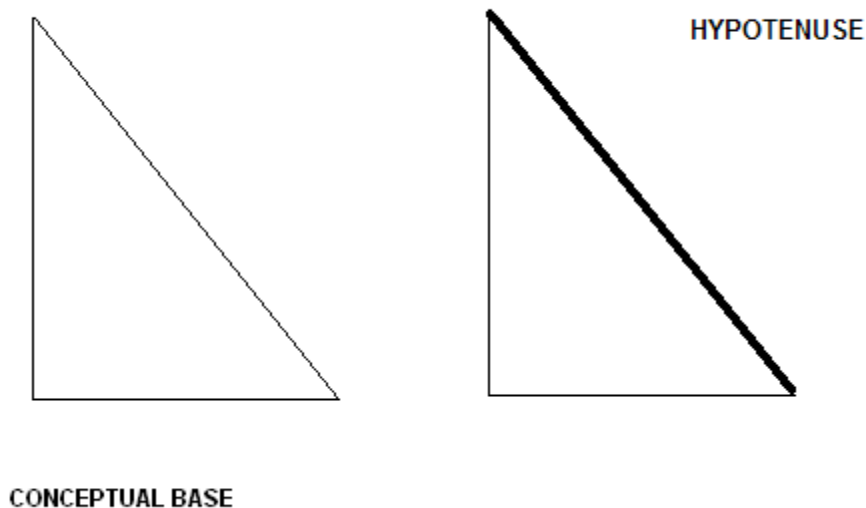
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<sup>27</sup> Bobiński Z., Nodzyński P., Uscki M., *Miniatury matematyczne dla szkół podstawowych 12*, Aksjomat, Toruń, p.35

categorised and (2) how certain ways of talking about non-Poles occur. Defining the research perspective in this way allows for the identification of links between this understanding of discourse and the concept of profiling by Ronald Langacker (2005).

## Profiling

Profiling can be explained as a process of focusing attention on a particular aspect of an analysed notion, therefore underlining part of its potential meaning. Langacker (2005) gives the example of a hypotenuse. In order to use the notion of hypotenuse one first needs to think of a triangle. In addition this needs to be a right-angled triangle, seen in a very specific way; attention is focused not on the figure as a whole but on one of its parts.



In focusing attention on the hypotenuse, one effectively puts its profile on the conceptual base of the triangle, which as a result constructs the meaning of “hypotenuse”. Profile may be called focus of attention; it is the element of a base that is designated by the sentence (Langacker 2005).

This concept can be very easily transferred to the way textbooks depict nations. The authors do not draw a detailed picture of a nation, they only sketch what needs to be said in order to make the narration understandable. What is more, the narration is usually led from a particular point of view that includes specific categorisations of what is a success and what is not: who is good and who is bad. In this way, certain elements of the conceptual base of a given nation are in focus – just as in profiling.

## Methodology

The data for this study was drawn from Polish history textbooks for secondary schools. Textbooks published during three periods were compared:

- Pre-1939 – two textbooks

- 1945-1989 – two textbooks
- Post-1989 – one textbook and texts from homework bank (www.sciaga.pl)

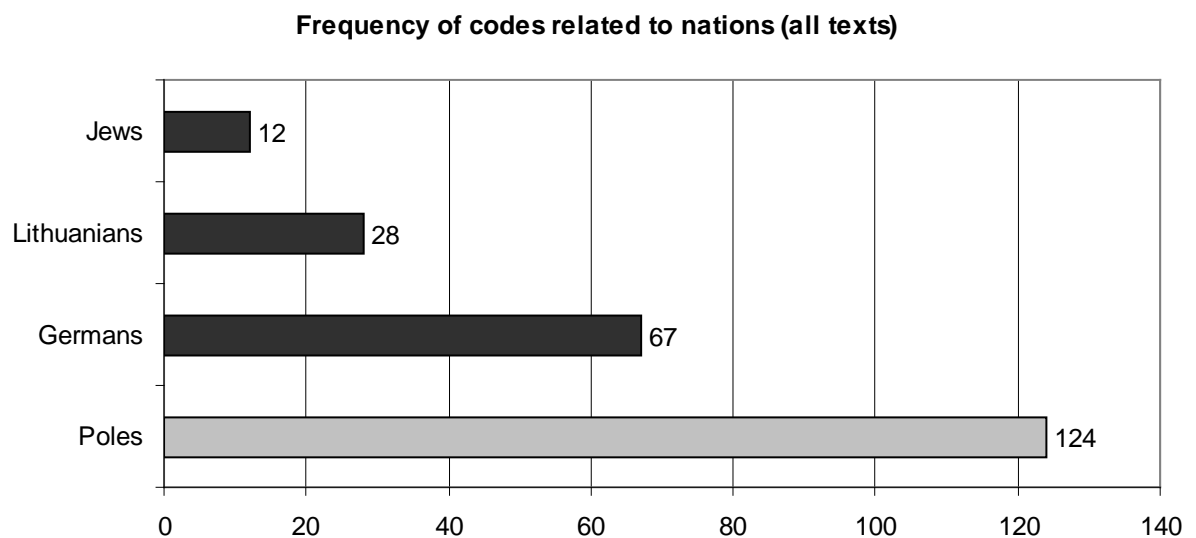
The comparative analysis was run on chapters covering the Middle Ages in Poland (beginnings of the Polish state up to the Grunwald battle in 1410). Respective parts of the books were scanned and coded using MaxQDA software.

The approach to analysing the data was inductive and the procedure was composed of three steps: gathering all fragments relating to non-Poles and Poles, investigating the relationship between non-Poles and Poles, and qualitative discourse analysis of the gathered text fragments.

## Results

Before turning attention to the relations between non-Poles and Poles, and describing the discourse applied to different nations, some general conclusions from a quantitative point of view may be drawn.

The analysis showed that there were three nationalities named most frequently: Germans, Lithuanians and Jews (the next three in terms of frequency were Czechs, Russians and Tatars). It should be also noted that fragments concerning Poles were twice as numerous as fragments concerning Germans. This result is clearly influenced by the chosen age (small amount of fragments relating to Russians) so it should not be treated as representative of the whole textbook discourse.



Comparison of publication periods did not reveal any clear pattern for Germans and Lithuanians; however, there was a significant shift in attention paid to Jews in the newest textbook (9 fragments concerning Jews in comparison to 1-2 in older ones). This might be explained in terms of a policy of paying more attention to the heritage of previous times (Jewish culture was an important element of life in Poland before World War II).



Further analysis was conducted with focus on Germans, Lithuanians and Jews, as the number of text fragments was insufficient to cover more examples.

Relationships between the named nations and Poles were divided into four types:

1. **Neutral:** understood mainly as a description of habits in an ethnological sense (excluded from further analysis)
2. **Oppositional:** named nations understood as competitor, enemy in battle, and also enemy as such, for example, “White eagle (emblem of Poland) might not come from the legend about finding its nest in a place where the first city was built but from the fact that the emblem had to differ from the German black eagle”.
3. **Complementary:** named nations understood as co-operator or source of innovation, for example, words incorporated into Polish from German citizens in the cities (Rathaus – ratusz – town hall, Buergermeister - burmistrz – mayor)
4. **Sense of community:** named nations sharing common experience also – non-Poles adopting Polish culture, for example, “The whole country was celebrating the success in battle against the Teutonic Knights. When the king was approaching everybody in Cracow came to greet him (...). Also Jews came carrying the Ten Commandments.”

A quantitative look at the distribution of the coded fragments in relation to periods and types of relationships reveals some interesting patterns for Germans and Lithuanians.

Period	Germans			Lithuanians		
	oppositio n 1	complementar y	sense of communit y	oppositio n 1	complementar y	sense of communit y
Pre WW2	13	1	0	3	4	2
1945- 1989	17	6	3	0	6	1
Post198 9	2	6	1	1	2	0

In terms of Germans, there is a clear increase in the number of fragments describing them in a more positive light in the newest textbooks, which might be the result of more smooth relationships between both countries (e.g. working on a common history textbook). In discourse about Lithuanians, the lack of fragments belonging to the oppositional type relationship might be significant in the period 1945-1989, when both countries were partners in the Soviet block. However, it is important to take into consideration the following qualitative analysis of discourse concerning the named nations.

Germans are most often depicted in opposition to Poles, and their efforts to build a strong country. Taking into consideration the years chosen for analysis, it is not surprising that Germans represent the other side in numerous battles. However, more interesting is the fact that they tend to be presented as an archetype of an enemy. To quote from one of the textbooks relating to the way the country (Poland) was organised: “in order to make his people safe, the king organised knights and soldiers to protect them from enemies such as Germans and others”. Another example of this attitude is a legend about Princess Wanda, who jumped into the Vistula River and drowned in order to prevent her marriage with a German.

A more positive picture of Germans can be found in chapters relating to the economic aspects of Polish history. There they are viewed as an unquestioned source of legal solutions (German or Magdeburg law for locating new cities) and welcome settlers in new empty areas of the country, who help to build its power. This positive picture is clearly related to the Polish benefits from this situation and is an instrumental way of looking at this relationship – in essence, a complementary nation-to-nation relationship.

This complementary attitude is dominant in descriptions of Lithuanians. They are often presented as a neighbouring nation that was in many ways different but which shared some enemies and some business interests with Poles. The main common issue was conflict with the Teutonic Knights. This conflict led to a political union between Poland and Lithuania, which resulted in victory in the war with the Order. Fragments of textbooks relating to this event are framed in a discourse underlining a strong sense of community between the countries. On the other hand, earlier chapters of the textbooks reveal a visible sense of superiority from the Poles. Lithuanians are usually first mentioned in relation to the marriage of their king Jagiełło with Jadwiga, the queen of Poland, which was merged with the baptism of Jagiełło and the whole nation. Lithuanians are described as pagan and wild, brave and aggressive. In this context, it is interesting to observe how the religion-related power relationships of the Middle Ages (the power of the Christian world in comparison to pagan countries) were mirrored in the contemporary discourse of textbooks (Poles as Christians were higher in the hierarchy than pagan Lithuanians). An example of this superiority can be seen in the following quote: “The Lithuanian nation was numerous so in order to baptize everyone people were divided into groups and members of each group all got the same name – i.e.: Wojciech, Maciej, Jan, Magda, Kaśka.”

The third nation presented in the analysed textbooks is Jews. They are mainly mentioned as settlers invited to Poland and given privileged conditions because of their persecution in other parts of Europe (which helps to construct a positive image of Poles – especially the king – as sensitive and hospitable). Although it is never stated directly, Jews are often described in ways that highlight the differences between them and Poles (e.g. in lending money and earning on the interest they were excluded from the ban put on such activities by the Catholic Church). In one instance, the instruction for the exercise states: “tell which person is a Jew and which one is a knight and justify how you knew that”. Also the issue of prejudice against Jews seems to be addressed in a quite specific way – relating to the described period: “The illustration depicts the execution of a Jew accused of stealing the Bible, the chalice and the host. In the medieval times Jews were often accused of ritual murders of children and desecration of chalice and host.” This fragment (being a description of a

picture), written in a neutral manner but lacking any further comment, contributes to an ambiguous image of Jews. The strange way of writing about them makes them seem more 'other' than any other group of strangers.

## Conclusion

The types of relationships described here can be viewed as profiles underlining specific features of the described nations. From the diverse range of their qualities only some have been chosen – those that fit the overall narration. The narration's point of view is obvious – in this case clearly visible when comparing the number of fragments relating to Poles to those relating to non-Poles.

Profiles are inevitable; however, they can be more or less conscious. Evidence for this comes from the shift in the dominant types of relationships over time. As James W. Loewen writes: "(...) to understand how textbooks in the 1930s presented the Civil War, we do not look at the history of the 1860s but at the society of the 1930s" (Loewen 1995). Looking at nations' profiles in textbooks in this way, there is still a place for a multicultural awareness agenda.

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# **A selection framework for Australian teaching and learning materials that develop understanding of the preservation of Indigenous culture – the ‘other’ Australians.**

Kathy Bauer & Mike Horsley

## **Introduction**

Australia is developing a new national curriculum that is being phased into primary and secondary schools from 2012 (Australian Curriculum Assessment and Reporting Authority [ACARA] 2009). In early childhood education, this new national curriculum is supported by the Early Years Learning Framework (EYLF) (Department of Employment, Educations and Work Place Relations [DEEWR] 2009).

A key feature of the new national curriculum is for all teachers to implement an Indigenous perspective into the context of knowledge and skills being taught in Australian classrooms. Publishers and teachers are preparing new teaching and learning resources to implement the new curriculum.

This article will develop a framework to support teachers in evaluating, selecting and using teaching and learning materials to implement the culturally inclusive perspective in the teaching of content and skills. The national curriculum and EYLF enables educators across Australia to focus on preserving the cultural heritage of Australia’s Indigenous population and to promote learning partnerships between teachers, communities and families. It is hoped that the new national curriculum will develop increased knowledge and understanding of the Indigenous perspectives in all children.

Achieving the aims of the curriculum requires that materials and teaching practices must present and value Indigenous cultural heritage for all students. The Australian Government’s aim is that all early childhood students in Australia will be educated equally, with cultural heritage being honoured and encouraged to improve schooling outcomes for both Indigenous and non-Indigenous children.

## **Aboriginal and Torres Strait Islanders (ATSI) and Non Aboriginal and Torres Strait Islanders (non-ATSI) contexts**

In Australia, teaching and curriculum documents have adopted the discourse of cultural competence and inclusivity as cohering themes in frameworks for teachers who teach Aboriginal and Torres Strait Islander (ATSI) children. This framework promotes developing relationships with ATSI students’ culture; for teachers with non-ATSI students it means that the value placed on the ATSI culture and relationships must be emphasised in the development of teaching and learning materials (DEEWR,

2009). In practical terms, teachers talk about Indigenous (ATSI) and non-Indigenous (non-ATSI) students.

Producing materials to support both ATSI and non-ATSI students is problematic. Publishers try to develop materials that will assist the development of ATSI students. They also try to develop materials to value ATSI culture and relationships for non-ATSI students.

Classroom teachers also develop their own materials for these purposes. In the play based learning context, for many early childhood educators adapting published material or producing their own material that reflects and represents the ATSI experience for all students is difficult. Neither the national curriculum or current textbook research has devised frameworks or systematised ways of thinking about how to develop and use culturally responsive and authentic materials to teach ATSI children, or about the ATSI experience to non-ATSI children.

The current ATSI experience presents national challenges for an inclusive and equitable society. There are significant gaps between education levels, health levels and income levels between ATSI and non-ATSI Australians. In part, the EYLF has been designed to address the needs of all Australian children, but to specifically assist in closing these gaps.

Consequently the EYLF has an embedded framework focused on *being, belonging and becoming* (DEEWR, 2009). The sense of *belonging* is a basic human need (Maslow 1943); beginning in the family situation, it moves to a cultural group, neighbourhood, school and community; it is the basis for forming relationships. It is “central to *being* and *becoming* in that it shapes who children are and who they can become” (DEEWR 2009, 7). *Being* relates to the here and now and children beginning to know themselves through relationships with others whilst engaging in everyday activities and challenges. *Becoming* reflects the process of rapid change and growth in the early years. Identities, understandings, relationships and skills change, and assist in developing children to participate in the wider society.

The 5 principles underpinning the EYLF focus on the development of respectful relationships between teachers, children and parents. This incorporates each partnership having equitable interactions; respect for the diversity of ‘living, being and knowing’ (DEEWR 2009,13) in relation to differing cultures; and ongoing learning and professional, reflective practice.

These components underpin the classroom pedagogy and curriculum decision-making. As early childhood teachers develop teaching and learning materials they must reflect holistic approaches to the teaching and wellbeing of each child’s physical, personal, social, emotional and spiritual domains. This requires the provision of opportunities to learn through play experiences and through ATSI knowledge and skill understandings. Focused learning and teaching sessions that are purposeful, deliberate and thoughtful and include ATSI cultural practices is integral to building the knowledge and skill base in the early childhood classroom. As a result, EYLF creates inside and outside learning environments conducive to investigative learning about ATSI and non-ATSI cultures. A key feature of the EYLF to demonstrate the respect of culture and family context by the use of mediated

materials. Through building on home experiences to connect the home/care environments of each child, teachers will be required to develop approaches to value different cultural experiences. This practice includes ongoing assessment and reflection to continue the planning cycle; evaluating the effectiveness of the program and children's development; and the effective cultural adaptation of teaching and learning materials.

The emphasis of the framework is to appreciate each child for his/her own capabilities and diversity. Respect for cultural heritage and family context is valued and encouraged for all young children regardless of their diverse backgrounds. Cultural competence is an intent of EYLF to "respect multiple cultural ways of knowing, seeing and living, celebrate the benefits of diversity and have an ability to understand and honour differences" (DEEWR 2009, 16).

Kennedy (2008) asserts that reciprocal consultation that is inclusive of Indigenous voices is essential. It allows for a community vision to be created rather than a government or managerial designed framework that excludes cultural components of the Australian culture.

In response to the omission of Indigenous writers of the EYLF, the Catholic education sector has commissioned the development of an EYLF written by Indigenous educators to address cultural deficiencies in the Australian Government document. This draft framework uses the same language in a straightforward, jargon-free style. It is a pictorial document that utilises hand drawn pictures with clearly worded text. It explains ways that educators can work with Indigenous children to achieve the outcomes of the EYLF and is designed for use by Indigenous and non-Indigenous educators in all Australian early childhood classroom environments.

## **Teaching and learning resources to support the EYLF**

The implementation of the EYLF has given educators, authors and publishers the opportunity to produce teaching and learning materials to support the principles, practices and outcomes of the EYLF for both Indigenous and non-Indigenous students. Publishers have produced dreamtime stories, contemporary stories of Indigenous Australians in different walks of life, big books for shared reading experiences based on Indigenous themes and activity books using Indigenous art and craft.

During 2008-2011, Australian publishers produced a range of materials partly authored by Indigenous people to support the educators of children 0-8 years. The role of the educator is to determine which of these published learning and teaching materials will achieve the desired learning outcomes in early childhood classrooms. These classrooms could comprise of ATSI and non-ATSI children in urban, rural or remote Australian communities.

The development of these materials was based on the premise that ATSI and non-ATSI children can benefit from the Aboriginal culture being embraced with respect and value in the classroom (Wilson 2008). The use of appropriate resources used in an inclusive way can create a real sense of belonging when the ATSI heritage is acknowledged and celebrated. This can be achieved through the common practise of

storytelling that is central to the ATSI culture. Traditional stories and songs help to explain the lifestyles, values and beliefs of Indigenous people.

The use of traditional and contemporary picture books available for all children offers choice of literature and enhances cultural understanding. The incorporation of traditional musical instruments with teaching and learning materials allows children to explore musical elements in a fun way that links to the outcomes of the EYLF (DEEWR 2009). For example, in 2009 the overall winner of the Australian Publishers Association (APA) publishing awards competition was *The Frog and the Brolga* published by Pearson Australia and suitable for middle to upper primary students. This was written by an author who lived with six Indigenous communities whilst recording their stories to develop culturally authentic materials.

In 2010, the joint winner from Pearson Australia and the National Museum of Australia was *Life at Mulga Bore*. This book presents historical and contemporary experiences of ATSI Australians and is aimed at upper primary students. The generally perceived ATSI image was broadened by presenting the cultures as the diverse people that they are.

The 2011 winner was the literacy series *Yarning Strong* by publishers Oxford University Press and designed for upper primary school readers. This series of books offers the perspectives of ATSI in a culturally sensitive way.

These teaching and learning materials from the APA that were winners or in the winning groups were of a high standard. However, none of these resources were designed with early childhood in mind. All would need to be adapted or mediated by the teacher for inclusion in the early childhood curriculum. In reviewing a broad range of teaching and learning materials it has become very clear that the early childhood sector has been neglected with few resources available that is age and developmentally appropriate for use in the EC classroom.

## **The role of teaching and learning materials in the classroom**

Sociocultural research and theories have informed a teacher-mediated use of teaching and learning resources. The effective choice of teaching and learning materials plays a key role in the scaffolding process and in the development of effective learning environments. Teaching and learning materials represent learning tools and artefacts that can afford or constrain learning. Learning artefacts, like teaching and learning materials, are used in the Zone of Proximal Development (ZPD) as the basis of scaffolding, guidance and instruction by teachers and more knowledgeable others (Vygotsky 1978 in Walker & Horsley 2006). This process has been termed mediation. Teachers mediate the use of teaching and learning resources in the ZPD to promote learning and development. Although the characteristics of teaching and learning materials are mediated and given meaning by teachers, it may be appropriate to explore the characteristics of the materials prior to their use, to determine their affordances and constraints to playing a critical role in learning. Criteria for the selection of materials that are culturally and educationally appropriate and offer the opportunity to enhance teaching and learning contexts will be explored further into this article.

Teaching and learning materials provide important possibilities for learning in the ZPD. Aspects of the design and presentation of the materials can impact on the mediated use of teaching and learning materials by the teacher. The pedagogy and use of the materials can impact on the degree that leaning is promoted or constrained. Teaching and learning materials are seen to scaffold learning, promote disciplinary knowledge and practices, and generate inquiry activities and explicit teaching opportunities. Teaching and learning materials can be used in collaboration with others, and can promote disciplinary communities (Walker & Horsley 2006) This view of textbooks or teaching and learning materials also relates to the use of illustrations and photos to enhance the dissemination of information through the written text.

A particular feature of teaching and learning materials in relation to culture includes the viewing of photographs and illustrations. Kress and Leeuwen (2006) describe the “tourist perspective”, where the viewer does not engage with the object of the photo and promotes the impression of detachment. The “demand” view occurs when the person in the photo is looking directly at the viewer and engages with them. This gives the viewer the feeling of making a connection with the person in the photo. The “specimens in a display case” view has been termed the “offer” perspective by Kress and Leeuwen (2006, in Ronningen 2010). These perspectives engage the viewer in ways that may or may not enhance the use of the teaching and learning materials.

### **The development of a framework to aid teaching and learning material selection**

To develop this framework a literature review was undertaken of approaches to the development of culturally inclusive teaching and learning materials. In particular the work of Walker and Horsley (2006), who have developed a typology of the ways textbooks can be used in student knowledge construction, was accessed. In addition the methodological approach developed by Morgan (2010) in her exploration of how teaching and learning materials assist and/or hinder the way teachers mediate materials in classrooms to create meaning for their students. The research also accessed the work of Crawford (2011), who in a series of papers explored how ATSI people have been portrayed in teaching and learning materials designed for non-ATSI students.

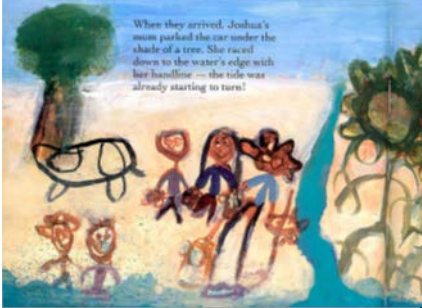


Finally, a number of protocols and processes have been developed by ATSI researchers to guide the way non-ATSI educators’ access ATSI communities and artefacts. From these sources, a synthesis was developed. The synthesis promoted a number of questions with which to analyse teaching and learning materials. The purpose of these questions is to assist educators in selecting appropriate resources to scaffold learning. This is important in the teaching of all children, but particularly ATSI children who are often not exposed to culturally appropriate materials and must try to make sense of the content and relate it to their own culture.

