

**CULTURAL REPRESENTATIONS AND IDEOLOGICAL
CONSTRUCTION IN CHINESE JUNIOR HIGH SCHOOL
ENGLISH TEXTBOOKS-A CRITICAL DISCOURSE
ANALYSIS AND SEMIOTIC APPROACH**



**A Thesis Submitted in Partial Fulfillment of the Requirements for
the Degree of Master of Arts in English Language Studies**

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ภาพแทนทางวัฒนธรรมและการสร้างความเชื่อในตำราเรียนภาษาอังกฤษ
ชั้นมัธยมศึกษาตอนต้นของจีน-การวิเคราะห์เชิงวิพากษ์
และกระบวนการทางสัญญาวิทยา



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Suranaree University of Technology has approved this thesis submitted in partial fulfillment of the requirements for a Master's Degree.

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(CULTURAL REPRESENTATIONS AND IDEOLOGICAL CONSTRUCTION IN
CHINESE JUNIOR HIGH SCHOOL ENGLISH TEXTBOOKS-A CRITICAL
DISCOURSE ANALYSIS AND SEMIOTIC APPROACH)

อาจารย์ที่ปรึกษา : อาจารย์ ดร. อัจฉรวรรณ บุรีภักดิ์, 183 หน้า

ความสำคัญของภาษาอังกฤษในฐานะภาษากลางทำให้ตำราเรียนภาษาอังกฤษมีบทบาทสำคัญอย่างยิ่งต่อผู้เรียนในการหล่อหลอมความตระหนักรู้ทางด้านวัฒนธรรมนานาชาติและความสามารถในการสื่อสารทางด้านวัฒนธรรมที่หลากหลาย มาตรฐานหลักสูตรภาษาอังกฤษแห่งชาติ (2011) ได้กล่าวไว้ว่าการตระหนักรู้ทางด้านวัฒนธรรมเป็นส่วนสำคัญในห้องเรียนภาษาอังกฤษ วัตถุประสงค์ของงานวิจัยนี้คือการตรวจสอบวัฒนธรรมชนิดต่างๆ ตำแหน่งและรูปแบบของการนำเสนอวัฒนธรรมในหนังสือตำราเรียนภาษาอังกฤษและเพื่อค้นหาอุดมการณ์ความเชื่อสำคัญที่ถูกซ่อนไว้ในตำราเหล่านี้

ตำราเรียนภาษาอังกฤษพิมพ์โดยสามสำนักพิมพ์วางขายในตลาดสาธารณรัฐประชาชนจีนถูกวิเคราะห์โดยใช้ระบบรหัสที่ถอดสรุปจากมาตรฐานหลักสูตรภาษาอังกฤษแห่งชาติและกระบวนการทางสัญญาวิทยาของนักวิชาการอาทิเคอร์ (1985) กอตาสตีและจิน (1999) การวิเคราะห์เชิงสัญญาวิทยา (ฮอลิเคย์เครส และลีเวน 1996) นอกจากนี้การวิเคราะห์วาทกรรมเชิงวิพากษ์ถูกนำมาใช้เพื่ออภิปรายอุดมการณ์ความเชื่อสำคัญที่สะท้อนและถูกซ่อนไว้ในตำราเหล่านี้ข้อค้นพบสำคัญของงานวิจัยมีดังต่อไปนี้

1. วัฒนธรรม 22 ประเภทถูกค้นพบในตำราเรียนซึ่งส่วนใหญ่ตำราเรียนมุ่งเน้นวัฒนธรรมพื้นฐานที่เห็นชัดเป็นรูปธรรมหรือที่อยู่เหนือภูเขา น้ำแข็ง (ฮอลล์ 1989) งานวิจัยพบว่าตำราเรียนทั้งสามเล่มขาดแคลนเนื้อหาที่เกี่ยวข้องกับวัฒนธรรมเชิงลึก

2. ภาพแทนทางวัฒนธรรมในตำราเรียนส่วนใหญ่เกี่ยวข้องกับวัฒนธรรมของเจ้าของภาษาในประเทศตะวันตกและวัฒนธรรมจากสาธารณรัฐประชาชนจีน ในขณะเดียวกันตำราเรียนเหล่านี้เน้นการให้ข้อมูลข้อเท็จจริงเกี่ยวกับวัฒนธรรมมากกว่าการฝึกฝนการสื่อสารหรือการปฏิสัมพันธ์ที่แท้จริงระหว่างผู้พูด

3. ตำราเรียนเป็นไปตามความต้องการของมาตรฐานหลักสูตรภาษาอังกฤษแห่งชาติในประเด็นของชนิดและตำแหน่งของวัฒนธรรม อย่างไรก็ตามรูปแบบของวัฒนธรรมไม่ได้เป็นไปตามที่มาตรฐานหลักสูตรภาษาอังกฤษแห่งชาติกำหนดไว้

4. อุดมการณ์ความเชื่อที่สะท้อนจากตำราเรียนเป็นอุดมการณ์ความเชื่อที่เกี่ยวกับวัฒนธรรมตะวันตกและวัฒนธรรมจีน ท่วงทำนองที่กล่าวถึงวัฒนธรรมตะวันตกประกอบด้วยการใช้คำคุณศัพท์ทั้งที่เป็นกลางและเป็นบวกในขณะที่ท่วงทำนองที่พรรณนาวัฒนธรรมจีนมีแนวโน้มที่จะเป็นบวกอย่างยิ่ง

งานวิจัยนี้พบว่าการมองวัฒนธรรมแต่เพียงผิวเผินการเพิกเฉยต่อความเป็นอื่นการให้ความสำคัญกับรูปแบบของข้อมูลมากเกินไปอาจจะเป็นอุปสรรคต่อผู้เรียนในการเข้าใจความรู้ทางวัฒนธรรมเชิงลึกการฝึกฝนการสื่อสารข้ามวัฒนธรรมและความคิดเชิงวิพากษ์ที่เกี่ยวข้องกับวัฒนธรรมนานาชาติ งานวิจัยนี้หวังว่านักพัฒนาหลักสูตรและบรรณาธิการตำราเรียนจะสามารถบรรจุแบบฝึกหัดการสื่อสารที่เสมือนจริงในตำราเรียน ในขณะเดียวกันผู้สอนสามารถรวบรวมและจัดหาอุปกรณ์การเรียนที่หลากหลายจากอินเทอร์เน็ตและแหล่งอื่นๆ งานวิจัยนี้สามารถช่วยให้เข้าใจตำราเรียนภาษาอังกฤษที่ใช้ในโรงเรียนมัธยมศึกษาตอนต้นในประเทศสาธารณรัฐประชาชนจีน



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CONSTRUCTION IN CHINESE JUNIOR HIGH SCHOOL ENGLISH
TEXTBOOKS-A CRITICAL DISCOURSE ANALYSIS AND SEMIOTIC
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CULTURAL REPRESENTATION/IDEOLOGICAL CONSTRUCTION/CRITICAL
DISCOURSE ANALYSIS/SEMIOTIC APPROACH

With the recognition of English as a Lingua Franca, English textbooks play a crucial role in cultivating students' intercultural awareness and intercultural communicative competence. It is also addressed in the National English Curriculum Standard 2011 (NECS) that cultural awareness is a main part in English classroom. The present study aims to examine the types of cultural items, the position and the form of cultural representations in the English textbooks, and to find out the dominant ideologies hidden behind the English textbooks.

Three English textbooks published by three different presses for Chinese market have been analyzed based on the coding system summarized from NECS, and the semiotic approach including analytical frameworks such as Kachru (1985), Cortazzi and Jin (1999), semiotic analysis (Halliday,1994; Kress & Leeuwen, 1996). Moreover, Critical Discourse Analysis has been applied to discuss the ideologies reflected and represented in the selected textbooks. The important findings are as follows:

1. Twenty two categories of cultural items have been found in the textbooks, which mostly focus on the external culture of the cultural iceberg (Hall, 1989). This study reveals the lack of in-depth cultural content included in the selected three textbooks.

2. Most cultural representations in the textbooks are related to western culture and Chinese culture. Meanwhile, the emphasis of cultural form in the three textbooks is on information-oriented form but not on communication-oriented form.

3. The textbooks are generally in line with the requirements in the NECS regarding cultural items and cultural position, while the inadequacy has been found in terms of cultural form in the textbooks.