The variety of available teaching and learning materials with an ATSI focus gives rise to the necessity to ask questions that reflect the underlying characteristics of the materials portraying ATSI people to assist teachers to mediate their use to create



appropriate selection parameters to assist educators in the choice of resources. Through the perusal and classification of the materials eight themes became evident. The 'Framework of 8' will guide key affordances and constraints to be considered when selecting and using teaching and learning materials (See Figure 1 below)

**This table needs formatting to fit into the margins**

8 Affordance constructs in the framework.	Key questions used to select teaching and learning materials.	An indication of selected materials within the framework.
1. Access to authentic cultural knowledge	<ul style="list-style-type: none"> <li>• Do materials and activities have authentic cultural connections</li> <li>• Is the reader encouraged to be a cultural detective and critically link prior and new knowledge?</li> <li>• Can the reader create their own knowledge from the text?</li> <li>• Is there meaning making of cultural knowledge?</li> <li>• Are suggested activities and extensions linked to cultural knowledge included in the teaching and learning material?</li> </ul>	 <p>When they arrived, Joshua's mum parked the car under the shade of a tree. She raced down to the water's edge with her handline — the tide was already starting to turn!</p> <p>Figure 1. Authentic Cultural Knowledge. From <i>Joshua and the two crabs</i></p>
2. Support for inquiry learning (sociocultural component)	<ul style="list-style-type: none"> <li>• Does the material support cooperative activities?</li> <li>• Can it be used creatively to allow for differentiation?</li> <li>• How can it promote collaborative inquiry?</li> <li>• How can it support explicit teaching?</li> <li>• Does the information activate higher order thinking?</li> <li>• Do the activities offer opportunity for personal development of skills and knowledge?</li> </ul>	 <p>Aboriginal flag</p> <p>Yellow represents the sun, the giver of life</p> <p>Black represents Aboriginal people</p> <p>Figure 2. Collaborative inquiry. From <i>The Aboriginal flag</i></p>
3. Common goals	<ul style="list-style-type: none"> <li>• What narrative templates are used by the author to reflect their views?</li> <li>• Does the author communicate to the reader using a particular discourse depending on the author's opinion of events?</li> <li>• Is the narrative used appropriate to the cultural content and context?</li> <li>• Are there 'gaps' in the narratives that allow for memories to complete the picture?</li> </ul>	
4. Indigenous visual mode	<ul style="list-style-type: none"> <li>• Are the Indigenous scenes culturally accurate and respectful?</li> <li>• Are Indigenous people seen from the 'tourist perspective'?</li> <li>• Are Indigenous people seen from the 'demand perspective' looking directly at the reader and engaging in eye contact?</li> </ul>	 <p>Figure 3. Visual mode.</p>

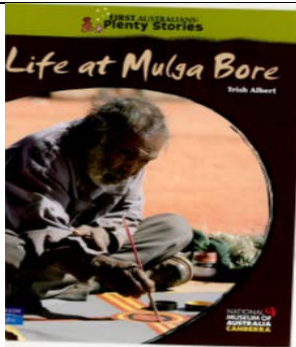
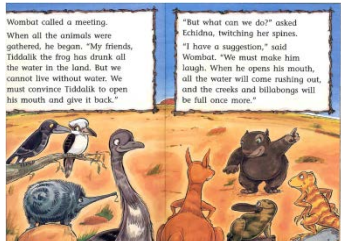
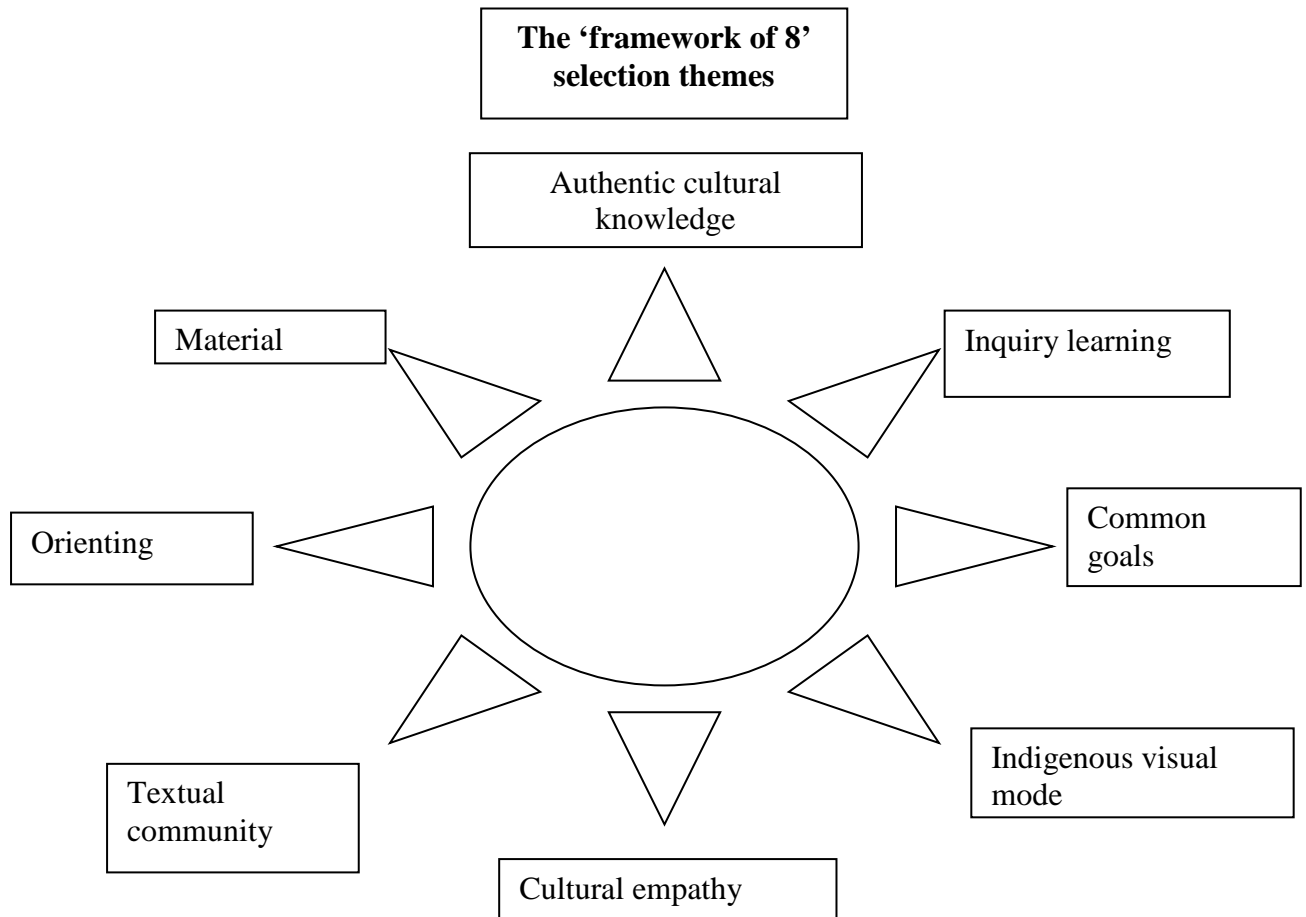
	<ul style="list-style-type: none"> <li>• Are Indigenous people seen from the ‘offer perspective’ where photos allow the viewer to see the people as objects ‘as though they were a specimen in a display case’, forming a detached view?</li> </ul>	From <i>Life at Mulga Bore</i>
5. Learning empathy with other cultures	<ul style="list-style-type: none"> <li>• Is the reader encouraged to ‘feel’ and understand the content and context of the material?</li> <li>• Can the reader imagine themselves in someone else’s life with a cultural perspective?</li> <li>• Does the text encourage the reader to create their own sense of responsibility and conscience?</li> <li>• Can the reader relate to the events in the text?</li> <li>• Does the text create emotion in the reader?</li> </ul>	 <p>Figure 4. Learning empathy for other cultures. From <i>Life at Mulga Bore</i></p>
6. Positioning a textual community	<ul style="list-style-type: none"> <li>• Is the text being used to communicate a specific message to the reader?</li> <li>• Does the text encourage the reader to feel part of a reading community sharing a common story?</li> <li>• Is the text targeted at a specific audience that may culturally or socially isolate some readers?</li> <li>• Is the text empowering and encourage action from the reader to address perceived injustice?</li> </ul>	 <p>Figure 5. Culturally or socially isolating some readers. From <i>Tiddalik</i></p>
7. Orienting	<ul style="list-style-type: none"> <li>• Does the material look appealing?</li> <li>• Is the text and/or pictures developmentally appropriate?</li> <li>• Does it model good text organisation and structure?</li> <li>• Does it promote questions for investigation?</li> <li>• Can the material be used for different purposes, e.g. story telling, factual information, art appreciation?</li> </ul>	
8. What is the origin of the material?	<ul style="list-style-type: none"> <li>• Is the material co-authored or authored by Indigenous people?</li> <li>• Is it culturally accurate and have authenticity?</li> </ul>	

Figure 1. Key affordance constructs: ‘Framework of 8’ selection criteria table

The selection themes can be depicted diagrammatically (Figure 2) and used as a stimulus for the educator when selecting teaching and learning materials using a sociocultural lens. The themes and questions are not hierarchical and can be considered in any order depending on the teaching and learning materials available. After selection, it is the educator's role to mediate the materials to ensure they relate to the needs of the children (age, development, interests); relate to their prior knowledge; fulfil the EYLF requirements of respectful, cultural inclusively; and are sensitively approached and presented to the children, families and community.



**Figure 2. The 'Framework of 8': Key affordance constructs used in the selection of teaching and learning materials (Bauer 2011)**

## Conclusion

Sociocultural research has shown that well-chosen materials can move children through the Zone of Proximal Development and promote the development of knowledge and understanding. The research indicates that materials that contribute to the teaching and learning opportunities of students are culturally authentic, offer

opportunities for inquiry learning, promote reading communities, and are aesthetically pleasing with well-organised text.

The importance of thorough analysis and the appropriateness of teaching and learning materials in the context of the teaching framework are essential for inclusivity of ATSI and non-ATSI students. A content analysis of available materials ensures that children are provided with a challenging learning environment and includes “students’ cultural, spiritual and social knowledges and skills as significant to curriculum development, pedagogy and assessment” (New South Wales Department of Education and Training 2003).

Burgess (2010) supports the view that the successful inclusion of ATSI knowledges, beliefs and worldviews into the core concepts of the classroom curriculum and pedagogy enables the concurrent teaching of all Australian students. This is reflected in the outcome statement of the EYLF that promotes cultural competence and inclusivity.

It is thought that the development of the ‘Framework of 8’ will assist educators in determining the key affordances and constraints when selecting teaching and learning materials or mediating existing materials. Authors, publishers and policy makers may choose to implement the eight key themes of the framework when selecting or developing teaching and learning materials for use in the early childhood classroom to consider ATSI and non- ATSI students. These considerations may aid in a cultural shift in the development of teaching and learning materials that are inclusive for all Australian students.

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# **Embedding sustainability in English language and intercultural communication textbooks**

Asta Balčiūnaitienė & Nijole Petkevičiūtė

## **Introduction**

The idea of sustainable development is usually linked to world ecological problems, environmental protection, and in recent times – considering the influence of society and culture on world development – to the world financial crisis. The Earth Charter, launched on 29 June 2000, underlines that “we must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. A few years later, this understanding was more precisely formulated, with a focus on the role of education in the process of sustainable development, by the UNESCO World Conference on Education for Sustainable Development (ESD): “Since ESD engages with such key issues as human rights, poverty reduction, sustainable livelihoods, climate change, gender equality, corporate social responsibility, protection of indigenous cultures in an integral way, it constitutes a comprehensive approach to quality education and learning. However, the importance of Education for Sustainable Development is being realised and underlined not only by educationalists, but also by world leaders, since the challenge of working and striving towards achieving a sustainably developing world is a complex task, which cannot be solved without the help of appropriate textbooks. Sustainable development is the development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (Our Common Future, 1987, 42).

Hence, sustainability is the idea of environmental, economic and social progress and equity. Therefore, Education for Sustainable Development (ESD) as a vision of education that seeks to empower people to assume responsibility for creating a sustainable future is an essential contribution to quality teaching and learning. However, sustainable development is notoriously difficult to grasp for students and professionals. Multidimensional, encompassing social, ecological and economic theories, policies and practice, it can be a maze of complexity and contradiction. Drawing on John Blewitt, “sustainability is the goal of sustainable development” (Blewitt 2008, 14). Moreover, other authors state “ESD enables people to develop the knowledge, values and skills to participate in discussions about the way we do things individually and collectively, both locally and globally, that will improve quality of life now without damaging the planet for the future” (Dawe, Jucker & Martin 2005, 29). Therefore, the combined efforts and influence of specifically trained English language teachers and updated intercultural communication learning materials and textbooks can positively result in achieving the goals of both intercultural communication and sustainable development education by promoting commitment to sustainability with English as a Foreign Language (EFL) as a medium for these goals.

There is a great deal of research into ESD, encompassing the concepts of sustainable development, teaching and learning approaches, and models of incorporation of ESD in the curriculum of different disciplines. However, little research has been done into a foreign language and communication role, foreign language and intercultural communication textbooks and materials development related to ESD in the English language and intercultural communication learning.

In promoting and enhancing ESD in a foreign language and intercultural communication education, a number of challenges must be met: how to connect ESD, the English language and intercultural communication learning and teaching; what skills, values, behaviour and knowledge has to be taught in terms of ESD; and how to embed ESD into English language and intercultural communication textbooks.

Meeting the abovementioned challenges and being encouraged by the re-thinking of existing approaches to education, this paper aims to investigate the present day Lithuanian context of ESD, and suggest practical implementations for bringing sustainable development (SD) into English language and intercultural communication textbooks as well as teaching practices.

What is the role of EFL and intercultural communication in the sophisticated paradigm of ESD? How does English language and intercultural communication teaching relate to the ideas of sustainable development? From the authors' perspective, the role of teachers of English and intercultural communication at tertiary level can be defined as follows: while teaching General English (EGP) or English for Specific Purposes (ESP) to future lawyers, managers, economists, computer specialists and other professionals, EFL and intercultural communication teachers cannot and should not avoid discussing local and world problems. For EFL, "Education for sustainability requires an understanding of the role that language plays in the construction of social, economic, cultural and religious systems, and the impact of these systems on the larger systems which support life" (Stibbe 2008, 1). The outcome is sustainability literacy, which can be acquired via both native and foreign languages. Sustainability literacy is a term that is usually used metaphorically to refer to the knowledge and abilities necessary to contribute to a more sustainable society. Furthermore, "sustainability literacy taken literally means an ability to read critically, in ways which connect what is being read with the ecosystems which support the lives of current and future generations" (Stibbe 2008, 3). In EFL, this term can be used in a broader sense, implying the acquisition of language skills aimed at promoting sustainability. Thus, the traditional focus on environmental pollution can be directed to wider concerns, for example: how to achieve harmony with nature; the effects of the physical (i.e. man-made environment) and the natural environment on human health, how spirituality and cultural beliefs affect environmentally sustainable development.

Hence, by engaging students in discussions on contemporary questions related to world development, not only is students' motivation and interest stimulated, but also a type of education closer to life is introduced to them. Students are familiarised with the ideas and actions related to sustainable development in a natural and spontaneous way.

Furthermore, as members of the new European reality, with its enlarged community of member states, our students quickly learn from their European peers and, thanks to

modern means of communication, share similar values, hobbies and interests. Thus, how can English and intercultural communication teachers help them think, feel, and behave as part of the world family? How might an education for sustainability be fostered within the field of languages and intercultural communication?

With respect to these questions, the main objectives of this paper are:

- to outline the goals of education for sustainable development ( ESD)
- to investigate students' opinions about embedding ESD in study programmes
- to discover ways to embed aspects of sustainability in the English language and intercultural communication textbooks for Vytautas Magnus university (Lithuania)
- to provide students, as professional graduates, with sustainability literacy together with foreign language and intercultural communication competences

The research methods included an analysis of the scientific literature; content analysis of textbooks; and a survey. In order to perform the survey we designed a questionnaire to be answered by the students of the Informatics, Humanities, Economics and Management Faculties at Vytautas Magnus University (Lithuania) who studied Interpersonal/Intercultural Communication and English for General Purposes. The results of the survey were then analysed.

## **The case study context**

There are some peculiarities in the process of teaching and learning foreign languages and intercultural communication in post-soviet and new member countries of the EU. It is noticeable that the younger generations of these countries have a good command of English; however, there is a great necessity to develop their intercultural communication and sustainability competence. In our opinion there is little attention paid to sustainability literacy in textbooks and teaching/learning processes. According to Jane Gawthrop, “green” approaches have influenced textbooks in many areas, giving rise to “eco-criticism” (the way individuals behave in society and react in relation to nature and ecological aspects) and “eco-linguistics” (a new branch of linguistics which investigates the role of language in the development and possible solution of ecological and environmental problems). Students can be encouraged to ask question the extent to which humanity has been represented as part of, or apart from, the environment in a particular work – or how people relate to their physical environment (Gawthrop 2010, 1). The application of the above green approaches of eco-criticism and eco-linguistics “with their respect for the environment, on mutuality, and on the habitats in which cultural reproduction takes place, have major implications not just for the content of the curriculum, pedagogic interaction” but for the textbooks as well (Gawthrop 2010, 1).

Moreover, some prominent authors have offered an authoritative perspective on ideas and practice in intercultural communication. To explore conceptual issues, the nature of culture and intercultural interaction competence offer a lot of experiential examples; authors prefer the term “interaction” to “communication” explaining that it is a broader concept (Spencer-Oatey & Franklin 2009, 5). The authors of the book *Intercultural interaction: a multidisciplinary approach to intercultural*



*communication* claim that intercultural communication should be based on two pillars: good research and good professional practice. Intercultural communication research is necessary for stimulating intercultural dialogue and promoting better understanding of other cultures. These ideas are evident in the intercultural communication textbooks, *When cultures collide: Leading across cultures* (Richard D. Lewis, 2010) and *Theorizing about intercultural communication* (edited by William B. Gudykunst, 2005).

In his textbook published in 2010, Richard D. Lewis analyses cultures in aspects such as: different languages and words; cultural conditioning; categorising cultures; the use of time; bridging the communication gap, referring to the use of language; sincerity, dining etiquette, cocktail parties, restaurant behaviour and manners in society; the meeting of minds, beginnings, structuring a meeting, body language, negotiating, decision making, contacts and solutions; peculiarities of English speaking countries, Western European countries, Asian countries and more. However, it is noticeable that there is not enough focus on the peculiarities of sustainability in different cultures. There is not sufficient information about sustainability in the economy, ecology, social life, equal opportunities – topics that are presented from different cultures.

Intercultural communication is a focus of interest in many different subject areas, and especially in communication studies and foreign language learning. In our opinion teaching intercultural communication would be more effective if these concepts were discussed within the sustainable development context, which might ensure students' adaptability to new environments, other cultures and constant change. The English language serves as a medium for these aims and offers a wide choice of materials and textbooks. The English language teaching/learning textbook *Language Leader* by David Falvey and Simon Kent (coursebook and workbook), used for (A1 – C1) levels of General English taught at the Foreign Languages Institute at Vytautas Magnus University, attempts to unravel sustainable development and provide learners with an understanding of the field. The book adopts a multi-perspective approach designed specifically to allow access to the topic from a wide range of educational and professional backgrounds and to develop understanding of a diversity of approaches at different levels. It features multiple entry points, explains jargon, and explores differences and controversies. Also offering boxed examples from the international to the global, *Language Leader* is a complete guide to language acquisition for teachers, students and self-learners, enabling students to use the language effectively to express beliefs and opinions in discussing topics of interest. *Language Leader* (General English for different levels) includes such topics as communication, environment, transport, sport, literature, architecture, globalisation and technology, which help develop European core competences for lifelong learning, with a focus on Europe and globalisation. The textbooks have a surplus of information and activities on European and global issues; however, they lack topics on local and national problems such as entrepreneurship, nuclear energy or economics and finances, topics which are very much connected with sustainable development ideas.

Although the textbooks that teachers and students work with are comparatively fresh editions (2008), teachers constantly update the materials, paying attention to students' needs and the requirements of curriculum. It has been observed that the teaching materials have to be specially tailored when discussing local, regional and national issues such as the fight against corruption; equal employment opportunities; active

citizenship; the possible effects of climate change – global warming and natural disasters; and the economic crisis. Moreover, this tailored approach is particularly evident when students need to communicate their ideas about national heritage and identity. It is noticeable that textbooks pay little attention to local cultures and national problems. For this reason our argument is that there is a great difference between our students' knowledge of English and their intercultural communication competence. On the one hand they have sufficient English linguistic knowledge, but on the other hand they lack the experience to express themselves about national issues. They also have a shortfall of intercultural communication skills for interaction with people of different social groups and cultures. Commonly adopted approaches to textbooks, and to the teaching and learning programme actually undermine students' desire to function as sustainable thinkers and doers. What matters is not only sustainability knowledge but sustainability thinking: not what student have learned, but how their way of thinking has developed into readiness to apply their knowledge in real life.

Therefore, more than ever, English language and interpersonal and intercultural communication should enhance students' motivation to think and behave in a sustainable way.

### **Challenges of teaching/learning: to embed or not to embed sustainability into English language and intercultural communication textbooks**

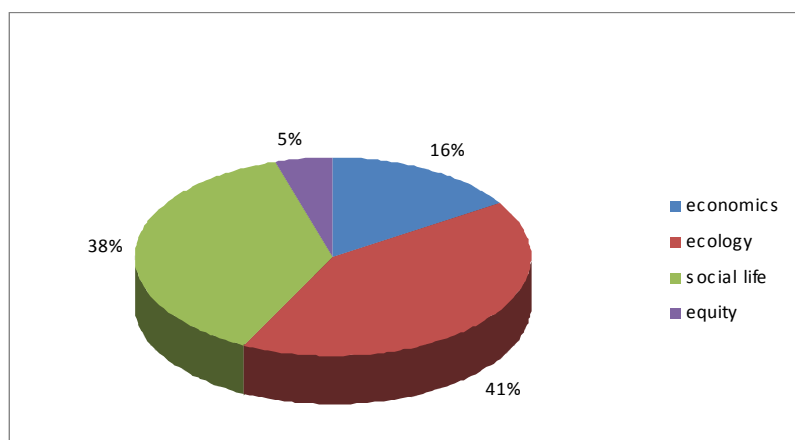
In order to investigate learners' opinions about embedding sustainability into English language and interpersonal and intercultural communication textbooks, a pilot survey was undertaken at Vytautas Magnus University in 2011. The participants chosen were 57 students studying General English at upper-intermediate (B2) level, and 32 students studying the masters programme in Interpersonal and Intercultural Communication. In total, 89 students from the faculties Political and Social Sciences; Economics and Management; Humanities, Informatics and Nature took part in the research. Although the participants were from different faculties, they were all studying General English as well as Interpersonal and Intercultural Communication, and thus using the same textbooks and learning materials.

A questionnaire was designed, which included the following questions:

- Which problems do you consider to be the most important for sustainable development?
- How frequently are the topics economics, ecology, social life and equity discussed in the language and intercultural communication textbooks?
- Can sustainability competence be fostered through foreign language and intercultural communication?

Students answered the questions, in writing, during their English and Interpersonal and Intercultural Communication lectures. Students were interviewed in order to investigate their opinions about the importance of sustainable development while studying these subjects.

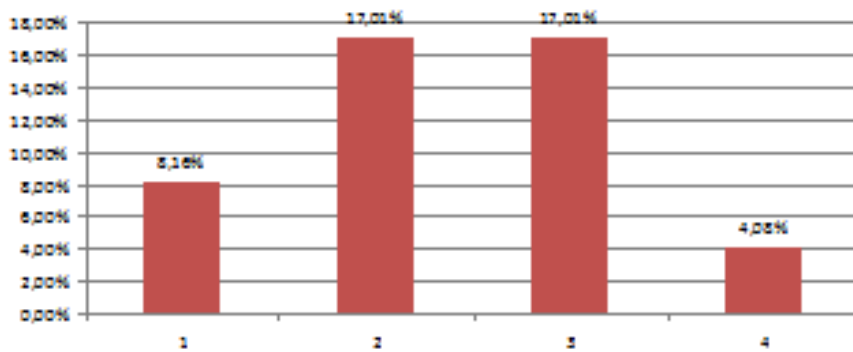
The division of answers for the first question “Which problems do you consider to be the most important for sustainable development?” is shown in figure 1.



**Figure 1. Respondents' opinions on the most important sustainable development topics.**

Figure 1 looks at the suggested themes for sustainability literacy. 41% of the respondents consider that the most crucial topic is ecology, which could be explained by the importance of the ecosystem of life: water, food, products, energy, transport, culture. It is evident that this global problem of protecting the Earth and its natural resources in order to survive, and to leave the planet unspoiled for future generations, is crucial for our students. How people communicate with each other is almost equally important as ecology, or how the environment affects people's health and survival in general. How successfully students communicate with each other is reflected in the finding that 38% of the respondents believe that socialising, and showing sensitivity and respect to each other is also significant. The students' response about social life might also refer to the importance of intercultural communication with people of different nations, social groups, age, religion, colour of skin and sexual orientation, as well as topics on drugs, trafficking, violence and crime, which are the most significant in our society.

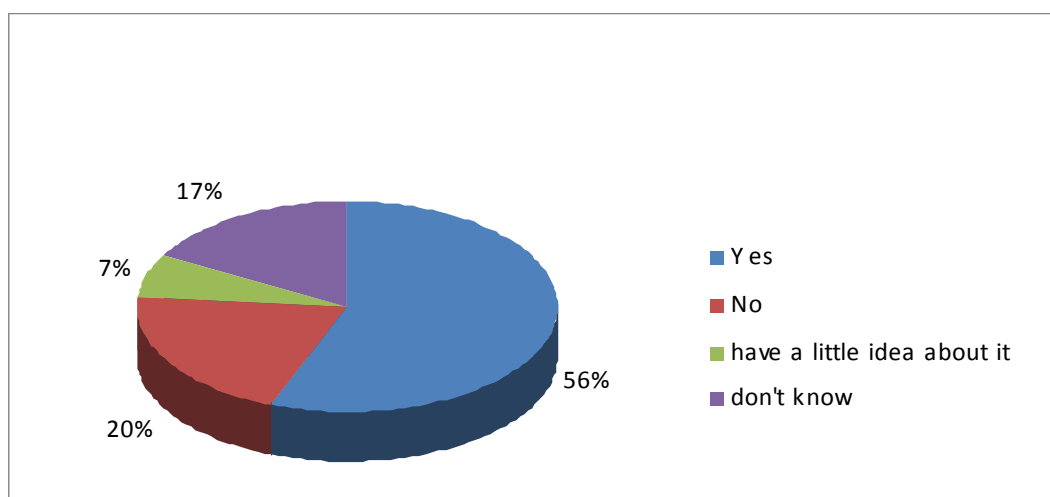
Figure 2 shows the division of answers for the second question: “How frequently are the topics economics, ecology, social life and equity discussed in the language and intercultural communication textbooks?”



**Figure 2. Respondents' opinions on the frequency of topics concerning economics, ecology, social life and equity. 1 = always; 2 = often; 3 = occasionally ; 4 = never.**

The findings in figure 2 demonstrate that the textbooks *Language leader* and *When cultures collide: Leading across cultures* always (8%), never (4%), often (17%) and occasionally (17%) focus on the themes of ecology, social life, economics and equity. These figures show that the English language and intercultural communication instruction should be more focused on actual topics, especially those discussing ecology and social life in different cultures.

The division of answers to the third question “Can sustainability competence be fostered through foreign language and intercultural communication?” is shown in figure 3.



**Figure 3. Respondents' opinions on fostering sustainability literacy through foreign language and intercultural communication.**

Figure 3 demonstrates students' opinions as to whether EFL and intercultural communication can foster the acquisition of sustainability literacy. 56% of respondents assume that the English language and intercultural communication can help them acquire sustainability literacy; 20% disagree, considering they have enough

knowledge, skills and understanding about sustainable development; 7% have a little idea about the topic and 17% do not know anything about it. These findings suggest that students need more explanation, and the textbook might serve as a source of information to increase their knowledge and raise their awareness on sustainable development competence.

## Conclusions

In conclusion, it could be said that English language and intercultural communication teaching/learning should encompass sustainability literacy to raise students' awareness of ESD, and the importance of promoting a sustainable way of living, individually and collectively.

The scope and nature of teaching that relates to ecology, social life and sustainability literacy must be broadened so that students become globally communicative and able to take individual and cooperative action towards an economically prosperous and environmentally sound future for all. Furthermore, eco approaches should be incorporated in textbooks and applied while developing basic language and intercultural communication skills for all learners.

English language and intercultural communication textbooks should be revised to include topics on sustainable development in order to prepare the students who could become the developers of a sustainable society in a global environment. Teaching/learning materials for the development of sustainability competence should be included in all textbooks for foreign language and intercultural communication acquisition.

Our findings, based on the students' responses, prove that sustainability aspects are important factors for effective acquisition of foreign language and intercultural communication competences.

56% of respondents for the pilot survey believe that English language and intercultural communication can help them acquire sustainability literacy. For this reason, it is a must to incorporate different aspects (ecology, social life, environment and equity) in English language and interpersonal and intercultural communication teaching materials.

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## **WORKSHOP 2: APPROVAL AND SELECTION OF TEXTBOOKS AND EDUCATIONAL MEDIA**

# **Music materials in early childhood education: The perceptions of teachers in Galicia.**

Rosa M<sup>a</sup> Vicente Álvarez & Jesús Rodríguez Rodríguez

## **Introduction**

This paper presents some of the most relevant results from a study carried out in the Department of Didactics and School Organisation of the University of Santiago de Compostela analysing the perception of early childhood school teachers regarding the music materials developed to help in their teaching activities in the context of the LOE28 in Spain. We carried out an interpretive analysis utilising a technical questionnaire and an interview for data collection in Galicia.

A number of studies carried out in the nineties, both in Spain and the rest of Europe, indicate that there has been a change in the role attributed by teachers to didactic materials (Martínez & Rodríguez 2010). The idea that a greater number of materials available means an improvement in the quality of teaching is put into question. Teachers are conceived as something more than mere intermediaries, or passive users of materials that are elaborated by others. Instead, teachers are seen as mediators, researchers, and critics of curricular materials. Emphasis is also placed on the professionalising potential of activities involving the design, elaboration, selection and utilisation of materials that are carried out in a thoughtful manner in collaboration with co-workers and other professionals. We part from the assumption that it is precisely in the arena of practice that a given material can take on an innovative nature and that teachers are able to deal with materials on their own terms. Inspired by this idea, we decided to get to know teachers' opinions regarding their work with materials.

The present study takes into account earlier research conducted on didactic materials, the importance of music in early childhood education, music didactics and teacher characteristics at this level of education in the context of our country. Among other important aspects, our study focused on the perception of music materials with respect to language, teaching space and attention to student diversity in the classroom. In addition, no work on education would be complete without considering current Spanish legislation and European policies.

In Spain, early childhood education lasts from birth to six years of age. Most educators only understand music in education if it is integrated into the totality of tasks to be performed by children (Swanwick 1991, 100). Hemsy de Gaínza (1964, 51) and Willems (1981, 25-61), indicate that music education should begin at home, and carry on with organised teaching activities in order to introduce the child to music experiences through suitable materials. Childhood music development preferably

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<sup>28</sup> The General Education System Law.



derives from opportunities for imitation that the child has in accordance to their capacities as well as their physical and psychological characteristics. According to Bernal (2005, 8-19) sound production will depend largely on the quality of what is heard, and childhood music education involves hearing, feeling, thinking and expressing.

Spain has not had the tradition of emphasising the importance of music that is expressed in the declarations by UNESCO, Housewright, the International Society for Music Education (ISME), and May Day Group (Carbajo 2009, 72-81). The explicit incorporation and practice of music in the early childhood curriculum is new to our country. Moreover, recent decades have seen a political need (on a worldwide level) to recycle education systems according to different models and in response to advances in psychology and neurology research regarding human development and learning. Thus has our interest focussed on developing a better understanding of teacher thoughts about the musical materials at their disposal.

## **Empirical research and Methodology**

We would like to present some background to put our work into context. First, we looked at the breakdown of teachers by type. Teachers were chosen by stratified cluster. Considering the total number of schools existing in each category, we calculated that we would need a minimum of 240 for the sample to be significant. We included 265 schools to provide for possible participant loss. An opinion survey was applied to a sample of 568 teachers from public schools, private schools, schools with public financing, and small schools often having only one teacher and located in rural areas. We selected a random sample for semi-structured interviews. Comments were particularly enlightening.

With the help of national and international research into these types of school materials, we developed a detailed definition of music material (Area 2008; Paredes 1998; Martínez Bonafé 2002 or Rodríguez & Montero 2004). We propose a definition of musical materials that takes into account the analysis of materials about twentieth century music methods (Akoschky 2005; Cateura 1992; Bernal 2005; Pascual 2006 or Romero 2003 a,b ). We sought to develop our own eclectic classifications. Based on the schools included in the study of teachers' perceptions, we came up with four types of materials:

- **Sound Materials:** these materials are any resources that can produce a sound, whether school material or not.
- **Support materials for musical learning:** these materials are found in twentieth century music methods (Kodály, Orff, Dalcroze). These can be visual materials, touch and feel materials, or a variety of materials related to playing development, not only musical instruments.

- Printed Materials: these materials can be ‘regulatory’ documents (1st) and printed curricular materials (2nd), including school materials and classroom materials.<sup>29</sup>
- ICT Materials and audiovisual media: they are all materials that have to do with computers, game consoles, television, sound resources or other audiovisual educational technology.

The dimensions studied were as follows:

- Knowledge and use of music materials types: this dimension regarding didactic and music materials helped us determine and analyse teachers’ opinion about the materials themselves. The interpretation of these results has constituted the central focus of our research.
- Teacher collaboration and selection of materials: this dimension deals with teacher cooperation, which is a fundamental aspect of the perception of materials and teacher development. It addresses aspects that influence knowledge, use and assessment of materials, the characteristics of relations among equals, and relates to teaching quality and the quality of didactic and music materials (López 2005; Cano Tornero 2007, 64, 147, 173 e 271.)
- Music materials and school spaces: this dimension allowed a more complete descriptive and interpretive analysis of the meaning of materials within the organisational space of schools. This analysis helped us understand the organisation of sessions from a spatial perspective and the importance attributed by teachers (Imbernón 2000).
- Music materials and language: Due to the socio-cultural and historical profile of Galicia, we wanted to analyse the use of the Galician language. We also wanted to determine teacher involvement regarding the introduction of other languages, like English.
- Sufficiency of the musical material: this dimension made it possible to analyse the perception of the importance of teaching and music materials used in early childhood education and their adequacy.

We will now show some of the main results regarding each of the dimensions analysed.

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<sup>29</sup> Within the first group we included: the LOGSE/LOE29 itself, the Curricular Design Base, the Curricular Framework, Curricular Development, Didactic Demonstration. Within the second group we included: education centre projects, classroom programming, textbooks, didactic guides, publisher-proposed projects, didactic units.

## Knowledge and use of the types of musical materials

With respect to knowledge, understanding, and use of musical materials we can say that early childhood teachers believe that they ‘have knowledge’ of these materials. Nevertheless, it is necessary to take into account that there are many teachers that do not know the materials (for example, about 70% of teachers do not know the materials about twentieth century music methods).

### Sound Materials

About sound materials for listening to music, only 38% of teachers make children listen to musical material. The study reveals that children in classrooms listen mainly to children's music (in Galician Language, 92.43%, and Spanish, 86.97%) and classical music (76.06%). The interpretative analysis revealed that teachers use a selection of music they know well and which is easy for them to remember and transmit. Moreover, there is a lack of variety in listening activities, music is often used passively in the background, and games are chosen to provoke emotions.

Sound Material	Blank	Does not know	Knows but does not use	Uses
Percentage	29.62%	4.47%	27.56%	38.34%

**Figure 1. Percentage of sound materials use**

About 80% of teachers use manipulative sound material, stressing the use of Orff school instruments. The interpretative analysis reveals that these materials are commonly used by teachers with a higher level of training. In addition, teachers with greater creativity were found to make greater use of these materials.

Up to 20% do not use materials involving musical movement and drama despite the importance of promoting childhood psychomotricity. Music teachers emphasise musical training through more specific materials.

### Support materials for musical learning

Over 70 percent of teachers are unaware of materials based on twentieth century music methods. Not even half of music teachers and less than four percent of early childhood specialists use these materials. The best-known materials and methods are Orff and Kodály.

Musical Methodology	Do not know
Martenot Method materials	61.27%
Willems Method materials	58.10%
Suzuki Method materials	57.57%
Dalcroze Method materials	56.51%
Kodaly Method materials	50.53%
Orff Method materials	49.47%

**Figure 2. Degree of unawareness of methods**

### Printed Materials

We analysed materials on school organisation (normative material and official documents), classroom material (for teacher and student) and the importance given to music in these materials.

With respect to the first group, most teachers think that the handling of musical matters in these materials is deficient. However, half of the teachers think that the materials are important to their musical work.

Regarding classroom curriculum materials, the most widely used printed materials are those related to lesson plans and publisher teaching guides. Music teachers prefer to use music manuals (50%) and specific materials (59%) whereas early childhood teachers prefer to use teaching guides (91%) and publisher projects (87%).

	Own materials	Didactic Units	Guides	Project based	Music Textbooks	Music Curricula
Yes	51.58%	48.42%	44.01%	19.72%	17.61%	12.50%

**Figure 3. Use of printed curricular materials in music**

With respect to the materials they use, most music teachers think their materials are adequate in terms of musical content, while early childhood teachers say that music does not appear or is unimportant in their materials.

### ICT Material and audiovisual media

ICT	Use sometimes
Music player: MP3, CD, cassette	90.49%
Stories-CD	86.09%
Audiovisual: Video, DVD, MP4	84.86%
Audio recordings	75.88%
Multimedia CDs	73.24%
Video recordings	69.19%
Training and information websites	42.96%
Radio and/or television	41.55%
Digital whiteboards	38.56%
Still image projector	27.99%
Repositories	26.23%
Midi elements	12.50%

**Figure 4. Use of ICT by type**

Only 6% of teachers state that they are not familiar with ICT and audiovisual materials. The most often mentioned materials are those with easy access: music and audiovisual story CDs, multimedia CDs and interactive games. Teacher interviews

reveal that materials are obtained from seminars and courses, and publishers' standard packages, online as well as popular commercial material. Up to 74% of teachers use the computer – mainly to research and prepare materials, whether printed or audiovisual.

### Teacher collaboration and selection of materials

We will now present the main findings on the teaching collaboration, selection, space, language, and adequacy of Musical Materials. 62% of teachers collaborate in making decisions about materials by proposing materials. The others indicate they do not collaborate because they do not know how.

Most teachers do not participate in the selection of music material; only 28% do so regularly.

none	a little	quite often	often	blank
14.99%	20.55%	23.45%	4.62%	36.40%

**Figure 5. Percentage of teachers that select music materials**

We consider that teachers in the early and final stages of their career should play a more active role in meetings. The youngest professionals have received the most updated training and are full of hopes and dreams, while older teachers have the benefit of experience to provide a vision of actual practice. The combination of these realities could foster educational innovation for all. The study reveals the difficulty of placing the responsibility for choosing on these two age groups.

Age	Collaborates
21-27	27.91%
28-33	39.04%
34-40	35.00%
41-50	33.92%
>=51	28.12%

**Figure 6. Percentage by age of collaboration with other teachers in the preparation of materials**

### Music materials and school spaces

More than half of teachers are not happy with the spaces available for teaching music. And up to 40% find it difficult to work with music in the spaces available.

Spaces	Percent
Early childhood classroom	41.84%
Music classroom	22.39%
Gym	11.24%
Playground	8.12%
Auditorium	7.23%

Library	2.23%
Pavilion	1.69%
Hallway	1.43%
Other	3.84%

**Figure 7. Spaces where music activities are carried out**

Music activities are primarily carried out in four different spaces: early childhood classrooms, music classrooms, gymnasiums (11.24%) and playgrounds (8.12%). Insofar as music and early childhood classrooms, teachers believe there are more specifically music materials in music classrooms. However, these classrooms are not prepared for the youngest students, as priority is given to later stages of education.

### **Music materials and language**

50% of lesson planning materials are in the Spanish language, while 19% are in Galician. Another 29% use both languages more or less equally. 2% of teachers demand these materials in other languages. This suggests that teachers do not read much in foreign languages and it seems that there are insufficient materials in the Galician language.

### **Sufficiency of the musical material**

Musical materials for teachers are considered to be sufficient, as well as media materials which are considered more than adequate by 44% of teachers. However, music materials for children, musical materials in general (manipulative, etc.) and music teaching experience are considered to be insufficient.

Not a specific content	A content with little importance	A content with quite a bit of importance	An important content	Unsure/ No response
6.69%	44.54%	25.53%	12.15%	11.09%

**Figure 8. Perception of the importance of music in printed curricular materials**

## **Conclusions**

Very briefly we will present the main conclusions related to perceptions of teaching and teaching materials for children's music:

1. Prior training has the greatest influence on the perception of teaching materials.
2. Specialised teacher training has the greatest influence on use of musical material.
3. The perception of music and teaching materials are related to how teaching activities are carried out (coordination, collaboration and teacher participation).
4. The selection of music and teaching materials is intuitive, because:
  - a. The guidelines for evaluating materials are unknown.
  - b. The economic interests of publishers and the most popular proposal influence the selection and use of materials over educational interests.

5. The type of music and teaching materials used and the pedagogical dynamics are different depending on teaching specialty (due to training) and contextual variables (school, location, gender, and age).

Training is necessary on specific materials through collaborative teaching (coordination, leadership, and action groups are essential). Training is also needed in materials evaluation, and materials elaboration. In order for this to be possible, time and space must be provided in the workplace.

We have presented our principal findings regarding the perception of teachers on curricular materials. Materials can be seen as an iceberg resulting from social, political, economic, and educational conditions; teacher practice with a variety of materials is only the tip. Our findings reveal that the professionalising process demanded by many authors seems to be somewhat lacking. This is testified to by teachers' perceptions on problems such as: the scarce support by specialists in the utilisation of new material, the limited use of evaluation guides, few experiment projects on materials, and so on. Furthermore, although we do not deny that textbooks can be used in an interesting and professional manner, we found that textbooks continue to condition the practice not only of individual teachers, but also of schools, pupils and parents.

The path of Spain in terms of teacher training for childhood teacher education in music is complex. The time and content for music training are insufficient. It is in the workplace where training should provide mechanisms for teachers to know and use music in early childhood education materials for the full development of their students. This should include new ways of learning that involve collaboration and creativity.

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# **Evaluation and selection of textbooks in Portugal: Perceptions from mother tongue teachers**

Joana Sousa & Maria de Lourdes Dionísio

## **Introduction**

Quality education issues are dominating public and political debates in the western world. In Portugal, the discussion has widened to include quality control of textbooks, leading to the establishment of an evaluation and approval system of textbooks aimed at guaranteeing their conceptual and pedagogical quality (Law 47/2006).

In these times of change, perhaps the most significant in the past four decades since the end of the dictatorship and the roll out of the single book policy in schools, the purpose of this paper is to examine the positions and perceptions of mother tongue teachers from both compulsory and secondary education, concerning their criteria for approval, evaluation and selection of textbooks.

The empirical data was gathered by means of a questionnaire answered by 340 Portuguese teachers. The questionnaire requested teachers to state their level of agreement with arguments concerning the editing, selection and evaluation of textbooks. The aim of this research was to understand teachers' positions on textbook evaluation in order to improve: 1) the process of selection and 2) the quality of the material object itself regarding its function as a core tool for quality teaching and learning. The research also aims to understand the criteria that teachers value most in selecting the best textbook.

The study shows teachers' opinions are divided regarding the quality standards for textbooks; for some lack of quality is due to conceptual and scientific errors, for others it is pedagogical inadequacies. Despite this disagreement, teachers recognise the important role that the current approval process plays in improving the selection process and increasing quality of education.

This study is part of a wider project on the evaluation process of textbooks in Portugal, funded by The Foundation for Science and Technology (SFRH/BD/43827/2008), under the NSRF-POPH (National Strategic Reference Framework – Human Potential Operational Programme), which is being developed in the Research Centre of Education (CIEd) of the University of Minho, in the scope of the Research Group Literacies: Practices and Discourses in Educational Contexts.

## **Background**

In recent years, the Portuguese Ministry of Education has adopted several measures to improve the quality of education. The concern with finding more efficient ways for organising education is on political agendas across Europe. This concern can be seen

in new state intervention models and in the evaluation of the quality of the system in general. Among those actions, assessment of student learning, the certification of previous knowledge, the evaluation of schools and the evaluation of teachers and their teaching materials are the most important.

Textbooks have become, in the past three decades, the most common resource in everyday classroom practice. The massification of education, the conditions of teachers' employment and a system of free publishing resulted in a significant increase in the number of textbooks, the selection of which has been the responsibility of schools and their teachers. In the face of a complete absence of control by the Ministry of Education that contributed to a totally unregulated system for the publishing and adoption of the textbooks, publishing house marketing strategies became prevalent in schools.

Law 47/2006, which sets textbook evaluation by committees of experts and the maintenance of the free selection of textbooks by teachers in their schools, was a means to go against this situation aiming at improving textbook quality. These concerns show the importance of two main functions of textbooks: the referential function, "also known as curricular or programmatic", and the instrumental function, "which puts into practice learning methods and purposes, exercises and activities" (Choppin 2044, 553).

## **Teachers and discourse analysis**

Considering the controversial questions surrounding textbook evaluation, this research study aims to investigate the policies and practices of textbook evaluation. The main aim is to examine the positions and perceptions of mother tongue teachers from both compulsory and secondary education. To this end, a questionnaire was developed to gather data about the criteria teachers use for the approval, selection and evaluation of textbooks.

The use of a questionnaire made possible the quantification of a large amount of data from which to draw conclusions. Besides this methodological goal, our concern with teachers' positions on textbook evaluation was also due to the fact that "process-oriented research", this is, research targeted at the several stages that mark the development of a textbook, has not been a common practice in textbook research (Choppin 2004, 563).

The questionnaire was organised in three parts. In the first section, the questions were aimed at identifying the participant's personal and professional profile with respect to the following variables: age, gender, working years, academic qualification, teaching level and degree of participation in textbook evaluation meetings at schools and in publishers' textbook promotion events.

In the second section, teachers were asked to give their opinions on arguments related to the quality of textbooks and the selection processes. A Likert scale with four points was used: strongly agree, agree, disagree, strongly disagree. The intention was option to encourage teachers to give a positive or a negative response to a statement, thus avoiding ambiguous positioning. The 20 statements were, mostly, framed with

reference to Portuguese Ministry of Education documents concerning the evaluation process, but also publishers' arguments against this process.

The third and last part of the questionnaire aimed at understanding the most important criteria, according to teachers, for selecting quality textbooks. Teachers were asked to select the 5 most important among the 22 that were presented.

The data was analysed using the PAWS Statistics, version 19.

## **Presentation and discussion of results**

The results related to the second part of the questionnaire will be outlined first. For the analysis, the 20 statements presented to teachers were organised in three sections: "quality of the approval process", "quality of the selection process" and "quality of the Portuguese textbook".

The first section, "quality of the approval process", aimed to understand teachers' positions on:

1. The evaluation process – statements 7, 9 and 14
2. The contributions of the approval system to quality:
  - a. Quality of teaching – statement 10
  - b. Quality of education – statements 15 and 18
  - c. Quality of the textbook as a material object itself, regarding its functions as a teaching tool – statements 19 and 20.

The second section – "quality of the selection process" – included 7 statements about the contribution of the approval system to the selection process in schools, and classified in two categories:

1. Market issues – statements 1, 2, 3 and 13;
2. Selection criteria – statements 6, 8 and 16.

The third section, "quality of the Portuguese textbook", consisted of 5 items – statements 4, 5, 11, 12 and 17.

After the sample characterisation, we will present the results according to these dimensions and categories.

## **Sample characterisation**

The sample was taken from 340 Portuguese teachers: between 26 and 63 years old (mean 44.06), most of them female. A large number of these teachers have a degree and the mean working years is 20.07 (SD = 7.67). Regarding the question on participation in school textbook evaluation meetings and publishers' textbook

promotion events, most of the teachers gave a positive answer: 91.3% of teachers participate in school textbook evaluation meetings and 83.3% participate in publishers' promotion events.

As can be seen, most teachers take part in the textbook selection process, even though the selected textbook may not be one they will use in the coming year. This has been noted by Choppin (1991, 131): "les opinions qu'ils [les enseignants] expriment sur le manuel en général sont fortement corrélées au jugement qu'ils portent sur l'ouvrage qu'ils utilisent [...] qu'ils n'ont pas eux-mêmes choisi".

Although it appears that teachers participate more in school decision making, it could be hypothesised that the selection of a textbook in schools is to some extent controlled by information delivered by publishing houses. It could be concluded, therefore, that the school-based selection of textbooks is strongly controlled by the power of the market; however, teachers may not always recognise this, as can be seen further on with the responses to statements 1 and 13.

## **Teachers' positions on and perceptions of the approval system**

When considering the 20 items of the second part of the questionnaire, which asked teachers their positions on arguments about evaluation, selection and quality, the data demonstrates a certain lack of strong agreement or disagreement on most of the 20 items. The teachers' positions are mostly distributed between the options "agree" and "disagree". It has been concluded that teachers, in this controversial area, claim to have a neutral position.