4. The dominant ideologies reflected in the textbooks are western ideology and Chinese ideology. The tone used towards western culture includes a mix of objective and positive adjectives while the tone used towards Chinese culture tends to be always highly positive.

This study contends that the oversimplification of culture, the ignorance of Othering, the overgeneralization of information-oriented form may cause students' difficulties in terms of understanding in-depth cultural knowledge, practicing intercultural communication skills and having critical thinking regarding international culture.

It is hoped that curriculum developers and textbook' editors could include more authentic communicative practices into the textbooks, while teachers could collect and provide students with a variety of materials found on the Internet and other resources. It is hoped that this study could shed some light on English textbooks used in Chinese junior high schools.

School of Foreign Languages

Student's Signature _____

Academic Year 2016

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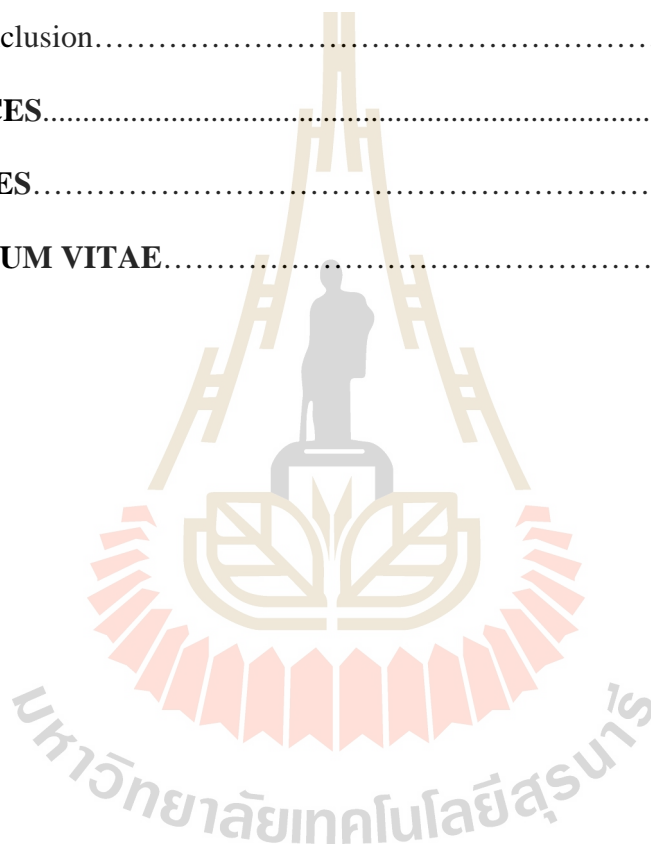
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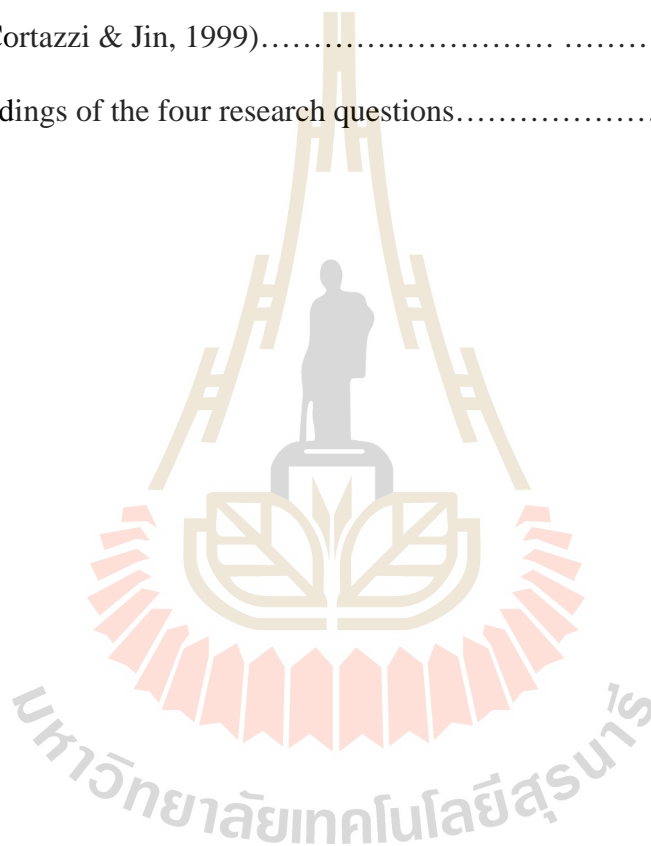


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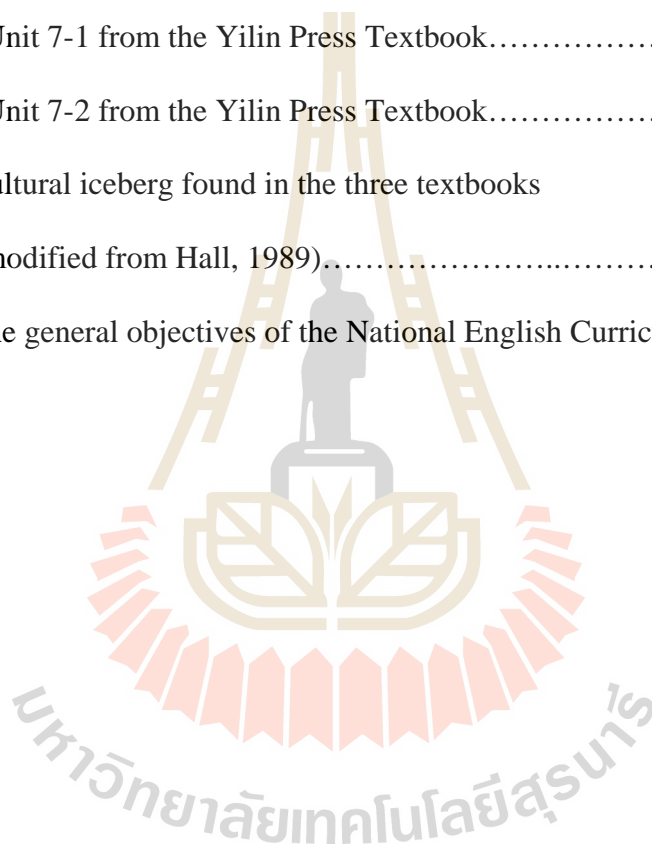


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LIST OF ABBREVIATIONS

CDA	Critical Discourse Analysis
FLRTP	Foreign Language Research and Teaching Press
EFL	English as Foreign Language
ESL	English as Second Language
ELT	English Language Teaching
ELF	English as Lingua Franca
EIL	English as International Language
ICC	International Communicative Competence
MOE	Ministry of Education
NECS	National English Curriculum Standard
NS	Native Speaker
NNS	Non Native Speaker
NOU	Narratives of Unfolding
PEP	People Education Press
YLP	Yilin Press

CHAPTER 1

INTRODUCTION

This study attempts to examine the cultural representations found in Chinese produced junior high school English textbooks and to explore the ideologies lying behind the construction of the textbooks. This chapter includes a discussion of the study background, followed by the problem statement, the rationale, the theoretical framework, the research purposes, the research questions, the significance, the scope and limitations, and the definition of key terms for the study.

1.1 Background of the Study

1.1.1 The Development of the English Language within the Worldwide

Context

From 1558 to 1663, during the reign of Queen Elizabeth I, there were 5 to 7 million people using English; in 1952, the number of English users had increased by a factor of 50; ten years later, 250 million people had adopted English as a first language, with another 100 million people using English as a second or foreign language (Crystal, 2008). In 2001, *The Economist* pointed out that there were 380 million people speaking English as their mother language, and with as many as 2/3 of the worldwide population applying it as a second or foreign language. Also, a billion people were learning English at that time. , About a third of the world's population will be touched by English in a

variety of ways by 2050 (The Economist, 2001). English has become a language that is used widely in the world.