## **Quality of the approval process**

The responses provided by teachers concerning the quality of the approval system show this process as a positive contribution in several ways. First, the evaluation process by external experts is not seen as a threat to quality and exemption. In fact, when 56% of teachers in Item 7 agree that the evaluation committees will ensure quality and exemption, it seems they do not see their educational know-how put into question, not even by the academic know-how of the experts, as might be expected (Batista 2004, 48).

Teachers also do not feel their professional freedom and autonomy threatened; indeed, in Item 9, 60% of teachers disagreed with that suggestion. Moreover, in Item 14, the majority of teachers believe the evaluation of textbooks might simplify and improve the selection process at schools; consequently, they undervalue the risk of a smaller and weaker involvement with textbook selection.

These findings to some degree contradict the position of those publishers who refused the evaluation system because it implied mistrust of teachers: "I can't accept publishers being despised in the evaluation process; and the way the Ministry of Education deals with publishers is the same that they use with teachers, being suspicious of them" (publisher's comment in Sousa & Dionísio 2010, 493).

Concerning the quality of the approval process as a contribution to the quality of teaching and education (Items 10, 15 and 18), teachers expressed their agreement, with little disagreement. In fact, when 83.9% of teachers agree and strongly agree that the approval system will contribute to the improvement of quality on education, they are assuming that the quality of teaching is determined by that educational resource. In this way, the importance and the role of the textbook is positioned as a material with the power to structure and to control school knowledge.

Similarly, 81.32% of teachers recognise the importance textbook evaluation to guarantee a match between teaching and learning assessment (Item 15). In so doing, teachers assume, on one hand, that what is taught in schools and what is assessed by the national examinations might not walk together and that control over textbooks could solve the problem. Furthermore, the 81.74% of teachers who value the evaluation as a regulatory factor of pedagogy (Item 18) contribute to reinforcing the fundamental role of the textbook. From these results, it could be concluded that teachers make the textbook their single resource for teaching and learning, despite all the technological innovations they have now available.

At the same time, this validation of the evaluation process might have something to do with pressure from international studies such as PISA; that is, teachers eventually expect that only external evaluation ensures the regulation of learning that is going to be assessed by international organisations.

When teachers disagree and strongly disagree – 72.13% – that the referential dimension (Item 20) is the major argument for evaluation, and also when they agree (70%) that the instrumental dimension (Item 19) is also an important factor for textbook selection, teachers strengthen textbooks in their double function.

As can be seen thus far, the data shows that the approval system has potential for quality.

## **Quality of the selection process**

The second dimension concerns statements about the quality of the selection process in the categories ‘market issues’ and ‘selection criteria’. As with any other product, the commerce of the textbook is guided by the principles of capital investment and return, as well as the power of marketing to boost profits: “finance and costing took an immensely important place in the decisions of publishers and booksellers” (Apple 1989, 157).

As to sections of the questionnaire that dealt with how market factors influence – or do not influence – teachers’ selection of textbooks: 91.02% of teachers stated that their judgements prevail in the selection (Item 1), while 85.14% of teachers disagreed that their selection depends on how the textbook is marketed and presented by the publisher. Therefore, it appears that teachers do not fall under the power of marketing strategies.

On the other hand, in Items 2 and 3, both regarding the number of textbooks available on the market, teachers agreed that the number of textbooks was too high and should

be reduced to simplify the selection process. This can be seen as teachers' call for change, as other academic discourses have already noted:

It was also shown that the criteria for selection and adoption of the textbook are numerous, inconsistent and unreliable. On the other hand, it was also found that, given the constraints that involve teachers in the moment of the selection, it is urgent to change the way the textbook is selected.  
(Bento 2000, 184)

On the matter of selection criteria, 63.15% of teachers agree that the lack of proper criteria for the specific area of the teaching of L1 is a factor that affects the selection (Item 6). Teachers do not see themselves limited in their ability to choose textbooks by the marketing power of the publishing houses, but, on the other hand, they feel that their responsibility lies more in the moment of choice than on the analysis and evaluation tasks.

According to the teachers participating, the pedagogic approach is one of the most important criteria when evaluating textbooks (Item 16). In this particular case, teachers' agreement (54.5%) about the importance given to "pedagogic approach" is consistent with the relevance they attribute to the regulation of pedagogy (Item 18) as well as a certain lack of interest in scientific content (Item 20).

## **Quality of the Portuguese textbook**

The factors involved in the quality of the textbook are related to the most important functions that have been attributed to these pedagogical tools: recontextualisation (Castro 1995) and regulatory roles through the selection and structuring of content and its processes of transmission. As Baker and Freebody state, "Given that school textbooks present school knowledge (content) within a school technology (literacy), it is not surprising that textbooks are treated as 'authoritative' sources of content and method" (1989, 263).

Concerning textbook quality, teachers' continued to show consensus (Item 4). Teachers agreed (74.61%) that there were problems with, and a lack of quality in textbooks. This is the only item in the questionnaire to which none of the teachers responded 'strongly disagree'. This calls into question publishers' arguments supporting the quality of the textbooks they produce, and which also claimed that teachers' choices were the best indicators of quality (Sousa & Dionísio 2010). For this lack of quality teachers point to the inadequacies of the curriculum and syllabi (Item 5): 77.4% of teachers agree they are not suitable.

If there is no doubt about the lack of suitability, the same is not true concerning content and pedagogical approach, issues that divide teachers' opinions. 164 teachers agreed that textbooks contained conceptual errors that undermined their function as a tool for learning (Item 11), yet 159 teachers disagreed. This division is repeated – almost with the same figures – in response to the question on pedagogical errors (Item 12).

The emphasis now given to the content and a certain devaluation of the teaching and learning processes may be related to a certain way of thinking about Portuguese

language teaching, which traditionally reduces the teaching of reading and writing to content underestimating processes and practices.

In any case, the division in teachers' opinions is not entirely consistent with that in Item 20, concerning teachers' devaluation of the role of the scientific content, or in Item 18 concerning the importance given to the evaluation as a way to regulate pedagogy. It is also not consistent with data obtained from Item 16 about the need for a focus on pedagogical processes.

This division reflects the conflict, at least according to the perceptions of teachers, about what is to be evaluated by the committees of experts. This conflict is exploited by publishers, who continue to call for the end of this policy, even though it is already in its second year.

Considering the texts that are included in textbooks – always a difficult issue when commenting on textbooks (Dionísio 2000) – the division of teachers' perceptions is not obvious. Indeed, 66.8% of teachers agree that the texts included in textbooks are appropriate to the age level and socio-cultural development of students (Item 17). This may not be disconnected from the fact that authors repeatedly state in their opening texts that the texts they choose are suitable.

## Teachers' selection criteria

In the last part of the questionnaire teachers were asked to select the 5 most important criteria to evaluate Portuguese textbooks. The displayed list was build up from two other lists, both produced by the Ministry of Education: “the evaluation criteria for textbooks selection” (1995) and “the evaluation criteria for textbooks approval” (2007).

Figure 1 shows the criteria most selected by teachers from the 22:

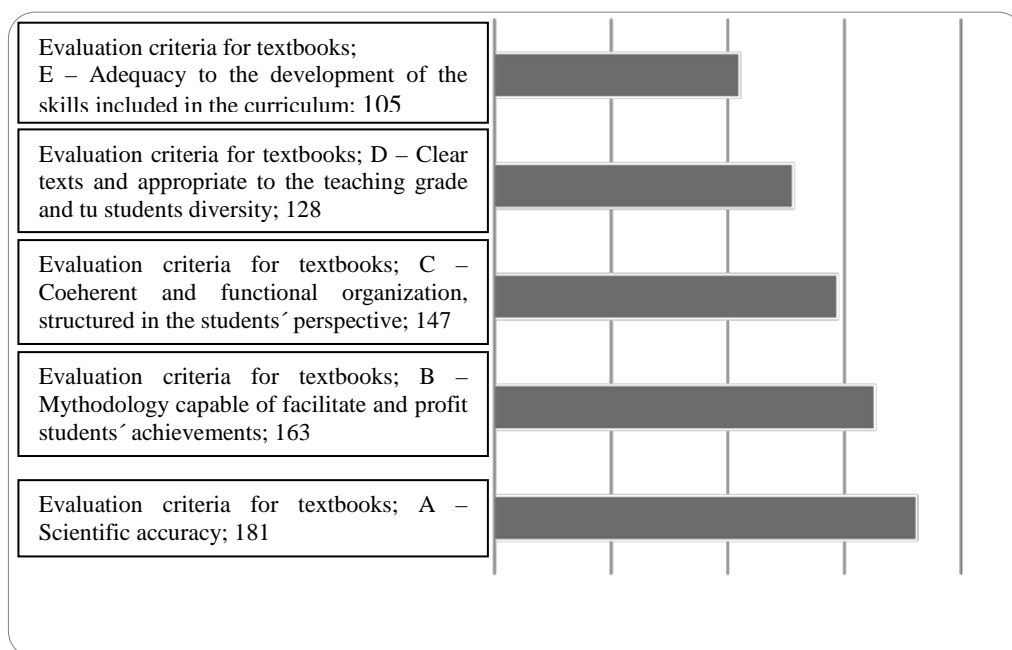


Figure 1. Evaluation criteria for textbooks

- e) Adequacy to the development of the skills included in the curriculum
- d) Clear texts and appropriate to teaching grade and student diversity
- c) Coherent and functional organisation, structured from student perspective
- b) Methodology capable of facilitating and enhancing student achievement
- a) Scientific accuracy

Looking at the data presented above, it can be seen that teachers prefer organisational criteria (B and C) showing some concern with the structure and organisation of their educational work and the learning process. The criteria most selected (A – Scientific accuracy), with its emphasis on content, followed by criteria B (Methodology capable of facilitating and enhancing student achievement) and C (Coherent and functional organisation, structured from student perspective), more ‘pedagogical’ ones, once again emphasise the conflict that teachers have indicated regarding the quality of the Portuguese textbook – the focus on content or pedagogy.

The selection of criterion D (Clear texts and appropriate to the teaching grade and student diversity) is consistent with teachers’ agreement on the suitability of texts to the students’ level (Item 17). This might mean a way of teaching L1 in which texts take a central place.

Due to the inadequacy of textbooks to the general curricula and syllabi indicated in the second part of the questionnaire, Item 5, it was now expected teachers would signal criteria E (Adequacy to the development of the skills included in the curriculum) to be highlighted, which did not happen. This also reflects a certain gap between teachers and the curricula and a greater following of traditional educational practices than the curricular guidelines.

These data still show an almost total absence of the evaluation criteria from 2007, the criteria that is supposed to be used by evaluation committees, since only criteria A belongs to that list. Although teachers have agreed on the need for proper criteria for Portuguese teaching (Item 6), the absence of criteria from the 2007 list might indicate a certain lack of confidence in the new criteria to solve problems concerning textbook evaluation.

## **Conclusion**

Recognising the contributions of the textbook to quality teaching, teachers assume that the teaching of Portuguese relies almost exclusively on this educational tool. Perhaps this is why teachers also recognise the importance of the textbook in transforming educational objectives and curriculum guidelines into specific learning activities.

The results of this survey also demonstrate how a policy so badly received and criticised by the publishers is now legitimated by teachers’ discourse, especially



concerning the choices they make. Teachers feel the selection of textbooks to be their responsibility as educational agents and decision-makers.

In summary, according to the teachers surveyed in this study, the Portuguese textbook is a tool with the potential to transform and improve the quality of language teaching. Teachers, uncertain about the factors that contribute to the development of a quality textbook, but not about their lack of quality in general, support the ideals of quality in the policies of the Ministry of Education particularly and of Europe in general.

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**WORKSHOP 3: THE PROCESS OF  
DESIGN AND RE-USING  
TEXTBOOKS AND EDUCATIONAL  
MEDIA**

# **It's all online: but is it enough? A case study of the development of a digital education repository**

Mike Horsley & Richard Walker

## **Abstract**

Australia developed a national curriculum, for the first time since the establishment of the national government in 1901, for implementation in three stages, commencing in 2011. To support the implementation of this Australian national curriculum, Educational Services Australia, a corporation established by the Australian Government, is developing a digital educational repository named *Australian Curriculum Connect* to provide classroom and professional learning resources for students and teachers as they implement the new Australian national curriculum. This digital educational repository will initially contain all the materials created by all government institutions to support teachers, and will be organised to support the new Australian curriculum. At the same time, each Australian child in years 9-12 will be provided with a laptop computer.

This paper reports on research which explored the teaching and learning material compiled to be the core of the digital education repository and to explore whether this material was currently being used by teachers in their classrooms. The research used photocopying records, collected by Australia's photocopying licencing agency, to examine what teachers were copying for use in their classrooms. The research then compared the amount of teacher and school photocopying sourced from print materials such as textbooks, compared to the amount of teacher and school photocopying from the digital materials that will form the bulk of the new digital education repository *Australian Curriculum Connect*. The research also collected data on printing by teachers from digital and Internet sources to detect any changes and new trends in the way teachers and schools print material from digital sources for their classes in the last 5 years.

The data showed that photocopying digital materials that will form the bulk of the new *Australian Curriculum Connect* digital educational repository represented only 3 per cent of photocopying of teachers. Teachers overwhelmingly source their classroom teaching and learning resources from print textbooks and other sources. The data show that teacher classroom use of the digital materials and learning objects produced by departments of education and curriculum bodies was very limited. Also, 2009 and 2010 data on digital use of materials and copying show that most categories/activity types remained constant over the period of the survey with the exception of staff copying, printing and display. The growth in display reflects the increasing use of interactive whiteboards to display web items and electronic resources produced by educational publishers.

In terms of providing materials for students in classrooms, both data sets show that teachers have great flexibility in accessing and providing classroom teaching and

learning resources for their students, but that photocopying from print textbooks and teaching and learning kits remains the main strategy used to provide learning resources for students. As a result, there should be investments in print and non-digital teaching and learning materials, as well as *Australian Curriculum Connect*, to support the implementation of the Australian national curriculum.

## **Introduction to the Australian digital ‘educational revolution’**

Australia has developed a national curriculum for implementation in three stages, commencing in 2011. To support the implementation of this curriculum Educational Services Australia is developing a digital educational repository named *Australian Curriculum Connect* to provide classroom and professional learning resources for students and teachers. This digital educational repository will initially contain all the materials created by all government institutions to support teachers, and will be organised to support the new Australian Curriculum. At the same time, each Australian child in years 9-12 will be provided with a laptop computer.

The Australian Constitution (1901) establishing the Australian federal government made individual state governments responsible for education, curriculum and teaching and learning and education systems. As a result the curriculum that has been implemented in Australian schools has been curriculum developed by each of the Australian states: New South Wales, Victoria, South Australia, Queensland, Tasmania and Western Australia. However, in 2008, the Australian state governments agreed that the Australian national government would develop an Australian National Curriculum for all Australian students. The Australian national government then established the Australian Curriculum, Assessment and Reporting Authority (ACARA) to undertake this process of curriculum development. Although developed centrally by the national government, the new national curriculum will be implemented by each state government.

At the same time that the individual state governments agreed to develop an Australian national curriculum, they also agreed to develop a national accountability testing system to inform educational practice and school funding and provide state and school accountability for students in grades 3, 5, 7 and 9 via a National Assessment Program for Literacy and Numeracy (NAPLAN), to be conducted by ACARA. This system was loosely based on the national testing and accountability systems in the UK and US.

Prior to the development of the Australian national curriculum, the curriculum had been developed on a state by state basis – and was very different in each state. As a result, educational publishers and other stakeholders in education producing classroom teaching and learning resources, such as teacher associations and state curriculum bodies and departments of education, faced a number of small fragmented markets for classroom teaching and learning resources.

To provide classroom teaching and learning resources to support the implementation of the new Australian national curriculum, the Australian national government created the corporation Educational Services Australia (ESA). The role of this new corporation was to develop a national digital repository called *Australian Curriculum*

*Connect*. This new national digital education repository was established to provide digital teaching and learning resources for schools and teachers.

At the same time that the national digital education repository (*Australian Curriculum Connect*) was established the Australian national government also invested in providing a lap top computer to every secondary school student in grades 9 to 12. All these new national educational policy and programs (national curriculum, national teaching and learning resources, national teaching standards, national investment in lap tops) were described by the Australian national government as representing an 'educational revolution'. The 'educational revolution' was combined with a \$12 billion (AUD) expansion of school facilities termed 'building the education revolution'. Finally, the national government's education revolution was aligned to new national investment in broadband capacity, the National Broadband, a \$AUD50 Billion investment which will connect every home and school to 100mbs capability.

## **Australian Curriculum Connect**

The new Australian curriculum has been developed nationally, but will be implemented by state and private education systems. Since there has been no funding allocation for teacher professional development or for teaching and learning resources, the development of *Australian Curriculum Connect* is the only federal government allocation for teaching and learning materials to support the new Australian curriculum. At the heart of *Australian Curriculum Connect* is the intention to make a digital repository of all the existing teaching and learning curriculum support materials on each state government's site (curriculum, schools, curriculum authorities, government departments, etc) and to develop a new access platform to support the new Australian curriculum (which is also available only digitally). This is the old wine in new, more easily searched bottles approach.

## **How is Australian Curriculum Connect being developed?**

Over the years each state government education department and their various institutions for supporting teaching and learning have developed digital teaching and learning resources and networks. These will be reconfigured and developed in a single entry technological framework to be available to school systems nationally. During 2010, ESA placed these earlier developed materials into the *Australian Curriculum Connect* framework.

The Federal and state governments have funded many digital learning resources projects, for example, the Learning Federation, which produced thousands of learning objects. These materials will be also available on the ESA *Australian Curriculum Connect* website and will be incorporated into *Australian Curriculum Connect*, which chose Scootle as the technology platform.

More recently ESA has entered into discussion with teachers' associations to jointly develop curriculum teaching and learning materials to meet teachers' needs in phase 2 of the implementation of the Australian national curriculum. Any materials produced by teachers' associations, but funded by governments, will be included. ESA has been

in consultation with state curriculum authorities and publishers to see how resources could be shared.

ESA is not empowered to produce and place its own resources directly onto the *Australian Curriculum Connect* website. The architecture of the new Australian curriculum is that the Federal Government develops the curriculum, but state government and private education systems implement and resource the curriculum. Since there is no federal funding attached to developing new resources or for professional development for teachers implementing the new Australian curriculum, discussions about teaching and learning resources are highly politicised, and involve conflict between levels of Government. In late 2011, NSW delayed the implementation of the national curriculum until 2014, citing problems of funding teacher professional development and providing new teaching and learning resources.

## **Origins of this project**

This chapter reports on a research project on the digital educational repository, *Australian Curriculum Connect*. The research project develops a pre-implementation evaluation of how effectively the repository may support teachers' needs for classroom teaching and learning materials in the implementation of the new Australian curriculum.

This research project was funded by an Australian Research Council grant. The research used photocopying records in schools from the national agency that collects this data: Copyright Australia Limited (CAL). CAL collects photocopying data in schools to establish what is photocopied by teachers and schools. The data is used to determine the licence fees that schools and school systems are required to pay to publishers and authors (including government departments). CAL was established by the national government to manage Australia's copyright licence system.

The data used in the study arose from three sources.

Copyright Australia Limited (CAL) surveys photocopying in Australian schools, as Australian legislation has established CAL as a collection agency for copyright holders (authors and publishers). Every year it is estimated that Australian teachers photocopy over 900 million pages.

Copyright Agency Limited (CAL) also collects data on photocopying from government educational institution websites such as education departments and curriculum authorities. It is the material from these sites that ESA will collect to create *Australian Curriculum Connect*. Analysis of photocopying from these sources will establish to what extent the resources collected by ESA are being used to support teachers' use of the *Australian Curriculum Connect* to support the implementation of the new Australian national curriculum. This photocopying and printing data collected applies to the copying of print and digital materials published by schools and educational bodies for educational purposes, at no cost; material from educational websites and other materials published by many government bodies. These materials comprise digital learning resources to support curriculum, teachers, schools and pedagogy and to provide professional development and classroom teaching and

learning resources for teachers. This arrangement is facilitated by the National Education Access Licence for Schools (NEALS).

In some ways this copying provides a view of the features of the future digital education repository, *Australian Curriculum Connect* that is to support the new Australian National Curriculum.

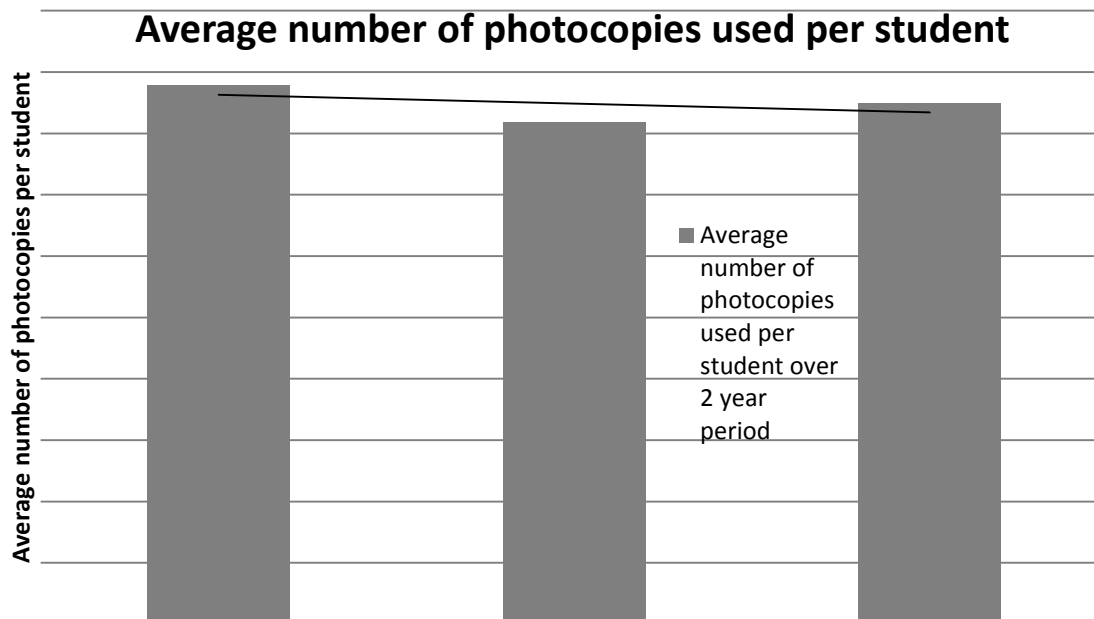
Copyright Agency Limited also collects data on digital copying and display (for example, on interactive whiteboards) from electronic sources in schools for educational purposes. Data are collected through surveys of samples (by teachers in the nominated schools) of the schools' and teachers' records of their electronic use of copyright (EUS) material.

The research question to be answered from the data is: *What proportion of current teacher photocopying is sourced from curriculum bodies, departments of education and other institutional websites that will form the basis of Australian Curriculum Connect?* The answer to this question is important as it will provide insights as to whether the current investment in a digital education repository will be sufficient for teachers to successfully implement the national curriculum.

## **Results**

Copyright Australia Limited (CAL) surveys photocopying in Australian schools. CAL conducts annual surveys of photocopying in Australian schools. Australian schools and teachers copy over 900 million pages per year, mostly from textbooks, for their students and classes. This amount has remained unchanged for the last 3 years, 2007-2010.

In terms of pages per student the following chart (chart 1) shows the average photocopying from textbooks and print sources.



**Chart 1. Average photocopying per student 2004-2009, all states and territories.**

Australian teachers have evolved a teacher or classroom up way of providing teaching and learning resources for their lessons. In many cases this requires teachers photocopying knowledge sources and worksheets and student activity sources for each student for each class (Horsley 2012). Australian teachers photocopy approximately 257 photocopied sheets per student per year for the students in their classes. The huge amount and cost of photocopying in Australian schools reflects both a wasteful and fragmented approach to providing teaching and learning resources by Australia's education system. Australian students receive hundreds and hundreds of disconnected photocopied pages from different sources, as the knowledge base for lessons or as activities to be completed in and out of class. However, this is the way that many teachers, especially in poorer government schools, produce classroom teaching and learning materials.