There are many benefits to learning English with regards to international business, the Internet, travel, immigration, publications and studying abroad. For businesspeople, learning English can broaden their career opportunities since English is one of the United Nation six official languages. There is a massive amount of information on the Internet written in English, which can help people learn about the greater world. Knowing English not only can help in using the Internet, but also allow them to chat with people from all over the world using social networks. People who are able to speak English have more options for travelling around the world since English is spoken in more than 100 countries. For immigrants going to English-speaking countries, learning English can help them adapt to the unfamiliar environment as well as create a new life. For scholars interested in academic research, publication in an international journal is a typical requirement. Many famous international publications are written and printed in English, which gives an advantage to those who can use English. For the newest generation of students who desire to study abroad in the US, the UK, or Australia, English is a basic requirement necessitating test performance to prove applicants are proficient in their use of English. A belief in the power of English is clearly prominent in current society. Mastering English can indeed help people in their self-development and advancement throughout the world. English fluency can be a huge step for those struggling to achieve self-sufficiency and success (Johnson, 2009).

With the development of globalization, the influence of English language has spread throughout the world and its societies. English is not specially used in native speaking countries as well as in those countries where English is regarded as a second or

foreign language (Lamb, 2004). In most non-native speaking countries, for example China, English has been added as a compulsory subject from primary school through university studies. Many English learners hold the opinion that English is an important tool to improving themselves as well as providing a way to connect with the whole world.

The perception of the English language has changed significantly in recent times. English has been designated World Englishes (WE), English as an International Language (EIL) and English as a Lingua Franca (ELF). One interpretation of the term WE is that “it serves as an umbrella label covering all English varieties worldwide and the different approaches used to describe and analyze them” (Jenkins, 2006a, p.159). As for EIL, the definition given by McKay (2002) argued that English is used for both international and intra-national communication and the interlocutors come from multilingual background and communities. The most authoritative definition of ELF comes from Jenkins (2007), which refers it to a contact language used for communication between two peoples/communities who do not share a common language.

These paradigms refer to the phenomenon of English being used globally. All three designations express non-native speakers' sociocultural identities but not every one conforms to the norms of native speakers (NS), which is the result of English development (Seidlhofer & Berns, 2009). As defined by Crystal (2003), a global language plays “a special role that is recognized in every country” (p. 3). There are two main ways to recognize a global language. One is being designated as the official language of a country and the other is being made a primary foreign language taught in schools (Crystal, 2003). There is no doubt that the number of non-native speakers (NNS) using English is much more than the number of native speakers, and that

interactions using English largely happens between NNS with a purpose of commercial or educational activities, which are areas of global communication (Graddol, 2008; Neuner, 2002; Wang, 2013).

The present study adopts English as a Lingua Franca (ELF) as its conceptual framework because of some certain advantages. On one hand, it emphasizes that English as a common communication language used by speakers from various nations. On the other hand, the term ELF also gives credit to the role of NNS in the large number of innovations and changes in the use of English as a global language (Seidlhofer, 2004). Since the term EIL and ELF may give confusion to people, ELF researchers prefer the term ELF to EIL (Jenkins, 2006a). From the perspective of ELF, non-native speakers are not 'failed native speakers' anymore, but highly skilled communicators who can use their own and additional resources to succeed in cross-cultural communication, not just to achieve correctness (Jenkins, Cogo & Dewey, 2011, p.284). There are some situations multilingual NNS have advantages over monolingual NS. For example, NNS can use code-switching to maintain their local cultural identity which is not appropriate for native English speakers.

According to the above, native-speaker-like competence is not preferred in the ELF context. Given this shift in English, it is time to raise learners' multicultural awareness and put aside the mainstream culture of native speakers. Jenkins (2000) proposed that the word 'non-native speakers' should be replaced by 'bilingual English speakers', while 'native speakers' should be taken over by 'monolingual English speakers'. Modiano (2001) also pointed out that the new status of (ELF) poses major challenges to the dominance of British and American native-speaker norms in the ELT practice.

1.1.2 English Language Teaching in China

China lays in East Asia, in the vicinity of countries such as Burma, Japan, Korea, Laos, the Philippines, Thailand, etc. As a developing country, it has been working on building positive relationships with the surrounding countries. English has long been viewed as significant for national modernization and development. More people than ever, are involved in interactions with foreigners, and communities are becoming increasingly multilingual and multicultural.

English language education for primary and secondary school has had a fundamental influence on basic education in China. The admission age for entering primary school in China is 7 years old. Students of primary and secondary school range in age from seven to 16. Students during these years are experiencing the process of cognition formation, a growing conception of the world, and developing an ability to distinguish between right and wrong. Therefore, basic education plays an essential role in every student's growth and development.

As for the development of ELT in China, it has undergone four main phases (Wang, 2007). During these four stages, the Chinese national curriculum used for primary and secondary school also went through similar changes associated with political, economic, and social development. A description of the four phases of development of ELT in China follows.

The Restoration Phase (1978-1985)

After the Cultural Revolution political movement, a thousand things waited to be rebuilt. The English language education needed to be recalled. At that time, the Ministry of Education (MOE) promulgated a national syllabus titled, *The Primary and Secondary English Syllabus for Ten-year Full-time Schools*. It asked learners to focus

on basic knowledge of English such as phonetics, grammar, a certain number of words, and the ability to read simple material and talk about general topics with the help of dictionaries. The cultivation of listening, speaking, writing and translation skills in this stage was preliminary (Li, Zhang, & Liu, 1988). The status of English test requirements had a meaningful point in 1982. The English examination performance was a partial reference for the university entrance exam. After 1982 it received a higher status as a formal requirement for university admission. Later, the syllabus was revised and the pedagogy involved a blend of the audio-lingual and grammar-translation methods.

The Rapid Development Phase (1986-1992)

The policies of reform and opening up initiated in the early 1980s brought rapid economic growth and a substantial improvement in the lives of the Chinese people. However, English proficiency could not catch up with the society's development. A survey of secondary school teaching in 1985 revealed that most secondary graduates could not even use simple English to express themselves after spending almost 900 hours learning the language (Li, Zhang, & Liu, 1988). The reasons ranged from teaching methods, examination requirements, and a shortage of qualified teachers. Later, a revised English syllabus was developed. The syllabus was based on an integration of current international theories for language teaching and learning. The new aim was to develop students' cognitive abilities, positive attitudes, and their personality with the focus expanding beyond just linguistic knowledge. In addition, a Nine-Year Basic Education Law (Adamson & Morris, 1997) was promulgated in 1986 in order to provide a basic education to the whole country. In addition, the communicative approach became popular worldwide.

The Reform Phase (1993 -2000)

In the Reform Phase, English gained more attention because of modernization and globalization. The 1993 version of the syllabus stressed the goal of learning English while focusing on arousing learner interest, cultivating good learning habits, knowing about foreign cultures, etc. Along with the syllabus, the paradigm shifted from the audio-lingual and grammar-translation methods to communication-oriented language teaching.

The Innovation Phase (2000 onwards)

In this current period, China joined the World Trade Organization, and bid successfully for the 2008 Olympic Games, which required English learners to improve their proficiency in order to face the new challenges coming from the outside world. At the same time there were some problems existing in the teacher-centered classroom. Many teachers spent too much time delivering linguistic knowledge and asking students to memorize key points to pass tests but ignored the cultivation of students' independent thinking and their ability to communicate in the real world. Thus, this phase was characterized by government policies stressing quality-oriented and learner-centered education.

Under the pressure of these problems and challenges, the Chinese government launched three curriculums for improving the education system. These included, Strategic Plans for Reviving Education for the 21st Century (MOE, 1998), the Basic Requirement for Primary School English in 2001, and the design of a new National English Curriculum connecting primary and secondary schools into a continuous system.

The curriculums share a preference for a student-centered approach while moving away from test-oriented evaluation. The new requirements include helping students learn more about specified language knowledge and different cultures, to build their language sense, and to cultivate their personality to allow further development. Assessment at this stage includes both formative and summative assessments, which are practiced in the classroom in order to test students' overall ability to use language.

The latest syllabus, issued in 2011, is named the National English Curriculum Standard. Comparing the previous syllabus with the newest syllabus, the older syllabus mainly covers linguistic skills and knowledge while the new version extends towards factors such as emotional attitudes, learning strategies and cultural awareness. Emotional attitude is an element that affects students' learning and overall development. Learning strategies refer to ways of improving learner's learning efficiency and cultivating self-learning ability. Cultural awareness can help learners to use language more properly when they are aware of other cultures as well as their own. The table shows the standard description of cultural awareness found in the latest syllabus.

Table 1.1 Standard description of Cultural Awareness in NECS

Standard description of cultural awareness
<p>Students can:</p> <ol style="list-style-type: none"> 1. Understand common body language, gestures and facial expressions used in English communication 2. Use different forms of address, greetings and farewells appropriately in English 3. Know the difference between male and female names and common affectionate forms of address 4. Know the names commonly used by family members to refer to each other in English speaking countries 5. Understand dress codes for formal and informal occasions in English speaking countries 6. Understand eating and drinking customs in English speaking countries 7. Respond appropriately to other people's compliments, requests, etc. 8. Use appropriate forms to give compliments, make requests, etc. 9. Begin to understand the geographical position, climate, history and so on of English speaking countries 10. Understand the cultural significance of common plants and animals in English speaking countries. 11. Understand that natural phenomena possibly have cultural significance in the English language 12. Understand the traditional leisure and sporting activities of English speaking countries 13. Understand the main holidays and festivals of English speaking countries and how they are celebrated 14. Deepen their knowledge of Chinese culture.

Liu & Laohawiriyanon (2012) argued that the latest goal of ELT has shifted from communicative competence to Intercultural Communicative Competence. Intercultural communicative competence has the same view as the National English Curriculum Standard that raising awareness of others' cultures as well as one's own local culture is a crucial factor for cross-cultural communication.

Therefore, it is undeniable that Chinese EFL learners should have a better understanding of their own culture as well as the cultures of other countries, to raise their cultural awareness and improve their intercultural communication competence

providing for more effective interaction with foreigners, especially in the contemporary ELF context.

The development and change of society has had an impact on the English language education syllabus, its teaching methods and approaches, as well as instructional materials of China.

1.1.3 Instructional materials and textbooks in Chinese ELT classroom

In the ELT classroom, instructional materials play an essential role for both teachers and learners. It provides resources with which teachers may design their lesson as well as assisting in transferring information to learners. Instructional materials include power point presentations, handouts, articles, audio samples, film and video materials, computer games, laboratory equipment and textbooks.

Among the variety of materials available, textbooks are the most basic for the ELT classroom. Textbooks provide a connection between teachers and learners, as well as being the next most important factor after the teacher in the ELT classroom (Riazi, 2003). The structured content within the textbooks, the arrangement of the language skills, and the language tasks may give comprehensive ideas for teaching. In addition, textbooks can serve as a form of teacher training, providing ideas on lesson planning. For learners, studying without textbooks may be like walking in the dark without directions. Textbooks give learners chances to interact with the target language and provide opportunities to review materials assisting in self-learning and being useable as a reference tool (Razmjoo, 2007).

English textbooks always carry a set of cultural values explicitly or implicitly, which is referred to as the “hidden curriculum” in academic literature (Cunningsworth, 1995; Hinkel, 1999). Concerning the function of English textbooks in classroom,

Cortazzi & Jin (1999) contend that English textbooks can work as “a teacher, a map, a resource ... an ideology” (p. 199-201). In other words, English textbooks can directly instruct students about cultural information, like a teacher, and also provide a general view of cultural elements as a map. Appropriate content may include foreign cultural stories and activities. Textbooks present worldwide cultural systems and social constructions (Aliakbari, 2004) that may implicitly transfer a hidden ideology within the textbooks, cultivating particular world outlooks, a particular outlook on life, and a set of values.

Textbooks can be regarded as a form of discourse and a type of resource building an imagined community (Apple, 2000; Anderson, 1983; Crawford, 2000; Giroux, 1989; Kramsch, 1998). Learners can imagine target language groups and other language groups found in the world through textbooks (Norton, 2001), which shows the power of textbooks to serve as knowledge builders or knowledge killers. In other words, textbooks can provide an understanding of social practices as well as limiting the understanding of social practices. Thus, textbooks are a powerful tool in giving learners an experience of the world and in constructing learners' ideologies. It is in this light that this study was conducted to explore the use of English textbooks within the context of China.

In the past 20 years, English textbooks used in both primary and junior high schools in China, have undergone changes in their content, form, and function. Likewise, there have been changes to the syllabi, teaching approaches and societal changes that reflect changes in Chinese policies and the economics associated with China (Wang, 2007).

The Restoration Phase (1978-1985)

In the restoration phase, textbooks were only being published by the People's Education Press (PEP) under the Ministry of Education (MOE). These textbooks adopted audio-lingual principles where students are taught through oral and written drills. In addition, the grammar-translation techniques used focused on the reading literacy of learners. In 1982 the MOE revised the syllabus and textbooks to reduce the difficulties found in the 1978 series, and added more interesting and informative content into the reading passages.

The Rapid Development Phase (1986-1992)

In the rapid development stage, some new problems appeared relating to the grammar-based and audio-lingual teaching methods. In response, the People's Education Press rewrote the textbooks, and English teachers throughout China proposed a variety of teaching approaches (Zhang, 1993; Zhang & Du, 1995; Yu, 2004). At this time, the policy stated that some agencies could publish their own resource to compete with those published by PEP.

The Reform Phase (1993-2000)

From 1993 to 2000, communication became the highest priority for ELT. In addition, the style of teaching shifted from behaviorist psychology to communication-oriented. The teaching materials became more varied. Most areas published their own textbooks revealing their own distinct economic and geographical features. In the less developed northern area, they adopted textbooks compiled by Beijing Normal University, for example, Shandong Province. In the less developed western area they used compilations from Sichuan Province. For the developed eastern coastal areas, the versions from Guangdong province were preferred. In contrast, Beijing and Shanghai

focused on their own distinct economic and geographic features, respectively (Wang, 2007).

The Innovation Phase (2000 onwards)

After 2000, the learner-centered approach received much more attention. Textbooks publishers have needed to check and improve textbooks for junior high students following the revised syllabus. During this phase, the Chinese Ministry of Education has allowed more publishers to produce textbooks to fulfill different needs for different regions. In order to make good quality textbooks, most publishers have chosen to co-work with foreign publishers since the Chinese government prefers textbooks published in China over those published outside China. The reason for this preference is that foreign textbooks need to satisfy the Basic Requirements which includes localization for Chinese learners (Wang, 2007).

Textbooks developed for the Chinese market need to consider the syllabus, teaching approaches, the profession and the distinct cultures.

1.2 Statement of the Problem

Modern development leads to active communication between nations. This involves widespread interactions between people coming from different cultural backgrounds. Consequently, the number of people using intercultural communication is increasing around the world. Meanwhile, misunderstandings and conflicts caused by cultural differences can result. Given this situation, interlocutors cannot just focus on linguistic skills but also need to be aware of cultural differences between nations and cultivate their ability to communicate effectively. In this sense, improving learners' intercultural communication competence as an important component of English

teaching can respond to the needs of our society in this age with English as an International Language (Sun, 2013).

Currently, Chinese junior high school English learners study English to pass exams. Thus the teachers' lectures are focused on test performance. This orientation towards test performance is deeply influenced by traditional Chinese teaching models that led to low International Communicative Competence proficiency for Chinese learners. Learner's inability to communicate effectively in English has been called "Deaf English" (Fang, 2010). Deaf English means that learners cannot express their ideas or cannot make themselves understood by others during communication.

There are several reasons for low Intercultural Communicative Competence. Explanations come from three aspects: a lack of multicultural knowledge (a), a mono-centric orientation (b), and an insufficient motivation (c).

(a) Learners lacking multicultural knowledge have little awareness of the cultures of non-English speaking countries' compared with their knowledge of the cultures of English-speaking countries. In other words, these learners cultural knowledge mostly relates to Inner Circle countries (Kachru, 1985) but rarely refers to Outer Circle and Expanding Circle countries. For example, students can easily recall the capital cities for the UK, US, and Canada while finding it difficult to even recall the names of the countries located in South America. One culture literacy test showed that only 30% of junior high school students could make correct choices, showing that these students still need to know more about foreign cultures (Ma & Feng, 2013).

(b) The influence of Chinese and native cultures can lead to a mono-centric orientation while Chinese English-learners are more likely to communicate with

people from different countries and are more likely to move to other countries. For example, Chinese learners prefer to be silent and polite as a sign of respect for the English teachers. But this same silence and politeness is perceived negatively and is thought of as inappropriate when learning in an American classroom. Moreover, Chinese learners not only behave based on the norms acquired while learning but also these learners evaluate others according to these same criteria embedded in their thought (Liu, 2002). These barriers may impede one's ability to live in other cultures. If learners primarily focus on their own culture, applying their own values and thinking modes into their intercultural communication, they've thus adopted monoculturalism instead of multiculturalism, preventing them from being effective in communication outside their home culture.