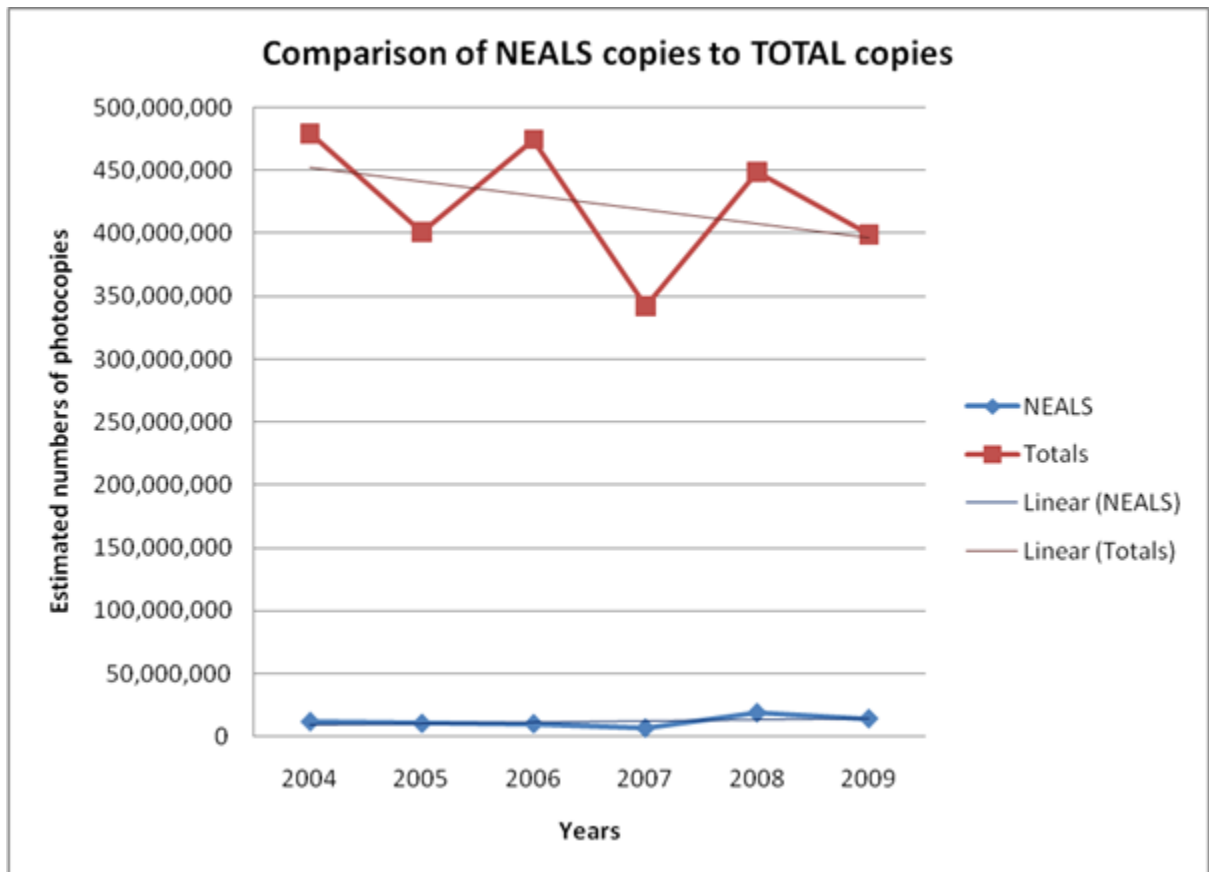
CAL also collects data on photocopying from Government educational institution websites such as education departments and curriculum authorities. It is material from these sites that ESA will collect to create *Australian Curriculum Connect*.

CAL also collects data on photocopying from educational institution websites. The National Education Access Licence for Schools (NEALS) applies to the copying of print and digital materials published by schools and educational bodies for educational purposes. NEALS is a special licence that allows schools to copy, at no cost, material from educational websites and other materials published by many government bodies. NEALS operates in all Australian states and territories with the exception of Victoria. The NEALS agreement is that these materials, provided by government bodies, do not attract licence fees from schools. These materials comprise digital learning resources to support curriculum, teachers, schools and pedagogy and provide professional development and classroom teaching and learning resources for teachers.



In some ways the NEALS agreement and process provides a view of the features of *Australian Curriculum Connect*. The majority of school photocopying is from commercially published print textbooks that teachers have identified as containing the required knowledge and activity sources for their lessons. Very little is copied from NEALS sources.

Data on NEALS copying 2004-2009 is provided in chart below. This chart shows the extremely low copying from NEALS sources.



**Chart 1: Comparing NEALS to total photocopying**

Such digital repository material can only provide a small proportion of the classroom teaching and learning needs of Australian teachers. Print textbooks, even in 2009, were providing the basis of classroom teaching and learning resources that were photocopied. Government supplied digital resources represent only 3% of the resources that teachers photocopy to support teaching and learning in their classes. This data raises significant issues about the extent to which teacher and school classroom resources for the new Australian Curriculum will be supported by *Australian Curriculum Connect*.

CAL also collects data on digital copying and display (for example, on interactive whiteboards) from electronic sources in schools for educational purposes. CAL also collects data on digital copying and display (for example, on interactive whiteboards) from electronic sources in schools for educational purposes. Data are collected

through surveys of samples (by teachers in the nominated schools) of the schools' records of their electronic use of copyright (EUS) material. The survey records are uploaded to a purpose-devised EUS website. In developing the survey and the records, the concept of a single copyright 'item' is used. An item that is recorded is a single instance of copying a single 'piece' of content and using it in a single way. The example given in the survey protocols is 'five pages sourced from a website that has been emailed to twenty people' (AMR Interactive Report 2009). To obtain the total multiplied pages reported in the results of the EUS survey, the number of pages of sourced content is multiplied by the number of copies of that content. 2009 data showed that primary school students accessed 39%, and secondary students 61% of the electronically accessed content protected by copyright licences. Furthermore, in the last few years the EUS survey shows that the number of pages accessed electronically has grown from 25.5 pages per student in primary schools in 2005 to 102.5 pages per student in 2009. For secondary students the annual student page rate grew from 38 pages per student in 2005 to 102.9 pages in 2009. Chart 2 below shows the use of different types of items recorded by the EUS Survey.

Figure 6: Trend analysis of weighted annual student page rate for valid items by activity type

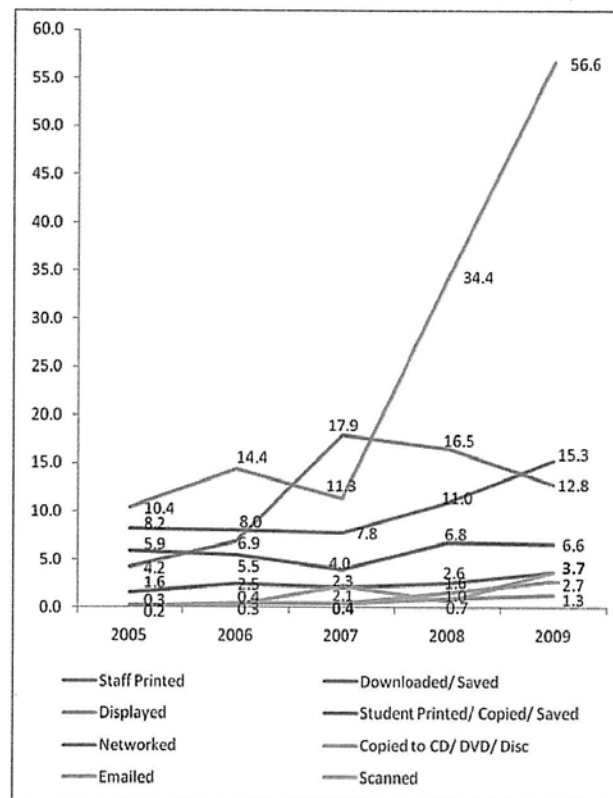


Chart 2. Electronic Use of Copyright Material page rate for activity type

The data shows that most categories/activity types remained constant over the period of the survey, with the exception of staff copying, printing and display. The increase in staff printing can be seen as reflecting the flexibility of teachers in printing material directly for their classes, adding to the flexibility of the Australian system that allows teachers to develop classroom teaching and learning resources to meet student needs. The extensive increase in display reflects the increasing use of interactive whiteboards to display web items and electronic resources produced by educational publishers.

In terms of providing materials for students in classrooms, both the NEALS and EUS data show that teachers have great flexibility in accessing and providing classroom teaching and learning resources for their students, but that photocopying from textbooks and print textbooks and teaching and learning kits remains the main strategy used to provide learning resources for students.

## **Overall finding**

The main finding of this study is that *Australian Curriculum Connect* will not be able to provide sufficient teaching and learning resources to support the new Australian national curriculum on its own. As a result, there needs to be an investment in teaching and learning resources to support the new Australian national curriculum. However, no funding had been allocated for this purpose, as a result of the way the new national education system architecture had been developed.

## **Discussion of findings**

Internationally, education systems and schools are investing increasingly in the use of Information and Communication Technologies (ICT) for school and classroom use. Most national and state education systems are developing national and system wide plans for how technology should be used in schools to improve learning, and have a positive and motivating impact on teaching and learning.

Schools are gaining increased access to ICT resources from student personal Internet access, to school intranets and individual and class repositories, online individual learning plans, access to school resources and information delivered online at home or school, enhanced interfaces with homework and assessment tasks, provision of laptops and notebook computers, emailing and learning management tools and blogs and secure chat forums. Interactive whiteboards, social networking opportunities and online learning and learning management systems (LMS) are also increasing the ability of schools to embed technology in learning, and even personalise the learning process.

In this context new models and training systems for measuring and encouraging e-maturity and digital competence are being introduced into education systems and schools. There is an increased focus on teachers developing new pedagogies in their use, and embedding ICT in the classroom. Many nations are also establishing digital education repositories, like *Australian Curriculum Connect*, specifically to provide portals for digital learning resources produced by education systems and teacher community of practice groups.

Despite the embrace of digital learning resources and technologies, “very little research has been undertaken to compare how student achievement varies between groups using digital learning resources and groups using print resources” (Rollans and de la Chenelière 2010). Digital learning investment in both hardware and software is occurring without clear evidence that ICT spending increases student achievement.

However, research indicates that ICT resources and digital learning hardware and software increase student interest and motivation (Skarin 2008).

A number of studies in relation to student achievement and ICT use in British homes report that “it is not access to or general use of ICT that has an impact on attainment; rather attainment is determined by how the technology is used” (Skarin 2008). This finding is echoed in a number of research studies into student achievement and ICT use. Laptops are not textbooks. They coexist in the learning environment with textbooks and teaching and learning materials.

The policy to provide laptops to senior secondary students, the heart of the digital education revolution in Australia, has been welcomed by many in education, not the least those in low SES and low resourced schools.

Most educators believe that schools should have access to the technologies of the office and the work place, to align schools to an emerging innovation and knowledge based economy. Digital learning (Sawyer 2006) based on computers is seen as the basis of a “radical transformation of classroom cultures in the service of improved education” (Cole 2010). However, many Australian teachers are concerned about the digital education revolution and, like Cuban (2010), are suspicious of claims that new technology is going to transform education. Alternative descriptions to laptops being the “textbooks of the future” that have been offered by many teachers include “scrapbooks of the future,” “colouring books of the future” and “moving books of the future.” In some cases, teachers report that providing laptops is like providing a library on a student desk.

Print textbooks and teaching and learning materials have been designed to support learning environments; ICT provides digital resources and new communication channels for networking that need to be mediated, developed and transformed by teachers to support teaching and learning in classrooms. Although the education systems of Japan, Holland and Finland (Horsley 2012) have well developed ICT in schools and fund ICT digital learning resources to a similar extent to Australia, ICT investment has not been undertaken at the expense of print teaching and learning materials for classrooms as it has been in this new Australian education architecture.

In the Japanese, Dutch and Finnish education systems there is an acknowledgement of the limits of ICT in creating learning environments (Horsley 2012). In these systems ICT is not seen as an alternative or competitor to current pedagogy and the creation of teaching and learning environments where learning takes place, but as complementary to them. Many Japanese lesson study groups have demonstrated that technology rich environments have no impact on student achievement, but influence motivation for learning. Jason Epstein (2001) has pointed out *new technologies do not erase the past, but build on it*. Changes in the classroom teaching and learning resource environment occur through a complex ‘complementarity’ which supports different types of educational ecology.

Many studies of computer use in schools and classrooms confirm that current print and digital teaching and learning resources are complementary (Horsley 2012). Some school subjects in school will use digital learning resources more successfully and frequently than others, but will also use non-digital classroom teaching and learning

resources. Despite the significant amounts spent by governments and communities on equipping schools with ICT and other technologies, changes have been gradual and spasmodic, reflecting a ragged borderline of adoption, use and implementation. Schools offer both print classroom textbooks and teaching and learning materials, as well as digital learning resources and environments, usually within the same classroom.

Print textbooks provide one mode of learning with which students and teachers are familiar and comfortable. The traditional classroom, and its photocopies, textbooks and teaching and learning materials, thus represents one delivery platform and learning environment. Learning objects and other digital learning resources, such as web delivered online learning environments offer another significant complementary learning delivery platform. Both learning environments support and inform each other. Online materials enhance and add to knowledge. Print textbooks scaffold and frame knowledge requirements. Print textbooks scaffold major concepts and develop students' schema, activate prior learning and assist students to construct and develop meaning in the topic under study. As a result, modern print textbooks represent pedagogical explorations of the subject matter in the curriculum. A current mathematical textbook, for example, contains clearly expressed outcomes, explanations, worked examples, problems, schematic maps, quizzes, activities and links between student experiences and subject matter. Such texts are supported by teacher work books, pedagogic approaches, websites and extension activities for diverse student abilities and interests.

The Australian government was hoping that its investment in Australian Curriculum Connect would be the main way that investment in classroom in classroom teaching and learning materials could be made to support the implementation of the Australian national curriculum. However, this research has shown that teachers will require other classroom teaching and learning resources to successfully implement the new Australian national curriculum.

A new curriculum such as the Australian national curriculum will require investment for print and traditional textbooks. This investment will allow teachers to continue to use the classroom and teacher up way that develops classroom resources to transform curriculum into teaching and learning activities and strategies.

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# **Evolution in Norwegian secondary schools: A pilot study towards assessing the importance of textbooks in understanding evolution**

Kjetil Reier-Røberg & Thomas Moser

## **Introduction**

In 1973 the famous Russian geneticist Theodosius Dobzhansky published an essay entitled “Nothing in biology makes sense except in the light of evolution”. The essay is a response to creationism (the notion that a supernatural entity created life on Earth and that biological evolution does not take place). Dobzhansky draws on evidence from different fields of biology, including ecology and molecular biology, and concludes, as the title implies, that biology only can be understood when evolution is taken into account. Dobzhansky’s paper was presented at a convention for the The National Association of Biology Teachers, and later published in *The American Biology Teacher*. The intended audience was in other words teachers, not primarily researchers. This is an important point – Dobzhansky must have realised how pivotal school is in order to spread what evolution, biology and scientific thinking is all about. It is no coincidence that the paper appeared in a US journal. The controversy between evolution and creationism has been particularly strong in the US. According to Miller et al. (2006) only 14 % of the American adult population accepts evolution as “definitely true”, while one third firmly rejects evolution.

Acceptance of evolution is generally higher in Europe, especially in the Nordic countries. In Denmark and Norway for example, only 10-12 % of the population holds the position that evolution is “probably false” or “definitely false” (Miller et al. 2006; Norwegian Broadcasting Corporation 2008). In Norway, however, only 59 % completely agrees with the statement: “I believe that the development of life here on Earth has happened gradually by evolution” (Norwegian Broadcasting Corporation 2008). While creationism mainly has a stronghold in the US, there are several studies indicating that anti-evolutionary, and in essence, anti-scientific thought is growing in Europe as well (e.g. Borczyk 2010; McCrory & Murphy 2009; Williams 2009).

While some topics in science education, such as Bohr’s atomic model and the periodic table of elements, are relatively value-free, other topics are far more value-laden and the role of the textbook as a mediator, not only of knowledge, but also of attitudes and values, is stronger. For instance, the distance between human reproductive physiology and issues concerning sexuality is short. Similarly, as long as the theory has existed, there has been a conflict between the theory of evolution and religion; at least, for religions relying on a literal interpretation of their holy scriptures. The education system has been an important arena for the debate between creationism and evolution (see Scott 2009 for examples from the US). In Europe, the Christian foundation Truth in Science distributed a pro-creationist DVD to all secondary schools in the United Kingdom. In response to this, McCrory and Murphy (2009) measured how pre-service teachers reacted to the DVD. Their conclusion was

that many pre-service teachers were not able to differentiate between science and pseudoscience. Another example of increased activity from creationists in Europe is their increased visibility in Eastern Europe after the fall of communism. The vacuum of ideological and political guidelines after the downfall of communist regimes seems to have opened up a niche where creationism may grow (Borczyk 2010).

Understanding what scientific terms such as ‘theory’ and ‘hypothesis’ mean are pivotal when it comes to learning evolution correctly. One commonly heard statement from creationists is that evolution is only a theory. That is, it is only an idea existing in our minds with no hard facts to back it up. As pointed out by countless writers on the topic, among them the well-known evolutionary biologist Francisco J. Ayala (2010), evolution is both a theory and a fact. This makes it necessary, from a scientific and educational point of view, for students to know something about the nature of science.

With the introduction of a new national curriculum in Norway in 2006, knowledge about scientific methodology received increased focus. While the products of scientific efforts – the actual knowledge – has always been important in the classroom, the nature of science has gained much greater significance as a specific competency aim in ‘the budding researcher’, which involves the formulation of hypotheses, experimentation, systematic observations, openness, discussions, critical assessment, argumentation, grounds for conclusion and presentation (Directorate for Education and Training 2006).

Textbooks are pivotal in Norwegian classrooms: textbooks may be seen as the hub around which classes rotate. A report has shown that 75 % of mother tongue teachers in Norway use the textbook in every class, while only 3% rarely or never use the textbook (Skjelbred, 2003). Although this data refers to mother tongue, it can be assumed that science education is just as dependent on the textbook; it is therefore reasonable to presume that the textbook to a large extent influence what students learn about science, as well as their attitudes towards the subject.

In light of this two-fold development – the increased visibility of creationism and more focus on scientific methodologies – it seems interesting to investigate how and in what way these issues interact in the classroom. This paper presents results from a pilot study that endeavours to explore different aspects of teaching evolution. The findings presented could be worthy of consideration from a didactical perspective in the classroom, and are also important for science textbook authors. The two main questions explored in this pilot study are:

- a) To what extent do 10<sup>th</sup> graders accept evolution?
- b) How do students understand core concepts in science like hypothesis and theory?

## **Material and Methods**

A questionnaire covering the following areas was developed: Demographics (such as gender, age and parents' educational level), religious beliefs and spirituality, evolution, attitudes towards science, teaching and teaching aids in the science classes. Furthermore, a section of the questionnaire tested specific knowledge in science. The questions relating to personal belief were adapted from Botvar and Schmidt (2010). Some questions on knowledge were adapted from Scott (Miller, Scott, & Okamoto 2006). The questionnaire comprised 38 questions in total, 3 of which were open-ended. The remaining were closed questions where the students responded on a Likert scale. The survey was conducted in accordance with the national regulations (Personal Data Act) and approved by the Norwegian Social Science Data Services (NSD) on behalf of the Norwegian Data Inspectorate

The survey was answered by 159 10th-graders from two schools. Of the 159 respondents, 41.4 % were girls, and 58.6 % were boys. 33.1 % were 15 years old, and the remaining 66.9 % were 16 year old. The selected schools represented urban and rural areas in Vestfold County, Norway. The schools were selected through already established contacts with practical training teachers. This selection does not constitute a random selection from which it would be possible to draw conclusions about the entire population. Nevertheless, with some caution, it should be possible to identify important trends and provide a basis for further research. The survey was implemented using paper and pencil during class. The survey took place in May 2011. Most students finished answering the survey within 20 minutes. All students were told the survey was voluntary, and that they at any time could withdraw from the survey without any repercussions whatsoever. None wished to withdraw. However, some students did obviously not take the questionnaire seriously, and respondents were excluded if a majority of the questions were not answered and/or if the respondent clearly did not take the survey seriously (for example by writing arbitrary responses to the open-ended questions). This pruning resulted in five excluded respondents. Questionnaires were coded in SPSS and punched manually. SPSS Version 19 was used for statistical analyses (IBM 2010).

## **Results and discussion**

### **Acceptance of evolution**

Several items were designed to measure acceptance of evolution. On a five point Likert scale ranging from strongly disagree to strongly agree, 66.4 % agreed or strongly agreed to the statement "human beings evolved from other animals". 24.3 % expressed uncertainty by choosing the middle position. 9.2 % disagreed or strongly disagreed. To the question "a higher being created humans roughly as we see them today", 13.9 % agreed or strongly disagreed. 24.5 % had a middle position, while 61.6 % disagreed or strongly disagreed.

Although these two items only give a crude estimate of acceptance, they provide some valuable knowledge. A direct comparison with other studies is not possible given that the scales and item formulation are different. Nevertheless, these numbers suggest that these students do not differ markedly from the general Norwegian population. For example, in the survey by the Norwegian Broadcasting Corporation (2008), respondents were asked the following question "I believe the development of life here on Earth has happened by gradual development and evolution". 8 %

completely or partly disagreed to this question; close to the 9.2 % in this study. Again, these questions measure different aspects of evolution; in our study, human beings are incorporated as subject to evolution, while the question in the survey by NRK refers to life in general. Furthermore, the NRK-survey used a four-point Likert scale with a separate alternative for those with no opinion. Still, a person vociferously rejecting evolution would always give a negative answer to both questions, so it could be argued that some comparison is warranted. One issue in particular requires further research: the high percentage of students who do not know (mid-choice on the Likert scale). Therefore, the next step will be to refine the survey in order to separate students who do not know, and those that have not taken any position despite knowing something about evolution. However, the fact that approximately one quarter of the students had no active opinion – in some way or another – about the most central topic in biology is cause for concern. One interpretation is that evolution is not incorporated as the central tenet in biology. In Norwegian schools, evolution is taught in 10<sup>th</sup> grade, and it has been suggested that evolution should also be introduced to primary ages in order to establish evolution as the central theme in biology (Williams 2009).

### **Evolutionary theory – evolution and theory: pitfalls for misinterpretation**

Words have different meaning in different contexts. Examples from science and everyday language are frequent, such as the loose definition of the term theory in everyday language. Statements like “the police have a theory of who the perpetrator is” or conspiracy theories in general are expressions of a non-scientific understanding. A theory in everyday language is commonly regarded as an idea not backed up by facts, experiments or observation, and is of a very tentative nature. A scientific theory, on the other hand, is a solid body of knowledge verified by countless experiments, observations, and/or deductions. No one questions Newton’s theory of gravitation, but a frequent argument heard from creationists is that evolution is only a theory, and therefore not substantiated by facts.

This is a difficult message to convey in the classroom. First of all, the teacher must combat the vernacular meaning of theory, and the survey results suggest that this may not be an easy task. The survey included questions intended to discern students’ conception of theory and hypothesis. Students were asked to rate how strongly they agreed to the statement: “Theory and hypothesis means the same thing” and “a theory is not based on facts, but on speculations not necessarily rooted in reality.” 40 % agreed or strongly agreed with the notion that hypothesis and theory is the same thing, 31.5 % did not know (middle choice on the scale), while the remaining 29.5 % disagreed or strongly disagreed. Although the middle choice on the scale was open to interpretation, it is unsettling that 40 % believed that these two terms were identical. To the statement that theory is based on speculation, 53.1 % agreed or strongly agreed. 30.6 % did not know, while only 16.3 % disagreed or strongly disagreed. A third item stated: “a theory is more reliable than a hypothesis.” 32.0 % strongly disagreed or disagreed with this statement, while a rather large fraction, 41.5 %, opted for the uncertain middle position. Only 26.5 % agreed or strongly agreed.

Students were also asked to explain in their own words the meaning of theory and hypothesis. Only 58 % responded to this item, and of these, merely 10.7 % stated that a scientific hypothesis needs to be tested in order to be verified. Some students described a hypothesis as an idea, a conjecture, “something I believe will happen”,

but they were not explicit about testing the idea. Answers were typically so vague that any type of guesswork could be regarded as a hypothesis. Of the 159, only one student had a good comprehension of what a hypothesis is: “thoughts/ideas that seem most probable before an experiment based on previous experience and knowledge”. Here the student touched upon important aspects of the nature of science: research is built on previous knowledge and experiments are used to test the ideas. The low awareness of testing is rather surprising since the concept of testing ideas is frequently discussed in textbooks; for example, the 9<sup>th</sup> grade textbook *Eureka!* has an entire chapter on “Advice to budding researchers” (Hannisdal, Haugan, & Munkvik 2006).

Theory was an even harder term for the students to define in their own words – only two students’ statements were close to describing a theory as a large, well-founded body of knowledge. Typical descriptions of a theory went along the lines of “speculation”, “something we believe”, “a theory is something many people believe”. Very naïve explanations also occurred: “Theory is written training”. The most advanced description of theory was given by the same respondent as above: “a theory is a relatively reliable explanation of for example a phenomenon, development etc., based on experiments and evidence”. When it comes to the concepts of theory, it is not only students who are imprecise. In the teacher’s guide for the textbook *Trigger* for 10<sup>th</sup> grade, the authors do not make a clear distinction between theories put forth by creationists and scientific theories: “They [creationists] have therefore made alternative theories to evolutionary biology. Such theories are called creationism or intelligent design” (Finstad & Kolderup 2008b). Although the authors later state that creationism and intelligent design belong in the religious domain, an unthinking juxtaposition of everyday and scientific use of a crucial term such as theory by the teacher will probably not help to clarify the concept for the students.

As noted, relatively few respondents answered this question, so caution is important when interpreting the findings. There may be several reasons why so many respondents did not answer this particular question. The question was placed towards the end of the questionnaire, and was perhaps considered too difficult if the respondent’s impatience was growing towards the end. Still, most of the students took approximately 20 minutes, and a small test group thought the questionnaire was of a suitable length. The most probable explanation would be the difficulty of the task; it is truly challenging for a 10<sup>th</sup> grader to spontaneously define a complex term such as theory.

The students were also asked how often the textbook and different teaching aids/strategies were used (experiments, animations, discussion in class, etc.). The scale was defined as *rarely, from time to time, pretty often, almost every class*. The response category *do not know* was provided separately. As was the case with mother tongue education (Skjelbred 2003), the data suggests that the textbook also has a leading position in science education in Norway. 65.1 % answered that the textbook is used *in every class*, and 26.2 % responded that classes use the textbook *pretty often*. Only 6.7 and 1.3 % responded with *from time to time* and *rarely*, respectively. The other most dominant teaching aid is the teacher herself/himself. 94 % said the teacher took time to explain the subject in almost every class or pretty often. Independent problem solving was third on the list, with 53.4 % stating that it occurs in *almost every class* or *pretty often*.

As shown, the concepts of hypothesis and theory pose problems for many students, and this may lead to confusion when discussing evolution. As many as 56.4 % had only heard about evolution at school, strengthening the argument that consistent and deliberate word usage is important. One possibility for avoiding confusion with the vernacular meaning of theory could be to refrain from using the term theory in conjunction with evolution. The Norwegian language (and English to a lesser degree) offers several alternatives. In Norwegian, “evolution studies” is a distinct possibility, supporting the principle that evolution is a fact. One of the three most common textbooks, *Tellus*, uses this option (Ekeland, Johansen, Strand, & Rygh 2006). As in English, theory can be omitted altogether (simply using evolution), as is the case in the textbook *Eureka!* (Hannisdal et al. 2006). In the third commonly used science textbook in Norway, *Trigger*, the term evolutionary theory is sometimes used (Finstad & Kolderup 2008a). Discussing the benefits and disadvantages of these different approaches is beyond the scope of this paper; however, as suggested by the data, textbook authors and teachers should be deliberate in their word usage and take care to explain their choice of words carefully. This is particularly important when it comes to a potentially controversial subject such as evolution.

## Conclusions and further research

This study has taken steps towards elucidating to what degree evolution is accepted by Norwegian students in upper secondary school, and how they understand concepts related to the nature of science. Although the national curriculum includes the competency aim “The budding researcher” which is about the nature of science (Directorate for Education and Training 2006), the data from this study suggest that there still is room for improvement. It was revealed that while students understood that a hypothesis is a conjecture of some kind, only a minority realised, at least explicitly, that a scientific hypothesis needs to be testable. Most of the students did not comprehend that scientific knowledge is a hierarchy, with theories ranging above hypotheses. Therefore, it has been concluded that the term “evolutionary theory” may pose an obstacle for understanding that evolution is both a fact and a theory, and this paper has suggested some ways to alleviate this problem. As a next step of investigation, these findings will be used to conduct a content analysis of textbooks. One core question in this analysis will be whether the nature of science is strictly associated with certain topics in science education, or if “the budding researcher” is in fact permeating textbooks.

Dobzhansky (1973), as initially mentioned, draws his arguments from all of biology – from ecosystems to molecules. Indeed, nothing in biology makes sense except in light of evolution. As the project develops, we hope to identify keys to respond to Dobzhansky’s statement.

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**WORKSHOP 4:  
NEW PEDAGOGICAL  
APPROACHES IN EDUCATIONAL  
MEDIA AND TEXTBOOKS**



# **Social competence of teachers and students in using media technologies: The case of Lithuania and Belgium**

Genutė Gedvilienė, Marija Krunkaitytė & Sandrine Rafael

## **Introduction**

Social competence refers to personal abilities, inter-personal relations and the ability to integrate in a social environment. It can be described as a person's ability to get along with other people, and today involves contact using media technologies such as Skype, facebook and email. In order to investigate social competence, this paper offers a model that illustrates aspects of social competence such as communication (reciprocity) and collaboration (activity). Further, in order to investigate social competence in using media technologies, the following research subjects were chosen: teacher-teacher, teacher-student, student-student, and student-teacher, thus reflecting the characteristics of reciprocity and activity in the process of learning. The research instrument used was a questionnaire. In the inquiry there were 49 Lithuanian teachers and 142 students, and 23 Belgian teachers and 86 students. The aim of the empirical research – using a comparative method – was to reveal the social competence of Belgian and Lithuanian teachers and students in using media technologies.

## **The importance of social competence**

The increasing flow of information and rapid technological, social and cultural change determine new trends in adult education. Institutions of higher education aim to be open to, and meet the needs of, the information society. In using new media technologies it is very important to consider communication and cooperation: the ability to work in a virtual system, the analysis of prepared material and tracking of tasks to be assigned, participation in chats and discussion forums, virtual learning environments and audio and video conferences.

In clarifying the concept of distance learning, various definitions have been put forward. According to Vermeersch (2008), distance learning is a well-founded relationship of dialogue, structure and autonomy, which is necessary for technical mediatorial measures. According to Rutkauskienė et al. (2006) distance learning – the conveyance of knowledge, skills and attitudes – is related to information technology and is used by students to study in different places at the same time. Nuissi et al. (2008) note that distance learning is a form of learning for those students who are physically separated from the teacher. This separation can apply to all or only some of the learning stages.

Distance learning course building is based on the conceptual provisions of *dialogue, structure and autonomy*. *Dialogue* is based on the humanist provision, and relates to student interaction, because only active participation in the dialogue gives any

possibility of success in learning, and improving student reasoning, discussion and critical thinking skills. The *Structure* principle is concerned with detailed planning, time management and control. The principle of *autonomy* allows the student to operate in a virtual learning environment, and make independent decisions (Rutkauskienė et al. 2007).

Social competence is developed in the process of critical and creative learning; creative learning develops in the atmosphere of positive interpersonal relationships where there is communication between students and teachers. It is a constructive atmosphere with dominant positive relations. A constructive atmosphere is advantageous for learning using media technologies. Such a way of learning allows for the construction of tasks inspired through communication, relationship and reflection.

Students' learning experiences are important, and deserving of attention from researchers. Analysis of students' learning experiences encourages better understanding of the process of education and its perspectives. Research has shown that students using technologies (Skype, facebook, email) are more communicative and enjoy working in groups. The research has revealed that social (communicative and collaborative) competence develops in a creative atmosphere, where students are encouraged to share their knowledge, enjoy working in groups and participate in discussions.

Using media technologies in the process of learning offers flexibility. Such technologies can be used in distance learning or in a computer lab. The virtual space allows students to construct and plan their education. Media technologies encourage communication and the exchange of knowledge as they enable synchronic or asynchronic discussion in different times and different spaces. Such an atmosphere involves students in, and gives them responsibility for, the learning process. Students thus become responsible for their achievements, and the gaining of knowledge; they become the centre of the learning process. However, virtual learning requires students to be strongly motivated towards acquiring better results.

According to Finlay (2004), appropriate use of media technologies may encourage not only the development of social competence but also a positive attitude to learning, through developing creativity, curiosity, self-respect, self-confidence, self-esteem, responsibility and a positive attitude towards learning.

The context of modern learning is closely related to the use of teaching and learning technologies. It is evident that while such technologies help communication between and amongst teachers and students, they also bring problems, such as:

- lack of technological competence of students
- lack of technological competence of teachers
- refusal to use technologies in the process of learning
- fear of technologies and 'the new'
- shortage of technologies at the school

Together with the use of technologies is the importance of literacy in the process of learning. The literacy of media technologies is determined by the realities of our

times: modern technologies and the abundance of information. The integration of modern technologies in teaching is increasing, and closely related to the use of IKT in the process of constructing knowledge. Skills in media technologies have become fundamental to the constant and open process of learning. Mastering media technologies in the process of learning is closely connected with the development of social competence; this involves skills in locating, evaluating and effectively using media technology for one's personal needs.

To effectively use media technologies (skype, facebook, email), the individual:

- is aware that reliable information is the basis for making sound decisions
- sees the necessity for information
- formulate issues following personal needs
- identifies potential sources of application
- employs effective search strategies
- finds the sources of information with the help of technologies
- is competent in evaluating information
- applies information for practical purposes
- matches new information with existing knowledge
- uses information in critical thinking and making decisions (Doyle 1992).

These descriptors outline important intellectual skills: to be able to evaluate information, to have a constructive attitude to the formation of knowledge, and to match new information with acquired knowledge. An information literate person is one who can demonstrate all of the above skills and competences. Media technology literacy is often identified with such notions as computer literacy (or IT literacy, information technologies, electronic or electronic information literacy); media literacy; web literacy (Internet/hyper literacy); and digital literacy or informatics. Skills-based literacy (computer, IT, electronic, etc.) describes the skills of a specific field, such as working with computers or finding information in a library. Information literacy describes generic skills such as independence, self-efficacy, skill in using a variety of information sources, deep information knowledge, and awareness of ethical and legal use of information. Information literacy is a more generic notion, covering more specific literacies. Modern teaching and learning, as significant gaining and creating of knowledge, requires information literacy and technology skills, changing the information into significant knowledge that can be shared and spread. Therefore, education in social competence becomes significant during the process of creating knowledge.

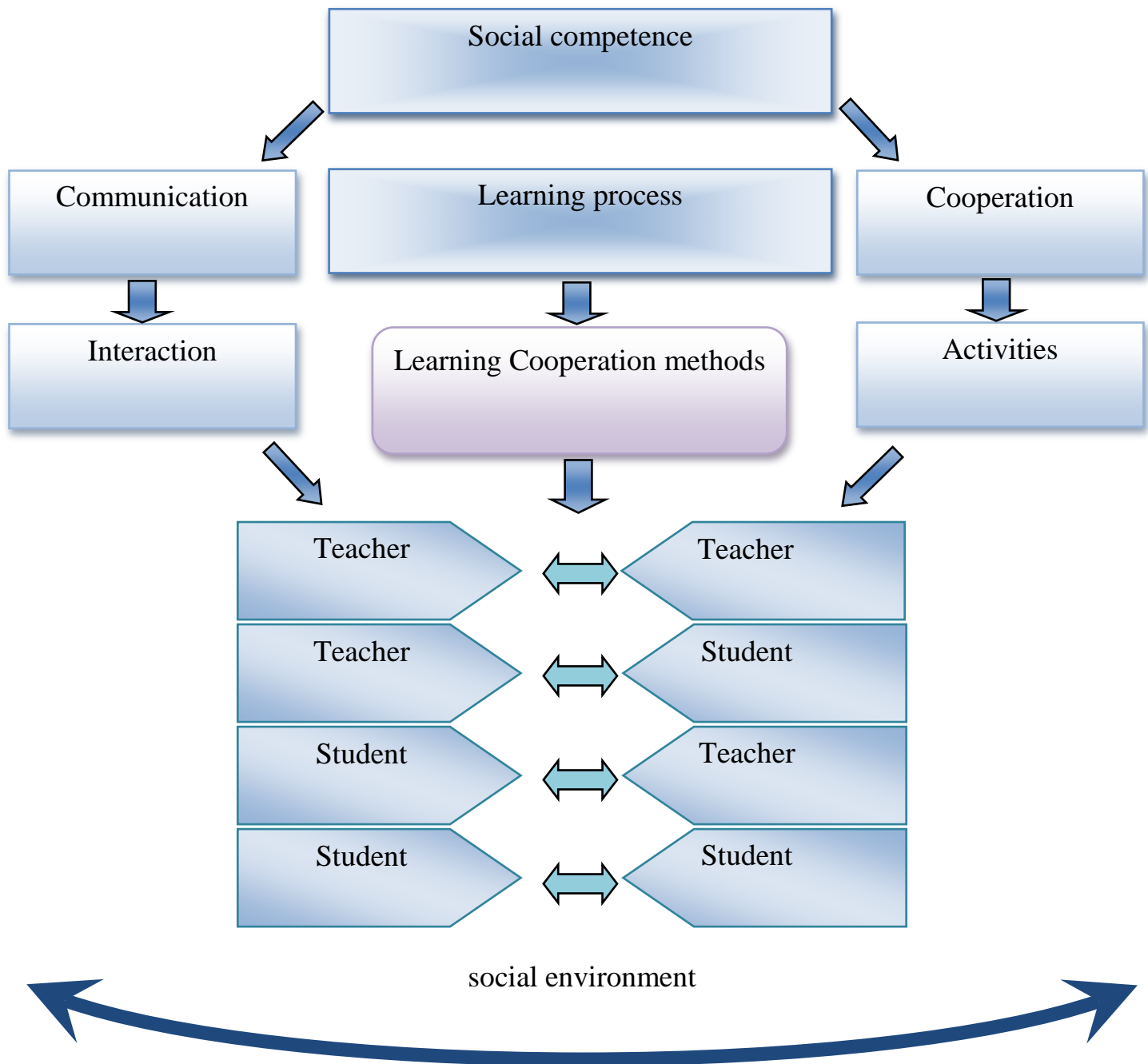
## **Social competence in the process of education**

Social competence is composed of personal characteristics, interpersonal relations and the ability to adapt to the social environment. It can be defined as the ability to communicate and cooperate in a community. Interpersonal relations according to living conditions are divided into formal and informal. Formal relations are shaped by the community, whereas informal relationships arise spontaneously. Sometimes, informal relationships appear alongside the formal and affect not only these relationships, but also the environment. The environment where real life takes place

plays an important role in the development of social competence. Psychosocial processes that take place amongst teachers, students and members of the community are very important. Teachers and students who feel psychologically safe express their ideas and views and share experiences more freely and more frequently.

Such an environment affects community members' feelings and encourages or inhibits their participation and cooperation in joint activities. Security is very important; it influences the expression of self-realisation, freedom and unrestrained ideas. When the environment is not safe and fear determines behaviour, community members (teachers, students and others) lose opportunities, dissociate and shrink into themselves. The social environment affects the feelings of teachers, students and the community and encourages or inhibits their participation in common activities. In order to create a safe and friendly environment it is important to be aware of each other's names, and address each other by using them; to not criticise others or disrupt their initiative; and to avoid sarcasm and generalisations in situations where disagreements are likely to occur.

The aim of the empirical research was to use a comparative method to reveal the social competence of Belgian and Lithuanian teachers and students in using media technologies. The model to reveal social competence was constructed by illustrating the components of social competence, such as communication (interaction) and co-operation (activities). Thus, in seeking to highlight the community's social competence, the following research subjects have been chosen: teacher-teacher, teacher-student, student-student, student-teacher, which reflect interaction and performance in the learning process (Fig. 1).



**Figure 1. Social competence in adult education institution (interaction between the subjects of teaching -learning process)**

## **Methodology**

We have used a questionnaire for the students and teachers in L'école Industrielle de Marcinelle-Monceau. This questionnaire has a column usually filled in by the teacher, but we added many new questions. The questionnaire consists of three parts.

The questions in the first part are closely related to gained competences: communication and collaboration. These competences are used in two different levels of relations: interrelation between student-student and teacher-student and reciprocity between student-teacher and teacher-student. It was decided to divide these questions according to the offered relations student-student and teacher-student in two ways. The first communicative dimension has 20 questions with the following choices: strongly agree, agree, neither agree nor disagree disagree, strongly disagree.

The second section of questions is related to the dimension of collaboration. Here, there are 10 possible answers with the abovementioned variants of answers. These are questions about the reciprocity of student-teacher, teacher-student. There are also 20 variants of responses about the communicative competences, and 8 about collaboration, with the same choices. The second group of questions enquire about the methods teachers use in a typical lesson. There are 5 choices given: always, often, sometimes, never, no answer.

Another question concerns active teaching methods, with the responses strongly agree, agree, neither agree nor disagree, disagree, strongly disagree. The last question is about active teaching methods used by the teacher in the class. There are 5 possible answers: always, often, sometimes, never, no answer. The teachers were asked about the competences that should be developed in order to improve communication and collaboration at school. Nine responses were offered.

In the third and the last group of questions, students' personal data were required: age, nationality, sex. Teacher data was also asked for: the level of teaching, work experience, age, nationality and sex.

The questionnaire for the students was filled in different professional groups.

## **Respondents**

In order to reveal social competence, a model has been offered, which illustrates aspects of social competence such as communication (reciprocity) and collaboration (activity). Thus, in order to reveal social competence in using media technologies, the following research subjects were chosen: teacher-teacher; teacher-student; student-student; student-teacher, which reflect the characteristics of reciprocity and activity in the process of learning. The research tool used was a questionnaire. In the inquiry there were 49 Lithuanian teachers and 142 students, and 23 Belgian teachers and 86 students.

For practical purposes, the questionnaire for students and teachers was used in two different schools – one in Lithuania, the other in Belgium. The total number of respondents was 300. From the first chart (Fig. 2) it can be seen that there were more

respondents, either teachers or students, from Lithuania. Most of the respondents, both teachers and students, were female.

Respondent Country	Teachers		Students		All	
	Women	Men	Women	Men	Teacher	Student
BELGIUM	21	2	68	18	23	86
LITHUANIA	35	14	102	40	49	142
<b>All respondents</b>	56	16	168	57	<b>72</b>	<b>238</b>
					<b>300</b>	

Figure 2. Characteristics of Respondents

The second chart (Fig. 2) illustrates the research participants in both countries according to sex. Females dominate among teachers and students. Also, there was a higher percentage of higher education research teachers in Lithuania than Belgium.

There is also a higher percentage of research students with higher education at the age of 18-23 in Lithuania, and in Belgium the percentage is higher at the age of 24-29 and 30-39. This shows that in Lithuania studies are not effective at the age of 40-49.

Concerning the age of the research teachers, in Belgium there are practically no research teachers of higher education in the age group 24-29, while in Lithuania this age is the most common – even 43%. The statistical difference is clear ( $\chi=22.73$ ,  $df=4$ ,  $p<0.000$ ). In Belgium, the most common age of research teachers is 50-59 (54.5%) while in Lithuania there is only 15.2 % of this age. Therefore, the results show that in Belgium there are more senior research teachers than in Lithuania.

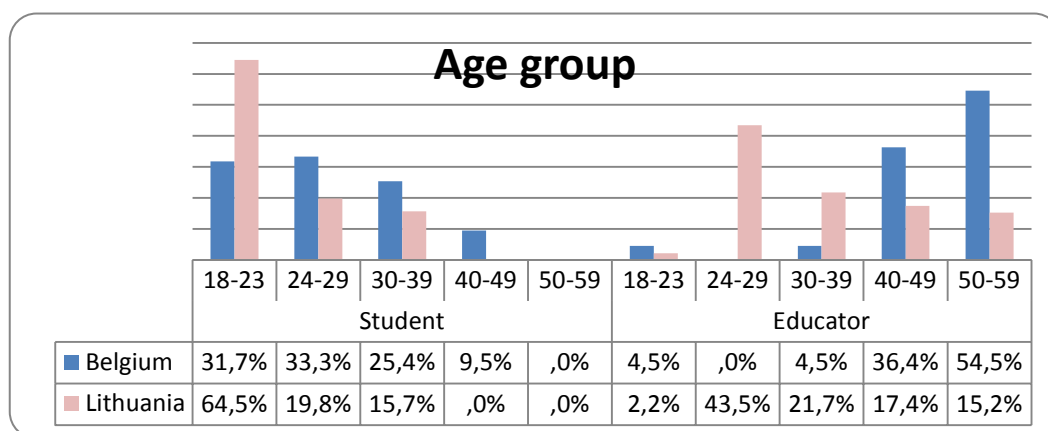
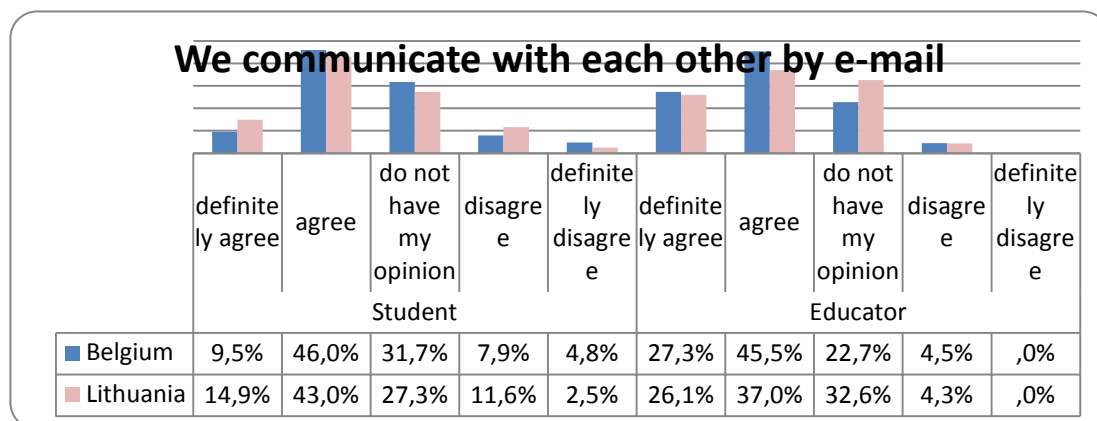


Figure 4: Comparison of Belgium and Lithuania

## Discussion of the results

In Belgium 27.3% of research educators and 9.5% research students definitely agree and 45.5% educators and 46.0% students agree that they communicate with each other by e-mail. 31.7% students and 22.7% educators do not have an opinion about this. 7.9% students and 4.5% educators disagree with the statement “we communicate with each other by e-mail”. 4.8% of Belgian students definitely disagree with this statement.

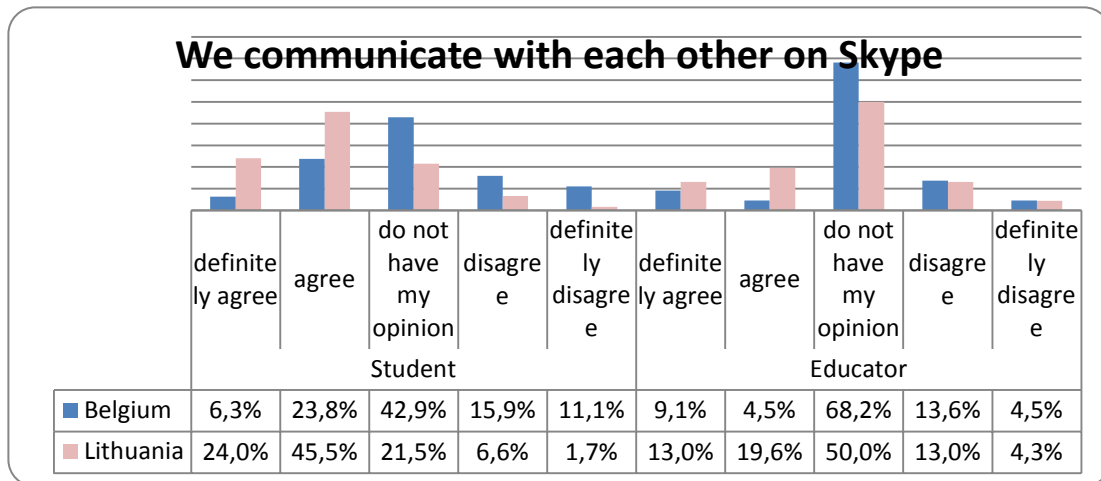


**Figure 5: We communicate with each other by e-mail**

In Lithuania 14.9% of research students and 26.1% of research educators definitely agree that they communicate with each other by e-mail. 43.0% of research students and 37.0% of research educators agree with the proposition “we communicate with each other by e-mail”. 27.3% of research students and 32.6% of research educators do not have an opinion. 4.3% of Lithuanian research educators and 11.6% of research students disagree. 2.5% research students definitely disagree that they communicate with each other by email. The results show that a few more Belgian students and educators than Lithuanian agree that they communicate with each other by email.