(c) Insufficient motivation refers to one's lack of motivation to learn multicultural knowledge. Most students regard passing exams as their primary aim while in school but underestimate the value of learning multicultural knowledge. Students may think that a lack of multicultural knowledge will not significantly affect their quality of life, and that the English test is the most important thing for them.

There are so many events in China nowadays related to international communication. An English learner without intercultural communicative competence is uncompetitive in modern society. To learn culture, one needs their knowledge to be cultivated over a long period of time starting when learners are young.

For English-learners in China, students must learn English for 1052-1200 hours from primary school to junior high school according to the standards set by the basic education curriculum. The English classroom provides the most direct way for learners

to engage cultural knowledge. In addition to the teachers, textbooks play an important role in providing appropriate knowledge about culture. The “hidden curriculum”, mentioned earlier (Cunningsworth, 1995; Hinkel, 1999), in textbooks and the functions of textbooks can make a big impact on the value system of learners, which can gradually improve intercultural communication competence.

Therefore, the cultural representation found in junior high school English textbooks can impact learners’ cultural literacy. Assessing the cultural representation in textbooks as to whether it meets the needs of the National Curriculum English Standard can be a reference point for judging good textbooks. Even more important is how the ideology imbedded in the textbooks influences learners.

1.3 Rationale of the Study

Studies on the relationship between language learning and culture have been started very early. Students cannot learn language well without culture, and teachers cannot teach language well without having an open mind towards cultural. In the ELF context, the term ‘intercultural communication’ closely follows after English language teaching.

China, being in the primary stages of socialism, needs to pay attention to the role of culture. From the perspective of the inner side, China needs to face the multi-ethnic situation found within China with policies and practices related to minority language, culture, and rights (He, 2005; Kymlicka, 2005). The Chinese government officially states that minority languages and cultures are to be respected and that minority areas should have the right to use their language and practice their unique cultures and religions (Zuo, 2007). From the perspective of the outside world, China always upholds

the world peace with working positive international relations regarding to political, economic, security, cultural and ecological dimensions (Wang, 2015), which calls for intercultural knowledge indeed. No matter whether interrelating with multiple ethnicities within a country or multicultural communications with other countries, English learners need to have cultural awareness of the multi-ethnic situation in China and diplomatic relations with other countries.

Cultural awareness also needs an achievable long-term plan. In addition to joining the World Trade Organization and holding the 2008 Beijing Olympic Games, other events like the Shanghai World Expo held in 2010 and China-ASEAN Free Trade Area brought cultural changes in the life of Chinese people. In addition, Chinese people often travel outside the country, for example, it was found that of 60% Chinese people preferred travelling to Thailand, Korea, Japan, Singapore, America, Indonesia and Malaysia during the 2016 Spring Festival as shown by a popular tourism website (ranked by popularity degree) (<http://www.dotour.cn/article/19366.html>). This statistic demonstrates how globalization helps promote cultural diversity in our daily life and gives people more chances to exchange and appreciate other cultures, contributing to the cultivation of cultural awareness.

Cultural awareness is one of the five goals of the latest National Curriculum English Standard (NECS, 2011) for primary and junior high school students. It points out explicitly that cultural awareness encourages the appropriate usage of language.

Textbooks transmit culture, which makes the analysis of textbooks both reasonable and necessary. When English acts as the Lingua Franca in language teaching, the classroom should not just focus solely on the target language culture but also on international cultures. Learning the culture of English-speaking countries can

empower students and aid them in expressing their own culture and identity (Liou, 2010) in English. McKay (2002) also suggested that including international cultural information could demonstrate cross-cultural competence by which bilingual users of English can show their rules of social appropriateness, while trying to understand the appropriateness of other cultures.

It should be noted that textbooks are just one kind of written discourse. As Foucault (1972, 1979) pointed out, discourse is formed and reflected by political power as well as can contribute to social change. By the same token, textbooks can be used to construct people's ideology following official policies. Therefore, textbooks are one form of discourse that can represent the dominant political power (Apple, 2000; Crawford, 2000).

Lastly, most of the previous studies analyze English textbooks used in senior high schools and universities in China (Ma, 2008; Tang, 2014; Xiao, 2010; Xu, 2009). A small proportion of researchers focused on junior high school English textbooks used in China such as Li (2010) and Yin (2014). However, to the best of my knowledge, no critical discourse studies have been conducted on English language junior high textbooks used in China, analyzing the cultural representations and ideological constructions.

Critical discourse analysis (CDA) is a type of discourse analysis focusing on the way "social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context" (Van Dijk, 2001, p.352). The CDA regards the context of language use to be crucial and holds a particular interest in the relation between language and power (Wodak, 2000; Fairclough & Wodak, 2011).

The above discussed analysis and theories encouraged the researcher to conduct the present study analyzing English textbooks used in Chinese junior high schools.

1.4 Theoretical framework

There is a profound relationship between discourse and ideology. Both are important to human thought and communication. Discourse can affect ideology while ideology may reflect the discourse. The way humans speak and write is influenced by their ideologies. By the same token, a public or official discourse would mirror back ideologies (Van Dijk, 1997).

On the basis of a social group's self- image, ideologies organize their identities, actions, aims, norms and values, and resources as well as their relations to other social groups (Van Dijk, 1997). Likewise, it should be mentioned that ideology might be regarded not only as structures of political domination but also as cultural beliefs manifested in cultural practices and materials (Weninger, & Kiss, 2013). Language and discourse have been identified as the essential means for presenting the uniqueness, distinctness and particular values of a community, while playing a key role in the social construction of imagined communities (Wodak et al. 1999).

Arguably, the best-known description of a nation is Benedict Anderson's (1983) conception of nations as *imagined communities*. Nations are imagined "because the members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion" (Anderson, 1983, p. 15). Concerning foreign language learning, the imagined community connects with the language-use groups. (Kanno, & Norton, 2003). Language learners and the imagined community can be linked through the power of

imagination; and the potential model of language communities may be sought by learners based on the power of imagination (Norton, 2001).

As one of the most significant written discourses, textbooks are laden with ideology (Weninger, & Kiss, 2013). Textbooks can transfer hidden ideologies through both their textual and visual materials, which can contribute while building the imagined community (Anderson, 1983; Kramsch, 1998). Being a kind of classroom discourse, textbooks enrolling in an imagined community refer to the target language communities while framing characters and cultural practices (Cortez, 2008). As Foucault (1972, 1979) pointed out, discourse is formed and reflected by political power while contributing to social change. Thus, textbooks are a form of discourse that can represent the dominant political power (Apple, 2000; Crawford, 2000). For L2 learners, textbooks are where the imagined community is built.

Textbooks define a particular understanding of a social practice, allow and limit the possibility of understanding the object, enable and constrain what can be said, by whom, where and when (Foucault, 1980). These functions of textbooks can be regarded as the power of knowledge. The power of knowledge is to regulate a human being's conduct through discursive practice, which tells us that power serves such functions as defining, allowing, limiting, enabling and constraining. In Foucault's (1980) view, power is not as simple as previously mentioned. Power is regarded as controlling, preventing, repressing, censoring, concealing as well as producing reality, domains of objects, and rituals of truth.

Therefore, textbooks are the powerful tools for providing world experience world while assisting in constructing an ideology. From this perspective, textbooks can be viewed by their pros and cons. On the one hand, textbooks can be ladders helping

students, especially L2 learners who are not familiar with foreign cultures. Textbooks help learners understand other people, be culturally sensitive to other cultures, and prepare them to interact with others. On the other hand, textbooks can be guns to kill the fact that should be known by learners. Thus, it is necessary that teachers should be critical about textbook content before using the material to teach.

In the current study, the cultural content in textbooks is investigated using a semiotic approach to analyze the cultural content of the text and visuals. “A semiotic approach enables the analyst to describe the cultural meanings potential that task, text, and image generate without insisting that such meaning will always be derived or proposing one preferred interpretation” (Weninger & Kiss, 2013, P.699).