In Belgium 6.3% of research students and 9.1% of research educators definitely agree and 23.8% of research students and 4.5% of research educators agree that they communicate with each other on Skype. 42.9% of research students and 68.2% of research educators do not have an opinion. 15.9% of research students and 13.6% of research educators disagree and 11.1% of research students and 4.5% of research educators definitely disagree with the statement “we communicate with each other on Skype”.

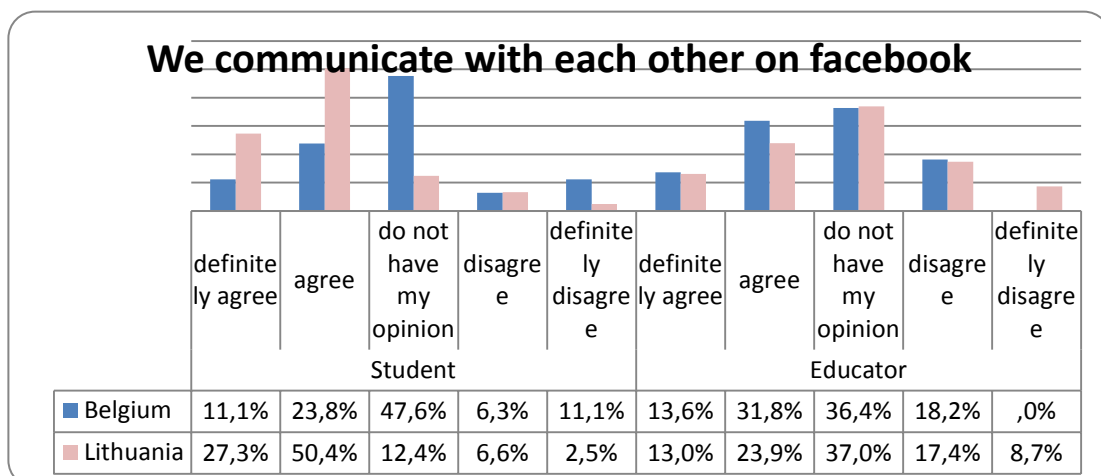




**Figure 6: We communicate with each other on Skype**

In Lithuania 24.0% of research students and 13.0% of research educators definitely agree and 45.5% of research students and 19.6% of research educators agree that they communicate with each other on Skype. 21.5% of research students and 50.0% of research educators do not have an opinion. 6.6% of research students and 13.0% of research educators disagree and 1.7% of research students and 4.3% of research educators definitely disagree with the statement that they communicate with each other on Skype. Comparing the answers of Lithuanian and Belgian respondents one can see that more Belgian educators ( $\chi= 20,70$ ,  $df=5$ ,  $p<0,001$ ) do not have an opinion about their communication with each other on Skype.

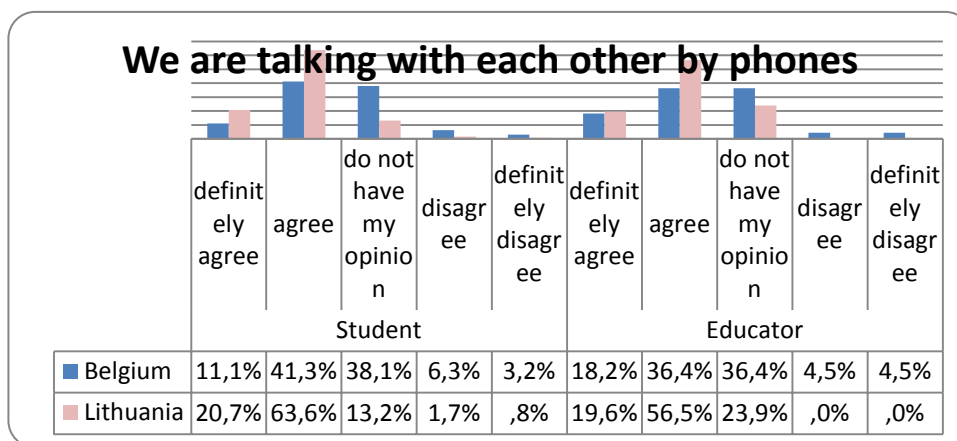
11.1% of research students and 13.6% of research educators definitely agree and 23.8% of research students and 31.8% of research educators agree that they communicate with each other on facebook. 47.6% of research students and 36.4% of research educators do not have an opinion about the statement “we communicate with each other on facebook”. 6.3% of research students and 18.2% of research educators disagree. 11.1% of research Belgian students definitely disagree with the fact that they communicate on facebook.



**Figure 7: We communicate with each other on facebook**

50.4% of Lithuanian research students and 23.9% of research educators agree with the statement that they communicate with each other on facebook. 12.4% of research students and 37.0% of research educators do not have an opinion. 6.6% of research students and 17.4% of research educators disagree, and 2.5% of research students and 8.7% of research educators definitely disagree that they communicate with each other on facebook. More Lithuanian research students agree with the statement that they communicate with each other on facebook ( $x= 17,90$ ,  $df=6$ ,  $p<0,000$ ). More Belgian research students do not have an opinion ( $x= 14,32$ ,  $df=5$ ,  $p<0,014$ ).

11.1% of Belgian research students and 18.2% of research educators definitely agree and 41.3% of research students and 36.4% of research educators agree that they talk with each other by phone. 38.1% of research students and 36.4% of research educators do not have an opinion. 6.3% of research students and 4.5% of research educators disagree and 3.2% of research students and 4.5% of research educators definitely disagree with the statement “we talk with each other by phone”.



**Figure 8: We talk with each other by phone**

20.7% of Lithuanian research students and 19.6% of research educators definitely agree, and 63.6% of research students and 56.5% of research educators agree that they talk with each other by phone. 13.2% of research students and 23.9% of research educators do not have an opinion. 1.7% of research students disagree and 0.8% of research students definitely disagree with the proposition “we talk with each other by phone”. Comparing the results one can see that more Lithuanian research educators and students than Belgian agree that they talk with each other by phone. It is confirmed by the statistically important difference ( $x= 8,89$ ,  $df=3$ ,  $p<0,003$ ).

## Conclusions

The research carried out in this project has revealed differences between Belgian and Lithuanian respondents in using media technologies. The technologies are more popular among young teachers and students in Lithuania and among senior teachers and nearly all the groups of students in Belgium.

Learning based on experience has become a very important learning factor, as an individual has to be able to use his/her knowledge in constantly changing surroundings. It was found that teacher vocational development depends on the analysis of individual experience and the intensity of thinking. Examples of such learning are ample, not only in the vocational activity of an individual, where it is of utmost importance in designing vocational career and study plans, but in social life, in helping an individual to integrate into – and even influence – complex social contexts: citizenship in a broad sense.

In conclusion, with the spread of learning technologies, special attention should be paid to the education of values, one of which is social competence. It is very important to embed these skills: to get on well with other persons (teachers, students), to maintain interpersonal relations, to find solutions, to solve conflicts, to work and create with others, to help and inspire and seek common goals. In order to effectively socialise, from an early age an individual needs to be among people, to learn to communicate, cooperate, be empathic and acknowledge others.

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# **Teachers' use of teaching and learning materials in homework practices in Australian primary schools**

Mike Horsley & Susan Richardson

## **Introduction**

Homework is a critical socio-cultural aspect of schooling and more specifically, teacher practice. For the purposes of this paper, homework is defined as “tasks assigned to students by schoolteachers that are meant to be carried out during non-school hours” (Cooper 1989). While there has been significant research into the relationship between homework and student achievement; and parental involvement in homework (Hattie 2009, Cooper et al. 2001), the homework challenges that teachers face, and the means by which they can be supported to develop personalised and meaningful homework to afford student learning, have so far received far less research attention. Research on homework has focussed most prominently on:

- The relationship between homework and achievement
- Time spent on homework as a critical variable in homework research
- Motivation to undertake homework tasks.

More recent studies conducted by Trautwein, Niggli, Schnyder and Ludtke (2009) have developed a multi-level homework construct model which identified the interaction between homework, homework quality, student conscientiousness, as well as teacher and parent homework control as variables that interact in multiple ways in explaining the relationships between homework and achievement. This approach adopted a Vygotskian perspective by suggesting that these interactions also vary in different ways in different school disciplines.

Another socio-cultural framed analysis was conducted by Horsley and Walker (2008). This analysis presented large-scale qualitative research on the creation of learning environments in which homework could afford learning. Horsley and Walker concluded that:

- Many students, regardless of socioeconomic background, do not receive assistance in the completion of their homework, which suggests that the aim of setting homework to assist students in developing homework management and self-directed learning skills is unlikely to be achieved.
- Much of the homework set for students, involving routine tasks and activities, operates in the zone of actual development and so will not contribute to student learning and development.
- Students require appropriate assistance and scaffolding of their homework completion activities.

The teacher's role is of pivotal importance in designing effective homework (Horsley & Walker 2008). Teachers' homework practices, the teaching and learning resource

base of these practices, and the relationship of these practices and the resource base to student learning have only recently attracted research attention (Horsley & Walker 2012). Changes in curriculum and pedagogy influence school and teacher homework practice as well.

Also receiving little attention are the teaching and learning resources that teachers use in setting homework, in providing scaffolding for students and assisting them to complete the homework that is set. Research undertaken in mathematics classrooms in Singapore schools showed tightly coupled relationships between the textbooks used in class and the teaching and learning basis of homework practice for teachers and students (Clarke, Keital & Shimuzu 2006).

The research enterprise in homework has not conducted studies on the teaching and learning resources provided by teachers and schools in the primary schooling sector to support homework; nor has it investigated teachers' use of teaching and learning materials in homework.

More recently, investment by school systems into ICTs and embedded technologies has raised new research questions about teachers' use of teaching and learning materials in homework practice in Australian primary school settings. How are classroom teachers accommodating the wave of "agile learning", "personalised learning", and "self-directed learning"? There are differences in the name but the focus is similar: children taking responsibility for their own learning. The curriculum stays the same and all Australian schools are required to teach certain things, but it is how the children go about the learning that is changing. Are teacher homework practices changing in response?

## **The pilot study**

This research paper will report on a pilot study of teachers' use of teaching and learning materials in homework practice in Australian primary schools. The research conducted four investigations, which included:

1. Explorations of the types of homework set in primary school classrooms.
2. Explorations of the teaching and learning resources that were used to set this homework.
3. Collection and analysis of the teaching and learning materials provided to students to support their completion of the set homework.
4. Exploration of the online homework support in the completion of set homework tasks.

This qualitative research was designed to explore the types of teaching and learning resources generated for explicit use in homework setting and to explore the types of homework set and the ways in which the homework was linked to classroom practice. A pilot study was used in this research to gather baseline data for a more comprehensive study of homework practices and teachers' use of teaching and learning materials within classroom homework practices to be conducted at a later date.

## Study design

This pilot study was a “one-shot design” (Kervin et al. 2006), paper-based teacher survey. Participants were not identified by name or school within the survey, but were asked to identify the current year level in which they were teaching. Completion of the survey took participants approximately twenty minutes, and responses were representative of individual professional practice and not necessarily representative of a school’s homework philosophy.

The six specific survey questions related to current teacher homework practices, to which participant teachers responded, are listed below in Table 1.

<b>Year level of current student cohort:</b>
Q1. For the month of August 2011, what homework tasks did you set for your students?
Q2. How often did you set homework tasks during the month of August 2011?
Q3. During the month of August 2011, how were the homework tasks that you set for your students related to your teaching program?
Q4. From where did you source the homework tasks that were set for your students during the month of August 2011?
Q5. What did you provide in terms of teaching and learning materials to support the homework tasks set for your students during the month of August 2011?
Q6. Were there online components to the homework tasks set for your students during the month of August 2011, and if so, what were they?

**Table 1. Survey questions asked of teachers re homework practice and the use of teaching and learning resources**

It was intended that the month of August 2011 be targeted so that a specific ‘snapshot’ of teacher homework practice could be generated. August was chosen because it represented a month that avoided national benchmark testing periods, and it was felt that the links between teaching, scaffolding and homework teaching and learning resources could best be demonstrated during this timeframe.

## Sample size

Participants were sourced from a series of Professional Learning Network professional development days offered for teachers on site at CQUniversity Australia, Noosa campus. Participation in the survey was voluntary. In total, ten primary school teachers from the Sunshine Coast area responded to the six-question survey. The ten teachers represented three local primary schools, which represented a low socio-economic demographic and two mid-range socio-economic demographics. Table 2 below sets out the characteristics of the teacher participants. All classes identified were single grade classrooms rather than multi-age classrooms.

School class cohort	Average age of children in class group	Number of teacher participants
Prep	Turning 5 yrs of age	1
Year 1	Turning 6 yrs of age	2
Year 2	Turning 7 yrs of age	2
Year 3	Turning 8 yrs of age	0
Year 4	Turning 9 yrs of age	1
Year 5	Turning 10 yrs of age	1
Year 6	Turning 11 yrs of age	1
Year 7	Turning 12 yrs of age	2

**Table 2. Details of survey participants**

## Research findings

Q1. For the month of August 2011, what homework tasks did you set for your students?

Q2. How often did you set homework tasks during the month of August 2011?

Every teacher in the study, from Prep through to year 7, set homework tasks for their students. All teachers set weekly tasks rather than daily or longer-term inquiry tasks, although most also required nightly home reading to be signed off by a parent. This finding contrasts with the findings of the Orlando (2010) study, which suggested that primary students were completing more inquiry tasks within homework set by classroom teachers. The set homework tasks were mostly set within a special-purpose 'homework sheet' that students filled in or completed set tasks from during the week at home. The homework sheets provided as samples by participants demonstrated a 'routined' approach to the formatting and completion of the homework tasks.

Nearly all teachers set spelling homework and whilst it could be argued that the spelling words represented those linked to classroom instruction for the week, the spellings as they appeared on the homework sheets, were decontextualised from the literacy learning context from which they may have originally been sourced.

Most teachers also set literacy-based components within the homework tasks as well as the focussed spelling activities. The tasks were linked to generalised reading activities rather than, it seemed, back to the specific instructional focus of the classroom. Many were comprehension-based activities or 'general knowledge' type English activities. Links back to curricula focus were unclear.

All teachers incorporated mathematics into the homework tasks, with a clearly identified focus from all teachers on number facts, and the rote completion of number

fact activities. Only one teacher directly linked homework to the classroom work by constructing homework as: “consolidation of topics taught in maths and English” (Year 7, class 1).

One teacher provided a differentiated approach to the homework tasks, providing scope for the set tasks to be customised to student ability levels and student learning needs. This customisation appeared to be done on an individualised basis by the classroom teacher. One other teacher provided “remedial homework for individual students in maths and spelling” (Year 7, class 2), but it was unclear how that remedial support was provided through the homework tasks set. One other teacher identified that “homework is modified for those who find the curriculum tasks challenging” (Year 5, class 2), but again it was unclear as to how that modification was made within the tasks set.

Q3. During the month of August 2011, how were the homework tasks that you set for your students related to your teaching program?

The many reasons teachers identify for assigning homework tasks can be broadly grouped into three categories (Bempechat 2004; Epstein & Van Voorhis 2001):

1. Enhancing achievement
2. Improving student motivation and self-regulation
3. Establishing a positive link between the school and the home

Enhancing student achievement is the justification offered by most teachers in setting homework tasks (Cooper 1989). The types of homework usually set could be described as:

- **Drill and practice tasks:** Most teachers endorsed the belief that this type of homework task, which allows students to rehearse and deepen the knowledge acquired in previous lessons (often repetitive exercises), can link to negative developments in homework effort and achievement.
- **Practice and preparation tasks:** Cognitively more demanding because these tasks cover material that may not have been fully covered in class or may have been dealt with in earlier lessons.
- **Inquiry or longer-term research based tasks:** Link to classroom content but require more extensive student input and response.
- **Application of skills developed in the classroom context to another context:** Where choice of task might be encouraged on the student’s part.

Patall, Cooper and Wynn (2010) suggest that teachers need to provide homework assignments that appeal to students’ interests while maintaining solid curricular objectives. All teachers surveyed identified that the homework was directly related to their teaching program and curricular objectives, most especially in relation to the focus spellings for the week. All teachers identified that the content of their set weekly homework tasks was a revision of content to be covered within that week or a



revision of work done throughout the term. All teachers drew heavily on the ‘drill and practice’ format of homework tasks with a heavy emphasis on the development of explicit numeracy and literacy based skills. Number facts and spelling were key homework targets and the activities provided within the homework were of a repetitive nature.

Further questions need to be asked of the survey participants in terms of the explicit links made back to the set homework tasks and to the work undertaken in the classroom. Further exploration of the explicit scaffolding of instruction around this homework-based content is needed to establish that the links suggested by teachers between the two are clear to students.

Q4. From where did you source the homework tasks that were set for your students during the month of August 2011?

It could be argued that the homework task samples provided by teachers in response to this survey did little to engage student interest (Patall et al. 2010). Visually, the homework task sheets were crowded with words and almost devoid of visual impact through non-use of images. All of the surveyed teachers crafted their own homework sheets. The content was taken from a wide variety of textbook materials and commercial publications, cut and pasted and copied. There was a subsequent heavy reliance on the need to photocopy and mass produce the learning materials to support the homework set.

The issue of decontextualised learning is again raised through this practice, and the issue can be compounded when several teachers teach on the one year level and take turns to craft a weekly homework sheet. This presumes that the same content is being taught and covered across a number of classrooms at the same rate at the same time but for different cohorts of students. If homework is set primarily to enhance student achievement, it would seem to be purposeful practice and effective pedagogy to ensure that the tasks set on a homework sheet provided an intellectual rigour, challenged those students who needed extension and attempted to “bridge the achievement gap between high and low achieving students.” (Trautwein et al. 2009). Further exploration of the links between student achievement and the use of this type of teaching and learning support material is needed.

Q5. What did you provide in terms of teaching and learning materials to support the homework tasks set for your students during the month of August 2011?

Teachers should attempt to provide the resources for students to complete their homework and structure homework assignments accordingly (Kitsantas et al., 2011). The survey responses suggested that the homework sheet and set homework tasks supplemented the work done within the classrooms by way of revision and consolidation. Some teachers identified that they provided accompanying explanation around the homework tasks at the time that the homework sheet was distributed to

students at the start of the week. All teachers maintained that the content of the homework sheets had been taught within the classroom environment. To that end, additional teaching and learning materials to support the homework tasks set would come, one might presume, from the weekly teaching program. No teacher identified the explicit links made within the week between the homework sheet content focus and the weekly teaching content focus, nor the ways in which homework completion using the homework sheet format could be customised to allow for learner difference in ability, knowledge and understanding. Explicit pedagogical scaffolding between the two was not identified. Additional teaching and learning materials were not provided to support the completion of the set homework tasks.

Q6. Were there online components to the homework tasks set for your students during the month of August 2011, and if so, what were they?

In the main, teachers identified few, if any, on-line components to set homework tasks. Several teachers (30%) identified a “Mathletics” site to consolidate numeracy and number facts based skills; further evidence of the ‘drill and practice’ orientation to homework tasks. Some teachers identified the need for students to access the Internet for research-based tasks, but the tasks were not clearly articulated on the homework sheets provided by survey participants.

## Conclusions

Although homework’s effectiveness has been challenged by educators, parents and students (Kohn 2006), most teachers continue to use homework as an educational supplement to enhance the learning experiences of their students (Patall, Cooper & Wynn 2010; Cooper, Robinson & Patall 2008; Cooper 1989). Most teachers within the survey identified that the homework tasks linked to classroom content and provided opportunity for consolidation, practice and review.

The research concludes that

- Teachers focus on practice and revision types of homework linked primarily to literacy (reading and spelling) and numeracy (number facts).
- Homework tasks fall mostly within the ZAD (Zone of Actual Development).
- Teacher homework practices overestimate the teaching and learning resources that students have available to support them completing homework, suggesting that the homework sheet provided to students provides sufficient scaffolding to ensure homework completion.
- Limited online teaching and learning resource support is offered to assist students with homework tasks and teachers appear to be not responding to “agile learning” initiatives through online homework tasks.

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# **The role of a library in a student's learning process**

Genutė Gedvilienė & Dalia Staniulevičienė

## **Introduction**

The purpose of this article is to determine the role of a library in a student's learning process during reflective practice at university. In order to achieve this purpose, library services are discussed, as well as the attitudes of mentors and librarians towards the contemporary role of a library in a student's learning process during their practice.

The qualitative phenomenological research has revealed that a library is a place where students can use not only programs necessary for finding subject literature, but also various databases, electronic books and periodicals. The study has found that a library is an information multiplier, assistant, consultant and facilitator for students during the process of their practice. The study has highlighted the educational multifunctional role of a library.

An academic library is a place for learning that helps a learner to adapt to constantly changing scientific work and practice environment, as well as to renew and improve knowledge. A university library is one of structural parts of a university that is characterised by a huge amount of information resources (Tautkevičienė 2005). The author validated and revealed factors that have an influence on the formation of student learning environments out of the education environment of a university library. Kurilov (2008) analysed library components and their interaction. Jucevičienė et al. (2010) researched education environment of a university library that encourages learning.

The research does not emphasise roles that a library performs when students learn during reflective practice. The research presented in this article reveals the role of a library in the process of student learning during reflective practice. The object of the research: the role of a library (when students learn during practice). The aim of the research: to identify the role of a library in the student's learning process during reflective practice at Vytautas Magnus University. The tasks of the research: to review library services and to discuss attitudes towards the contemporary role of a library in students' learning process during their practice. A qualitative phenomenological research was carried out. Four librarians and three mentors participated in the research.

The role of an academic library is discussed in the first part of the article. The second part of it focuses on results of the qualitative phenomenological research.

## The role and services of an academic library

A number of people see the role of a library as simply a book warehouse. However, an academic library today is the area of continuous dialogue and changes both an individual and environment. “Contemporary academic library performs an important role of social relations” (Lamanauskienė 2006, 7). An academic library involves science, information, abilities, culture, heritage, identity and economy; funds, electronic resources, a place for learning and service staff; study-oriented individual learning; traditional and electronic learning environments; abilities necessary for life-long learning (Lamanauskienė 2006).

An academic library performs the following functions: supports learning, teaching, scientific research activities and is a component of these processes; provides and continuously improves access to traditional and electronic information resources; ensures succession of intellectual and cultural heritage; ensures cooperation with a university community; creates a high-quality learning environment; collects a fund printed materials taking into consideration academic needs; develops readers’ information abilities; develops partnership by taking into consideration information and learning contexts; is consistently oriented towards the needs of an academic community; provides information about library services and integrated access to them; keeps balance among funds, electronic services, learning environment and library staff; prepares plans for management of information services; regularly analyses efficiency of its activity; selects appropriate activity indicators for evaluation of services provided by a library; is a leader in providing electronic services and developing information abilities of an academic community; provides innovative services, absorbs all the best experience, ensures constant progress, integrates into a common information system of the state (Lamanauskienė 2006). The place of a library and relations within a study process are presented in Figure 1.