1.5 Purposes of the Study

There are four objectives in this study,

1. To examine the types of cultural items shown in the Chinese junior high English textbooks.
2. To examine how culture is represented in Chinese junior high school English textbooks.
3. To explore how closely cultural representations reach the expectations of National English Curriculum Standard.
4. To find the dominant ideologies reflected in the textbooks and the ways in which they are reflected.

1.6 Research Questions of the Study

This study tries to answer the following four questions:

1. What kinds of cultural items are shown in the Chinese junior high English textbooks?
2. How is culture represented in Chinese junior high English textbooks?
3. To what extent the cultural representations meet the needs of the National English Curriculum Standard?
4. What are the dominant ideologies reflected in the textbooks? And in what ways?

1.7 Significance of the Study

Language and culture are inseparable. Culture cannot live without language, while language is based on culture. Therefore, more attention should be paid to the ELT classroom. Textbooks, as the primary carrier of cultural transmission in the English classroom, are viewed as windows helping teachers and learners to look into cultural knowledge. Thus, the current analysis of the contemporary textbooks will shed some light into English language education. Essentially, this study will be of considerable importance in the following aspects:

Firstly, as the main users of textbooks, learners should know how to make use of their textbooks based on a deep understanding of their textbooks. The findings offer some insight into the cultural content of English textbooks, which may help learners develop cultural awareness, improve learning strategies while learning about culture and develop their intercultural communication competence.

Secondly, while providing a guiding role in the ELT classroom, teachers should be critical while selecting the most appropriate textbooks and in using them with their learners. It is hoped that teachers will gain insight on the cultural representations in textbooks and may consider adjusting their lesson plans to make full use of the cultural content in the textbooks based on a better understanding of the strengths and weaknesses of the selected textbooks.

Finally, for the textbook producers, the results may show similarities and differences between the three selected English textbooks, while demonstrating strengths and weakness with the textbooks. Therefore, the results of the study offer publishers and textbooks compilers useful suggestions on revising and improving their textbooks.

1.8 Scope and Limitations of the Study

There are currently over ten textbooks available for junior high school students learning English in the Chinese market. It is not possible to analyze all textbooks with the given time constraints. The present study focuses on three junior high school English textbooks currently in use. Therefore, the results should be applied carefully if applying to schools that do not use the target textbooks.

1.9 Definition of Key Terms

1. Culture

Often taken to mean a broad collection of values, ideas and practices (a network of representations) that define a particular group or community, such as the British

community or a student community. Culture is something produced in and struggled over in communicative practices.

2. Representation

Cultural theorist Stuart Hall viewed representation as the process of producing meaning and exchanging meanings among cultural groups by using language, signs and pictures, which refer to the representation of things (Hall, 1997).

In this study, the definition of cultural representation is based on Hall's concept (1997). Cultural representation refers to content, such as linguistic properties, and graphics, that are culturally relevant and embedded in ELT material/textbooks.

3. Ideology

“Ideology is a patterned reaction to the patterned strains of social roles” (Sutton et al., quoted in Geertz, p. 204). “Ideology plays in the process of meaning construction and the formation of identity, and at the same time demonstrates ways in which such a discussion can inform conceptions of culture and communication” (Mumby, 1989, p. 294). The concept of ideology in the present study refers to the construction of the identity, belief, and value in any particular social community, which shapes the diversity of culture.

4. National English Curriculum Standard (NECS)

The most recent version of NECS was proposed in 2011, which puts forward that the primary goal of English teaching is to enhance students' comprehensive language ability as its objective. This ability is based on of the overall development of language skills, language knowledge, emotional attitude, learning strategies and cultural awareness. This differs from the previous syllabus that mainly covered language skills

and language knowledge, the NECS (2011) extends its range to the emotional attitude, learning strategies and cultural awareness.

5. Semiotic Approach

The semiotic approach examines “texts, images, and tasks as merely engendering particular meanings in the act of semiosis” (Weninger & Kiss, 2013, p. 694). In the present study, the semiotic approach is used to examine texts, visuals, and the relationships between texts and visuals in Chinese junior high school ELT textbooks.

6. Critical Discourse Analysis (CDA)

Teun A. van Dijk argued that Critical Discourse Analysis (CDA) is a field concerned with the study and analysis of written and spoken texts to reveal the discursive source of power, inequality and bias. CDA examines how these discursive sources are maintained and reproduced within specific social, political and historical contexts (as cited in Sheyholislami, 2001).

1.10 Summary

This chapter presents a brief introduction to the study. First, providing a background on the changing status of the English language worldwide and connecting this to English language teaching in China as well as the use English textbooks used in Chinese junior high schools. The issue of Chinese English learners’ low Intercultural communication competence and its rationale follows. Next, the research question, research purpose and the significance of the study are stated. Finally, definitions of the key terms are provided. In next chapter, a review of related theories and relevant previous studies is presented.

CHAPTER 2

LITERATURE REVIEW

This chapter reviews the literature and previous research studies related to the present study. The review is separated into six sections. The first section gives definitions of culture and cultural awareness. Then, the culture as presented through English language teaching is given by looking at the relationship between language and culture, cultural representation and global culture within ELT. The third section discusses the role of textbooks. The fourth section describes power relations among discourse, knowledge, and ideology. The fifth section introduces the semiotic approach and the sixth section is about the definition and development of critical discourse analysis. In the last section is a review of previous textbook analyses conducted in China and abroad.

2.1 Culture and Cultural Awareness

2.1.1 Definition of Culture

It is impossible to find the bounds of culture because culture is a broad concept covering many areas. Throughout the ages, many scholars have tried to define culture from a variety of perspectives. According to Kroeber Alfred Louis and Kluckhohn Clyde's review in 1952, there were already 164 definitions of culture, and that later increased to 450 by 1987 from Richmond's investigation (Spencer-Oatey, 2012).

Taylor (as cited in Peacock, 2001, p. 3), an anthropologist, gave us one of the first definitions writing, “culture is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as member of society”. From the view of a behaviorist, culture includes a set of behaviors such as habits, customs, or traditions, which is acquired socially (Nida, 1975). A more specific description given by Sowell (1991) concerns the functions of culture (as cited in Samovar et al, 2009, p.24).

Cultures exist to serve the vital, practical requirements of human life – to structure a society so as to perpetuate the species, to pass on the hard-learned knowledge and experience of generations past and centuries past to the young and inexperienced in order to spare the next generations the costly and dangerous process of learning everything all over again from scratch through trial and error – including fatal errors.

Later, Thanasoulas (2001) defined culture as the behavior that is acceptable and shaped by a group of people. It is the result of long-term life experiences developed as a member of a particular group; it is a common life style that is shared by that group of people. This definition covers not only the ways of thinking, feeling, and acting, but also certain modes of doing certain things in certain ways.

Due to the variety of definition and complexities in their makeup, it is difficult to give a solid definition of culture in the English language (Williams, 1983). Nevertheless, as a starting part for the following sections in this chapter, the following definition is particularly relevant to the current study in terms of describing the link between culture and communication (Samovar et al, 2009),

Culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place.

With the development of globalization, monoculturalism and multiculturalism are two terms receiving extra attention from scholars.

2.1.2 Monoculturalism and Multiculturalism

Monoculturalism is a phenomenon referring to cultural homogenization (Barlow, 2001). In a society placing a priority on monolingualism and monoculturalism, the dominant culture forces subordinate cultures to learn and adjust to the dominant culture where linguistic and cultural differences do not exist (Kubota & Ward, 2000).

Those who want to protect their own culture and/or identity and worry about the threat of globalization and multiculturalism, they welcome monoculturalism. The process of becoming monocultural involves people to “encourage philosophical ethnocentrism, absolutist thinking, native realism, irrespective for other’s opinions and the use of derogatory terms to describe customs different from one’s own” (<http://www.enotes.com/research-starters/monoculturalism>).

Monoculturalism may have a bad impact on L2 English learners, as seen in the following four points (ibid),

1. Being allowed to make false suppositions about cultural differences.
2. Facing difficulties when communicating with other students who have different systems of culture and value.
3. Making partial opinion about others.
4. Evaluating others based on their own value systems.

In the world of English language education, the values of ‘English only?’ in Europe has been questioned by sociolinguistics (Phillipson & Skutnabb, 1996). And monoculturalism and monolingualism have shifted to multiculturalism and multilingualism (Kachru 1992; McArthur 1998).

The term multiculturalism originated in Canada as the nation's official policy as of 1971. The term gained attention in the United States in the 1980s and 90s (Bloemraad & Wright, 2014). At that time, the term was replaced by diversity in the United States, which is used to describe the multitudes of cultural groups such as gender and sexual orientation, disability/ability status, religious affiliation, and age.

According to Clayton (2009), multiculturalism allows for differences amongst populations regarding racial, ethnic, religious, and other cultural characteristics.

While the range of the definition expanded, the awareness and acceptance of different cultural groups, the experience and contribution of other cultural groups, the maintenance of the culture and cultural identities of other groups, and the sense that no group's culture is superior or should be privileged is preferred by the those who support the term multiculturalism (Plaut, Thomas, & Goren, 2009; Takaki, 2012).

While globalization became popular in daily life, the promotion of multiculturalism at the individual and societal levels is also encouraged. Official policies related to multiculturalism encourage cultural integration and plurality (Cleveland, Rojas-Méndez, Laroche, & Papadopoulos, 2016). Under the background of English as a Lingua Franca, a multilingual and multicultural context can provide an atmosphere for interlocutors to construct a multi-identity (Brutt-Griffler, 2002) and to be aware of varieties of English. Multilingualism and multiculturalism are essential to English as Lingua Franca's hybrid community identity and speaker's proficiency (Canagarajah, 2007).

Through the above statement, multiculturalism is preferred in the present study given the background of English as Lingua Franca. Among the above descriptions of multiculturalism, Plaut, Thomas & Goren (2009) and Takaki's (2012) argument covers

most aspects of multiculturalism, which gives a comprehensive explanation to multiculturalism.

2.1.3 Cultural Awareness

Several scholars have defined cultural awareness as having the means to equip sensitivity of “culturally-induced behavior” on language use and communication (Tomalin & Stempleski, 2013, p.3).

Byram (1989, p.144) argued that “cultural awareness copes with the phenomena of the target culture and provide further opportunities for the study of both foreign and native language by means of examining the use of the target language in target culture, and causes learners to reflect on and elaborate their own key concepts of culture, thus making them regard themselves as others do and modifying their existing schemata and cultural competence”. As a native speaker, Byram suggested that native speakers’ culture should be provided for the experience of learners to modify their cultural competence.

Tavares and Cavalcanti (1996) pointed out that teaching culture could improve students' awareness and develop their curiosity about both the target and home cultures. In addition, Kaikkonen (2001, p.64) asserted, "the most important goal of foreign language education is to help learners grow out of the shell of their mother tongue and their own culture”. Ritlyova (2009) claimed that students improved their perception of a foreign culture and their own culture by being aware of a foreign language (as cited in Yeganeh & Raesi, 2015). All three of these arguments stress learners’ own culture while teaching and learning culture.

Hanvey (1979, p.8) claimed that cultural awareness is “to have some knowledge of world condition, and to understand and accept the consequences of the basic human

capacity for creating unique cultures with the resultant profound differences in outlook and practice manifested among societies”. There are four levels in Hanvey’s definition. The first is facts, stereotypes, and deficiencies; the second is shallow comprehension; the third is an in-depth comprehension; and the last is empathy (Yeganeh & Raesi, 2015). In Hanvey’s (1979) definition, worldwide knowledge was mentioned to refer to a broad picture of culture.

In the era of English as *Lingua Franca*, ELF users can regard themselves as legitimate speakers of English and then cultivate their intercultural awareness during cross-cultural interactions, predict difficulties during interaction, and enable themselves to look for strategies to effectively adjust for differences and difficulties (Davies, 2004) by “seeking clarification, establishing rapport and minimizing cultural differences” (McKay, 2002, p.127). This statement is more specific than previous descriptions and describes aspects of how speakers equip cultural awareness during intercultural communication.

Regarding to Chinese L2 learners in the current ELF era, textbooks are an essential tool for developing and improving learners’ multicultural awareness. Textbooks demonstrate the dynamic linguistics and cultural complexities of a changing world when considering the global context and local realities (Xu, 2013). In other words, English textbooks should assist Chinese L2 learners in raising their cultural awareness while using English as a *Lingua Franca*, and help them fulfill their need to improve intercultural communication competence.

2.1.4 Intercultural Communication Competence (ICC)

In Tesoriers’s (2006) view, cultural differences including “values, attitudes, culture, ethnicity, social practices, political beliefs, sexuality and religion” influence

people's communication throughout the world (as cited in Zhou & Griffiths, 2011). Recently, a large amount of intercultural communication research has been done to study these differences leading to heated discussions about "intercultural communicative competence".

Intercultural competence refers to one's ability to change their attitudes towards various cultures to be more open and flexible towards other cultures, a central point of communication in the globalized society of the 21st century (Alred & Byram, 2002). Individuals having intercultural competence are more open to relationships with people from diverse cultural backgrounds, and are more able to deal with sophisticated collisions (Huang, Rayner & Zhuang, 2003). Byram (1997) defined intercultural competence in terms of several "savoirs" as shown in Table 2.1 (as cited in Aguilar, 2010, p.89).

Table 2.1 Five "savoirs" for defining intercultural competence

1. The first "savoir" is defined as "the knowledge of social groups and their products and practice in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction."
2. "Savoir-etre" is defined as "the curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. "
3. "Savoir-comprendre" is the "ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own."
4. "Savoir-apprendre/faire" is defined as the skill of discovery and interaction: ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction.
5. "Savoirs' engager" is described as "the critical cultural awareness/political education, an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other culture and countries."

Another ability is to effectively and appropriately communicate, which is defined as communicative competence (Zhou & Griffiths, 2011). The definition implies that communication is two-way for competent individuals who can both exchange their own ideas and cater to their communicative goals. The model of communicative competence proposed by Canale & Swain (1980), and further developed by Canale (1983) gives a comprehensive interpretation (see Table 2.2).

Table 2.2 Four components of communicative competence

Grammatical competence — knowledge of linguistic codes such as vocabulary, spelling, pronunciation and grammar.
Sociolinguistic competence — control over the sociocultural aspects of language including word choice and politeness.
Discourse competence — the ability to use language in different situations such as public speech and poetry.
Strategic competence — using verbal and non-verbal language during communication to facilitate the transmission of meaning through language to improve the efficiency of communication.

The combination of intercultural competence and communicative competence allows one to perform communication behaviors effectively and appropriately allowing for the negotiation of the interlocutors' cultural identities and ideologies in a multicultural situation (Chen & Starosta, 1998).

As mentioned in the first chapter, the National English Curriculum Standard aims to develop learners' language competence, encourage a positive learning attitude, flexible learning strategies, and develop intercultural communication awareness, which shows the importance of ICC in Chinese ELT given an ELF background.

2.2 Culture in Language Teaching

2.2.1 Relationship between Language and Culture

The Sapir-Whorf hypothesis is often cited to illustrate the relationship between language, thought and culture. The hypothesis sees language as a guide to social reality. It implies that language is not only a way of reporting experience, but also an important way of defining experience. It is claimed that “the structure of the language one habitually uses influences the manner in which one thinks and behaves” (as cited in Kramersch, 2000, p.11). In other words, it is believed that language determines thought. Nevertheless, in its weakened version, the hypothesis suggests that there are cultural differences in semantic associations that are evoked by seemingly common concepts, which is supported by the findings. Although the Sapir-Whorf hypothesis may be controversial, its implication regarding the influence of language on culture should not be neglected (Kay & Kempton, 1984).

Elinor (1996, p. 407) explains the inextricable link between language and the learning of culture, “The acquisition of language and the acquisition of social and cultural competence are not prerequisite of each other rather the two processes are intertwined from the moment a human being enters society (at birth, in the womb, or at whatever point local philosophy defines as ‘entering society’). Each process facilitates the others, as children and other novices come to a perspective on social life in part through signs and come to understand signs in part through social experience”. That is to say, language both stores culture and is a tool by which culture is created.

Shu and Zhuang (2002) expound upon the mutual relations between language and culture in three areas. First, language is part of culture; second, language carries culture; third, culture is the base for language. Chen (1999) brought forward the idea that

language and culture are closely related. The first reason is that the content of a culture can be reflected in language. The second reason is that culture has an effect on the use of language. Language is used for human communication and it allows people to say things to one another and to express their thoughts and ideas. Meanwhile, culture can be seen in the language form used by people.