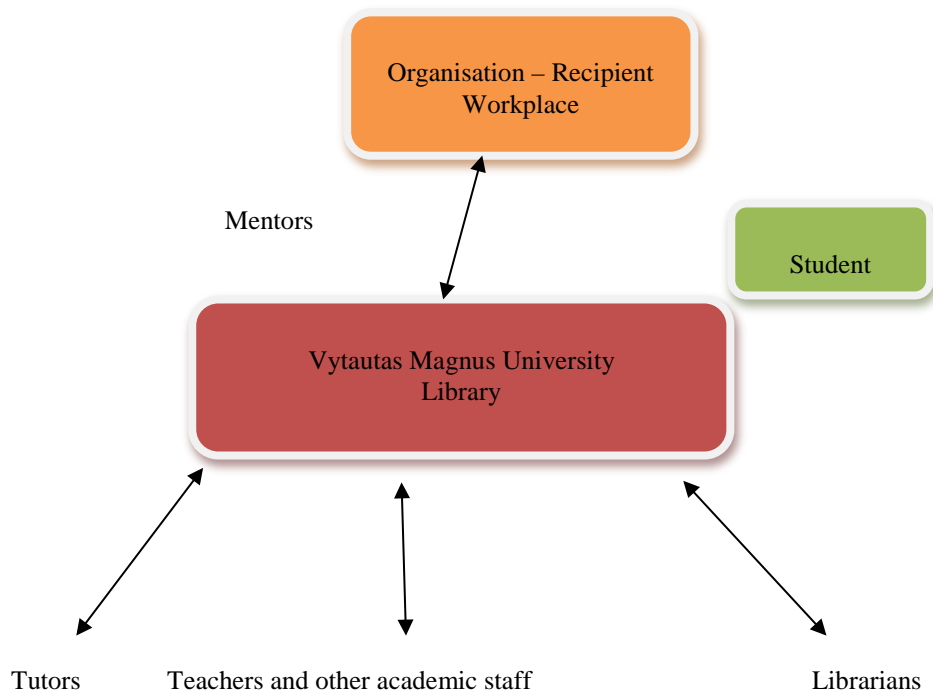


Figure 1. Students' Educational System

## Results of the research on the roles of a library

When performing its mission, a university library aims to provide study programmes and modules with necessary information resources, as well as to create an environment that encourages learning. According to the research participants, a library is not just a place for accessing the Internet but also a place to access information and various resources with the help of modern technologies. In a library, learners can use information resources from different scientific fields both for analysis and synthesis. Here they can find the most recent knowledge in the most appropriate form. A library is one of the main sources of knowledge. Moreover, according to the research participants, a library can be ascribed roles of a mediator, agent, assistant and multiplier.

When contributing to the development of an empowering study environment, a library continuously analyses changing informational needs, improves its activity, introduces such information technologies that correspond to the level of global development, possesses publications needed for studies and ensures access to the most recent resources.

Activities of a university library contribute to the creation of studying conditions and at the same time to the strengthening of university powers.

Research participants' thoughts about the role of a library in a learning process are outlined in Table 1.

Categories	Sub-categories	Examples	Opinion of
Library – mediator	Collecting information; Explaining tasks;	complements knowledge obtained in lectures; in the field of practice; helps students and teachers to collaborate in the learning process;	<i>Mentor 1</i>  <i>Mentor 2</i> <i>Librarian 3</i>
Library – agent	Tasks are given to a learner; testing	various resources are available ; wide range of experience in analysis and synthesis;	<i>Mentor 1</i> <i>Librarian 1</i>
Library – assistant	Meaning is given to situations at a practice place	assists in what is missing or unclear in the training subject; assists students in the learning process by storing and providing necessary literature	<i>Mentor 1</i>  <i>Librarian 2</i>



- The research has revealed that a library is an information multiplier, assistant, consultant and facilitator for students during their practice.
- The research has helped to highlight an educational role of a library: learners with their practice supervisors (mentors) and librarians go through the main stages of practice during this process.
- A library performs an important educational role at all the stages of students' learning during reflective practice: starting from collecting information and explaining tasks at the beginning of teaching; giving tasks when analysing places of practice during supervised teaching; when giving meaning to situations at a practice place during the stage of moving from teaching to learning; and during reflective learning when trying to perceive what has been learnt, when results are discussed and new experience is gained.

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# **Intercultural competences of Lithuanian teachers working in multicultural classrooms**

Aida Norviliene & Vaiva Zuzeviciute

## **Introduction**

In the modern world, with its rapidly developing and increasingly globalised economy, more and more opportunities arise for communicating and working with people from different cultures. According to Duobliene (2009), intercultural interaction and integration are unavoidable in the process of globalisation. It is difficult to find a country that would be completely homogenous ethnically or culturally. Lithuania is not a homogenous country. According to the Lithuanian Department of Statistics, there were nearly 39,000 immigrants residing in Lithuania between 2005-2009. Of these, 5,000 were children under 18 (<http://www.stat.gov.lt>). Therefore, the issues surrounding multicultural communities are gaining more and more attention, attracting the interest of sociologists, anthropologists, philosophers, psychologists and educationalists.

The need to foster cultural diversity has been acknowledged at both international and Lithuanian levels. However, it is not always easy to acknowledge cultural differences and respect them. For this reason, education plays an important role in fostering intercultural coexistence. The importance of intercultural education has been recognised by the European Union. During the meeting of the European ministers of education in Faro (2005), priorities for the cultural cooperation of European Union member states were set. It is stated in the European Commission White Paper on Intercultural Dialogue (2008) that intercultural education is one of the five most important areas requiring action to protect and develop the principles of human rights, democracy and the state under the rule of law as well as to encourage mutual understanding. Intercultural competence is not something inherently given, but rather, acquired. Therefore, this competence has to be developed, cultivated and cherished throughout a lifetime.

When talking about intercultural competence, it is necessary to take into account the occupations and professional activities involved. In terms of assessment of intercultural competence, different requirements are set for managers, executives, police officers, university teachers, school teachers and others. Following research by Palaimaite and Radzeviciene (2009), assessment of intercultural competence when recruiting and selecting employees has become more widespread, especially in such areas as health protection, nursing, social work, and education in multicultural communities.

The development of intercultural competence is particularly important when training school teachers. According to Tijuneliene (2009, 205), a teacher is an “agent of education who is empowered by the family and society to help an individual in his/her life path”. During the teaching-learning process, the way in which the teacher communicates with their students helps them integrate into life and society and socialise with others. The teacher has a powerful effect on the development of

students' characters. In the EU documents on education, the teacher is identified as a major player in the development of educational systems and the implementation of reforms. The teacher has a determining role in fostering the individual's potential, and forming future generations (European Commission: Common European Principles for Teacher Competences and Qualifications 2005).

This paper will focus on the teacher as the main agent of a positive multicultural environment, one who is prepared to work in a multicultural classroom. The research questions to be investigated are: what do teachers think about intercultural competence; and is there a difference in opinions between teachers who have professional experience in multicultural classrooms and those who do not. The research objective, therefore, is to investigate teachers' attitudes towards their own intercultural competence, and their understanding of the concept.

The research tasks of this study were to:

- Conduct a theoretical analysis of intercultural competence.
- Investigate teachers' attitudes towards their intercultural competence.

The research methods used were the literature review and semi-structured interview.

## **Research methodology and organisation**

The study was conducted in February-March 2011, and applied a qualitative research method using the semi-structured interview. Thirteen teachers from Klaipeda public schools, including teachers with and without experience of working in a multicultural classroom, participated in the study. The principles of research ethics were applied while conducting the study; specifically, respondents were informed about the aims of the study, participated voluntarily, and gave permission for their conversations to be recorded.

The participating teachers were selected by applying the purposive convenience sampling method. In doing so, two criteria were set: teachers who had professional experience working with a multicultural class and teachers who did not. Demographics of the participants are provided in Table 1.

**Table 1. Demographic characteristics of participants**

Participants	Teaching experience (years)	Category of qualification	Teaching position at school	Experience working with immigrants
m1	27	Senior teacher	Elementary school teacher	Experienced
m2	35	Senior teacher	Elementary school teacher	Experienced
m3	26	Teacher methodologist	Elementary school teacher	Experienced
m4	12	Teacher methodologist	Elementary school teacher	Experienced
m5	25	Teacher methodologist	Subject teacher	Experienced
m6	7	Senior teacher	Elementary school teacher	Experienced
m7	27	Teacher methodologist	Elementary school teacher	Experienced
m8	36	Teacher methodologist	Elementary school teacher	Experienced
m9	15	Teacher methodologist	Elementary school teacher	Not experienced
m10	20	Teacher methodologist	Subject teacher	Not experienced
m11	17	Teacher	Theatre teacher	Not experienced
m12	9	Senior teacher	Subject teacher	Not experienced
m13	17	Teacher	Subject teacher & psychologist	Not experienced

Interview questions were formulated so as to uncover teachers' attitudes towards the demonstration of intercultural competence in professional pedagogic activities.

### **Theories of intercultural competence**

It is difficult to give one, clear-cut definition of intercultural competence. Various writers (Martin, 1986; Byram, 1997; Fantini, 2000; Dearsdorff, 2006; Stone, 2006; Williams, 2009; Jiaquan, 2009, etc.) have suggested many different definitions and models. Martin (1986), in referencing the works of other researchers (Triandis, 1977; Paige, 1984), proposed three components of intercultural competence: *cognitive skills/awareness* (knowledge about cultures, cultural differences, beliefs, values, and cultural norms); *affective/personal characteristics* (tolerance of ambiguity, flexibility, empathy); and *behavioural competence* (ability to solve problems in different multicultural situations, ability to make contacts). Byram (1997) has suggested four dimensions of intercultural competence: *attitudes* (ability for objective self-evaluation and evaluation of others, curiosity, openness, ability to avoid distrusting other cultures and trusting only one's own culture); *knowledge* (various knowledges about one's own and the other culture's social groups, their practices and products; the general processes of interaction between the individual and society; historical and current relations between one's own and the other culture; national interpretation of geographical area; causes and routes of misunderstandings, etc.); *skills of interpreting and relating* (ability to describe an individual, interpret events and documents of the

other culture, explain and relate them to events and documents of one's own culture); *skills of discovery and interaction* (ability to acquire new knowledge about culture and cultural practices; apply acquired knowledge, attitudes, and skills; recognise significant cultural links; identify similarities and differences of verbal and non-verbal processes and properly use them; find and use assistance of public and private organisations in order to nourish relations with representatives of the other country or culture, etc.), *critical cultural awareness* (ability to critically evaluate perspectives, practices and products of actions based on multiple criteria). Fantini (2000) proposed five dimensions of intercultural competence: *attitudes, knowledge, skills, cultural awareness, and foreign language skills*. According to Jiaquan (2009), intercultural competence is the ability to communicate with individuals from other cultural layers, which includes three aspects: *formation of cultural awareness* (including complete understanding of one's own culture and attitude towards other cultures), *understanding of cultural knowledge, and development of intercultural communication skills and ability to apply them in intercultural situations*. Deardorff (2006) proposed a model of intercultural competence where four main dimensions of intercultural knowledge were identified. These are *attitudes and approaches, intercultural knowledge and skills, ability to reflect on intercultural problems (internal outcomes), ability to communicate constructively (external outcomes of intercultural competence)*. According to Deardorff (2006), these four dimensions are interrelated and affect each other. Stone (2006) proposed a model consisting of eight essential elements of intercultural effectiveness, which are *knowledge* (acquired earlier), *skills* (demonstrated through behaviour), and six other characteristics directly associated with intercultural effectiveness, specifically, *emotional intelligence, motivation, openness, resistance, reflectivity, and sensitivity*. Knowledge is described in this model as ascertained, procedural, and cultural. As suggested by Stone (2006), knowledge becomes useful only when it is transformed into models of behaviour or skills. Skills are manifested through behaviour when an individual is able to put internal characteristics into practice. These elements are interrelated and are comprehended as changing gradually when learning or practicing. Williams (2009) defined intercultural competence by naming three aspects: *cognitive* (knowledge about cultural norms, values, behaviour and problems); *affective* (motivation or readiness to act in intercultural situations; flexibility to adapt to new situations; openness when dealing with new values), and *behavioural* (skills and abilities essential for intercultural situations; critical thinking skills such as ingenuity; decision-making skills).

From an analysis of the various definitions of intercultural competence, it can be concluded that intercultural competence is a set of specific components consisting of attitudes and personal characteristics, knowledge, skills, and cultural awareness. This set of components affects an individual's cognitive, affective, and behavioural processes, allowing them to act effectively in intercultural situations. Intercultural competence is not identified as a single competence. It is rather the ability to apply all the competences required from the professional working in culturally diverse contexts.

## **Findings from teacher interviews**

The role of the schoolteacher is very important in ensuring the successful running of a school. The requirements for teachers are constantly rising. As stated by Babic and

Irovic (2008), job descriptions for teachers are being supplemented by “new” and “extended” roles and functions including: ensuring individual development of children and teenagers; managing the learning process; managing the school as a learning community; and providing a link between the local community and the world. Teachers work with student groups that are heterogeneous with respect to mother tongue, gender, nationality, religion, ability, and other aspects. Intercultural competence is very important in the context of such a class. However, it needs to be asked whether teachers are prepared for working in multicultural classrooms. Data coding revealed three categories of responses, which are presented in Table 2.

**Table 2. Teachers’ responses about their readiness to work in a multicultural classroom**

Category	Subcategory	Number of responses	Example
Not ready	The language barrier	5	“I think that they are not ready, and language barrier might be obstructing in this case” m12
	No training was provided	2	“I think that they are absolutely not ready because this is not what we were trained for at the university” m9
	They must adapt	1	“If these children are thinking of living in Lithuania, they have to learn Lithuanian” m6
	Special schools are needed	1	“I think that immigrant children need to go to special schools” m7
	Special training is required	1	“It is necessary to provide special training for the teachers so that they would be able to work with other cultures and methods/systems” m10
	Assistant teachers are required	1	“There should be assistant teachers working together with teachers in the classroom” m10
Ready	Cultural sensitivity	1	“The teachers at our school are culturally sensitive, and the focus of the school on arts would be helpful as well” m11
Conditional readiness	Foreign language skills	3	“Special training is not required, but teachers have to know a foreign language” m3
	Being highly qualified specialists	1	“But, for sure, it depends on the specialist him/herself; he/she must be a highly qualified specialist” m8

\*The number of responses does not correspond with the number of respondents as some respondents provided more than one reason to support their point

From data provided in Table 2, it is noted that the majority of teachers believe unreadiness for work in multicultural classrooms is due to language barriers. Four responses demonstrated that teachers would feel ready if certain conditions – particularly foreign language skills – were met. Only one respondent stated that she was ready for such work. Therefore, it can be assumed that knowing a foreign language is an important precondition for intercultural competence. Analysis of the scholarly literature supports this (Fantini, 2000; Mazeikiene, Virgailaite-Meckauskaite, 2007). However, as stated by Pauriene (2010), proficiency in a foreign language does not necessarily make an individual interculturally competent, because

culture is constantly changing; it is dynamic, and thus, it is more important to emphasise the ability to manage processes.

When questioned as to whether they would like to work in a multicultural classroom, the majority of teachers said they would, giving the reason that it is interesting and improving to learn from others (Table 3).

**Table 3. Teachers' opinions about working in a multicultural classroom**

Category	Subcategory	Number of responses	Example
Would like to work but additional training is required	Very interesting	5	"I would love to work with a multicultural class because I think it is going to be very interesting" m11
	Encouraging you to improve and change	6	"I think that working in a multicultural classroom would encourage self-improvement" m12
	Getting to know your own and the other culture	3	"It is an opportunity to get to know your own and the other culture better" m11
	Learning from others	3	"Working with a multicultural class enlarges the opportunities for learning from others" m12
Would like to try if proper conditions were met	Interesting and new experience	2	"From one hand, it would be very interesting, but, from another hand, it is a big challenge and it requires certain conditions" m10
Would not want to try	Not ready	1	"No, I am not ready for this yet" m13

The number of responses does not correspond with the number of respondents as some respondents provided more than one reason to support their point.

Knowledge is one of the components of intercultural competence. Knowledge is a result of comprehending reality by providing verbal and symbolic information about different objects and concepts and how they are interrelated (Jovaisa, 2007, 331). Therefore, one of the questions was what knowledge teachers require when working with children from other cultures.

When coding collected responses, three groups of knowledge were uncovered: general knowledge about cultures, knowledge about the other culture, and specific knowledge. The analysis of data provided in Table 4 demonstrates that teachers named 17 subcategories presenting what type of knowledge is required for working in a multicultural classroom.

**Table 4. Teachers' opinions about knowledge required for working in a multicultural classroom**

Category	Subcategory	Number of responses	Examples
Special professional knowledge	Becoming familiar with the development/ education methods applied to multicultural class	4	"I think that certain methods and even special textbooks are required" m9
	Knowing main concepts of the subject	1	"I also think that it is necessary to know the main concepts of the subject in a foreign language that children know and use" m12
Knowledge about the other culture	Being familiar with education systems and programs	12	"It is necessary to analyse their education system and textbook in order to be able to individualise educational process for children while they are integrating into a new system" m8 "Finding out about what he/she learned so far and what his/her level of knowledge is" m9
	Knowing about cultural and religious differences, values and traditions	31	"It is very important to know about cultural differences, communication style, traditions; for instance, whether it is acceptable for a teacher to touch a child because we are used to hugging a child when listening to his/her problems" m8 "Knowing the values of other cultures" m1 "Knowing about cultural and religious traditions and specifics of the other culture" m2
	Having knowledge of geography, history and politics	4	"In addition, knowing the history of the country the child comes from is required" m9 "Becoming familiar with other cultures" m10
General knowledge	Foreign language skills	9	"Foreign language skills are very much needed" m2
	Knowledge about culture (one's own)	8	"It is important not only to know about the other cultures, but also to know your own culture very well" m4
	Conflict mediation skills	8	"I think that conflict mediation skills are necessary as well" m8
	Knowing about general historical relations/ backgrounds	3	"It would be useful to know about our relations, contacts and historical facts in relation to other countries" m7
	Knowing the principles of intercultural communication	2	"Knowing general principles of intercultural communication" m1

The number of responses does not correspond with the number of respondents as some respondents provided more than one statement to support their point.

The most common responses covered knowledge about the other culture's communication style, traditions, cultural differences, and behavioural specifics. From

the teachers' point of view, other important types of knowledge included: general knowledge and foreign language skills (in particular); knowledge about one's own culture; conflict mediation skills; and general knowledge of how Lithuania was historically related to other countries and how these relationships were being developed. Five respondents mentioned that special professional knowledge is also required. The scholarly literature likewise recognises the importance of knowledge of the other cultures in achieving intercultural competence, (Martin, 1986; Byram, 1997; Fantini, 2000; Dearnorff, 2006; Stone, 2006; Williams, 2009; Jiaquan, 2009). This includes knowledge about the behavioural models of various cultures, orientation to professional issues and mutual relationships.

The interview questions for this study were based on the components of intercultural competence identified through the literature review. Therefore, an attempt was made to find out what skills teachers themselves would name as essential for working with a multicultural class. As highlighted in Table 5, the following skills were most identified by the respondents: behavioural flexibility; the ability to apply new knowledge in a real life situation; conflict mediation skills; and the ability to make contacts and communicate in various situations.

**Table 5. Teachers' opinions about skills necessary for working in a multicultural classroom**

Category	Subcategory	Number of responses	Examples
Skills to discover and interact	Behavioural flexibility	10	"Flexible behaviour in various situations is important" m1
	Ability to apply new knowledge in a real life situation	10	"Learning and finding out is okay, but being able to apply knowledge in practice is more important" m4
	Conflict mediation skills	9	"Conflicts should not be avoided but rather peacefully mediated. It is better to talk and explain what you think, tell the truth instead of being angry. It is important to learn to mediate conflicts, tell the truth and accept criticism" m11.
	Ability to create a positive educational environment in a multicultural situation	7	"It is very important to create an educational environment that would encourage children from different cultures in creative learning" m2
	Ability to make decisions	6	"I think that it is very important to be able to make decisions in the context of a multicultural class where various situations and problems might occur" m3
	Ability to accept other cultures	5	"It is very important to perceive yourself as a Lithuanian, respect your own culture, traditions, and then be able to accept other cultures" m13
	Ability to assess the level of child's achievements	3	"Being able to assess the level of a child's achievements in order not to request too much or too little from him/her" m10
Communication skills	Ability to make contacts and communicate in various situations	13	Ability to make contacts with children and parents is necessary" m9 "It is essential to be able to make contacts" m11
	Foreign language skills	8	"Foreign language skills, for instance, English, are necessary" m9



	Proficiency in non-verbal communication	8	“Being proficient in non-verbal communication is an important part of a teacher’s job” m5
	Ability to hear and listen to someone	5	“I think that being able to hear and listen to another person is very important for the teacher” m8
Skills of interpreting and relating	Ability to interpret	9	“I think that it is very important to be able to interpret what was learned and relate it to what is seen or known” m3
	Ability to employ strategies helping to understand and get acquainted with behavioural models and differences in behaviour of other groups	9	“It is important to be able to understand and recognise cultural differences and behaviour patterns” m1
	Ability to compare	7	“Being able to compare their educational programs, objectives and the peculiarities of their education systems with ours” m10
	Ability to analyse	6	“The teacher has to be able to analyse their programs and textbooks” m6

The number of responses does not correspond with the number of respondents as some respondents provided more than one example to support their point.

Skills identified by the respondents, such as behavioural flexibility, the ability to apply new knowledge in a real life situation, and the ability to make contact and communicate in various situations, are also mentioned by many researchers (Byram, 1997; Deardorf, 2006; Mazeikiene, Loher 2008).

An attempt was made to find out how teachers understand the concept of cultural awareness and how it can be defined. Various definitions were provided by the respondents, such as: “it is attitudes, personal characteristics, knowledge, and skills that help communicate in the multicultural setting” (m9); “willingness to accept the other culture and to change, learn and improve yourself” (m10); “understanding that it is necessary to help and respect each other, be willing to improve and recognise that this is important” (m12); “it is important to identify yourself with your culture and also accept other cultures; it is very important to identify yourself as a Lithuanian, respect your culture and traditions, and then we will be able to accept other cultures” (m13); “it is a feeling of unity, good, love, attention to the other and to someone very different from you; it is also attitudes, knowledge and skills; people are like uncut gems and everyone has his/her own edges and differences which have to be recognised and adjusted in order to achieve good outcomes through cooperation” (m11).

As demonstrated by the responses, it seems that when defining cultural awareness teachers attempted to unify all components into the whole. It has to be noted that cultural awareness is equated with the highest level of intercultural competence. This component is stressed in the scholarly literature as key (Byram, 1997). Some (Risager, 1994; cited in Mazeikiene, Loher, 2008) perceive cultural awareness as the highest level of intercultural awareness as well. They state that this concept includes knowledge, attitudes, and behaviour. As suggested by Mazeikiene, Loher (2008), it makes sense to talk about (self-)development of cultural awareness only when a high level of intercultural competence (knowledge, attitudes, and skills) is achieved.

Cultural awareness develops through lifelong learning. As well as intercultural competence, cultural awareness is an outcome of education or development that is formed throughout an individual's life.

## **Conclusion**

Intercultural competence is a set of attitudes and personal characteristics, knowledge, skills, and cultural awareness. It affects cognitive, affective and behavioural processes and allows for effective behaviour in intercultural situations. Intercultural competence is not a specific, single competence. Rather, it is an ability to apply all the necessary competences in various culturally diverse contexts.

This study has revealed the following peculiarities of teachers' intercultural competence:

- The elements of intercultural competence identified by school teachers are mostly consistent with the elements identified in the literature. However, the teachers' responses revealed how intercultural competence is manifested in a professional context. The opinions of teachers who had experience working with a multicultural class did not differ significantly from those who had no experience.
- According to teachers, although they are not prepared for working in a multicultural class, almost all would like to try working in such a class because they believe it would be interesting, would encourage them to develop professionally and learn from others; and would help them know their own and other cultures better. The respondents stated that it is important to train teachers for working with children and parents from other cultures.
- Teachers identified three groups of knowledge which, from their point of view, are necessary when working with a multicultural class. These are: general knowledge about cultures; knowledge about the other culture; and specific knowledge. The most often named types of knowledge included knowing about the other culture's communication style; traditions; cultural differences; behavioural peculiarities; the teacher's own culture; conflict mediation; general historical relations of Lithuania with other cultures and development of these relations in various historical periods; and proficiency in a foreign language.
- According to teachers, the teacher working in a multicultural classroom has to be able to react flexibly in various situations, apply new knowledge in a real life situation, accept other cultures, and recognise and understand other cultures' behavioural models and differences.

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