Kramsch (2009) asserts that language can express, embody and symbolize cultural reality. First, the words people utter refer to common experiences. They use words to express facts and ideas because they have a lot to share. In this case language expresses cultural reality. Second, members of a community or social group also create experience through language. Those who share the same culture will understand the way in which people use the spoken, written, or visual approach to create meanings. Through verbal and non-verbal language, language embodies cultural reality. Finally, language is a system of signs with its own cultural value. Through the use of language, people can recognize themselves. People regard their language as the symbol of their identity, which means that language is symbolic of cultural reality.

From the above stated scholars' thoughts, it is undeniable that the relationship between language and culture are inseparable especially when looking into English language education and even learning culture.

2.2.2 Cultural Representations

Though culture is an abstract definition and covers almost all aspects of social life, culture within the ELT classroom has its own scope. The concept of culture in an ELT context differs from culture in general because not all cultural content is suitable for the classroom. As Liu says, "it is in hundreds of ways that culture is defined with

different emphasis in different field; thus it is impossible to cover all the aspect of it” (Liu, 2001, p.44).

Michel Foucault (1980) used the word representation to refer to the production of knowledge (rather than just meaning) through the use of discourse (rather than just language). His conception of “discourse” was less concerned about whether things exist, and more concerned with the origins of meaning. For Foucault, discourse is always context-dependent.

Hall (1997) regarded representation as the process of producing meaning and the exchange of meaning within a cultural group by means of language, signs and pictures, all of which refer to the representation of things.

The present study, as a case study of critical discourse analysis, refers to discursive practice and corresponds to Hall’s (1997) concept of representation. Representation analyzed in this study includes the written text and visuals, both of which are embedded in the ELT textbooks and serve to reveal culture. The written texts in the present study refer to written cultural representations and the visuals refer to visual cultural representations.

Some scholars define the scope of cultural representations in terms of various aspects and levels.

American scholar Chastain (1988) (as cited in Chen, 2003) held the view that the scope of culture should start from its narrowest sense and end at its broadest sense. He summarized 44 themes of culture for foreign language teaching: student life, youth, parents, family, friends, marriage, education, occupations, achievements, money, social systems, economic systems, political activity, patriotism, social problems, environmental pollution, population, religion, law, appearance, newspaper,

achievement, advertising, death, discipline, vacation, dress, transportation, language of courtesy, body language and so on. These 44 themes include small topics such as daily life as well as big topics such as social issues. However, these 44 themes of ELT were found to fall short in the number of specific topics based on *The Indiana Guide to Proficiency-based Instruction* (Strasheim & Bartz, 1986) published by Indiana University within which more than 100 specific objectives were designated as important for learning culture.

Byram (1993) established eight criteria for the treatment of cultural contents:

- (a) social identity and social groups (regional identity, social class, ethnic minorities);
- (b) social interactions (differing levels of formality; outsider and insider);
- (c) beliefs and behaviors (religious beliefs, daily practices demonstrating morals);
- (d) social and political institutions (law and order, social security, health care, state institutions, local government);
- (e) socialization and the life cycle (schools, employment, families, rites of passage);
- (f) national history (historic and contemporary);
- (g) national geography;
- (h) stereotypes and national identity.

With Byram's criteria some items overlap making it difficult for researchers to distinguish terms.

Culture can be divided into two general groups: Big "C" culture and little "c". (Lee, 2009; Peterson, 2011). Big "C" culture refers to aspects of culture relating to the arts, history, geography, business, education, festivals and customs of a target speech society (Lee, 2009). Little "c" culture concerns aspects of daily life such as food, hobbies, popular music, clothing styles, preferences or tastes, opinions, gestures, and

certain types of knowledge (Peterson, 2011). Big “C” and little “c” cover major aspects of social groups. However, both Big “C” and little “c” do not cover philosophy and psychology.

Chinese researchers have also made achievements on cultural representations used in ELT.

Gu & Lu (2002) suggested that an integrated system of culture should be used in foreign language education. The system should consist of a “model of intercultural communication”, “cultural background knowledge of the target language” and “ethical psychology, values, thinking pattern, etc. of the target language” (p. 160). Their ideas brought creative ideas to the cultural representation used in English textbooks. However, the categories are somewhat repetitive, which may not be feasible to apply in a real teaching situation.

Hu and Gao (1997, p.161) established a list of cultural terms which is workable for English teaching (see Table 2.3).

Table 2.3 Cultural terms proposed by Hu and Gao (1997)

Cultural behavioral items		Cultural psychological items
Intervening	Non-intervening	
Necessities for living (board, accommodation, shopping, etc.)	Necessity for living (dress, moving house etc.)	Social values (individualism and collectiveness, competition and harmony, etc.)
Interpersonal relationships (address, salutation, introduction, etc.)	Family life (family reunions, etc.)	Personal values (achievements, fate, money, friendship etc.)
Entertainment (movies, etc.)	Entertainment (concerts, etc.)	Ethic values (justice and goodness, others and self, etiquette, face, etc.)
Viewpoints and ideas (discussion, suggestions, agreement, etc.)	Marriage customs (amateness, procreation, etc.)	Aesthetic values (colors, numbers, posture, etc.)
Personal privacy (age, salary, etc.)	Knowledge and education (extracurricular activities, etc.)	Natural values (victory, adaptability, taboos, etc.)
Spatio-temporal meaning (body touch, punctuality, etc.)	Social responsibility (job applications, volunteering, etc.)	
Emotion and attitude (excitation, rage, surprise, etc.)	Religious activities (religious rituals, etc.)	

Intervening cultural behaviors refer to cultural items of the target language in which learners have more chances to directly take part in the cultural environment with their native language, while non-intervening cultural behaviors mean the cultural items of the target language in which learners have little chance to directly participate in the cultural environment with their native language. Hu and Gao's (1997) cultural items

include not only behavior categories, but also psychological and value categories which dominate behaviors. Teachers can adapt and adjust their teaching techniques according to the listed items and therefore foster the students' abilities to comprehend and apply the target language. The item list includes most aspects of culture, which is useful for the analysis of textbook content in terms of cultural representation.

Liu (2001) divides important cultural items for College English teaching in terms of the macro and micro levels.

Table 2.4 A system of cultural items in College English proposed by Liu (2001)

At a micro level	Words	1. Dragon 2. Dog 3. Individualism, etc.
	Idioms and allusions	1. To carry the ball 2. Catch-22, etc.
	Verbal behaviors in daily life	1. Forms of address 2. Expressing thanks 3. Apologizing 4. Taboos 5. Complaints, etc.
	Non-verbal behaviors	1. Body language 2. Proxemics 3. Space orientation
At a macro level	Values and beliefs	1. World view 2. Individualism 3. Sense of time, etc.
	Pragmatic rules	1. Conversational rules 2. Cooperative principles 3. Discourse systems, etc.
	Thinking patterns	1. Abstract thinking 2. Logic modes 3. Deduction, etc.
	Characteristics of ethical psychology	1. Advocating changes 2. Future orientation 3. Respect for privacy, etc.

Cultural items at the micro level including “words”, “idioms and allusions”, “verbal behaviors in daily life” and “non-verbal behaviors” demonstrate outward cultural representations which aim to deal with microcosmic problems in intercultural communications, while the macro parts such as “values and beliefs”, “pragmatic rules”, “thinking patterns” and “characteristics of ethical psychology” refer to inward representations which regulate cultural behaviors and provide instructive guidelines. Micro representations are on the surface of culture, while macro representations are of

the inner space. This model is comparatively feasible and maneuverable under the context of foreign language teaching for the university level, which may contribute to College English textbooks analysis.

The present study designed a coding system derived from the National English Curriculum Standard (2011), The NECS used Hu and Gao (1997) and Liu's (2001) frameworks as references to design the categories for the coding system.

2.2.3 Global Culture in ELT

Culture in English textbooks can be divided into three categories of cultural information (Cortazzi & Jin, 1999): target culture, source culture and international culture. Source culture refers to content about the learners' own culture. Target culture refers to the culture of English-speaking countries such as British and American culture. International culture covers the wide range cultures including countries where English as a second or a foreign language.

Addressing the spread of the English language, considering patterns of acquisition and the functional domains in which English is used across cultures and language, Kachru (1985) proposed a three concentric circle model of the spread of English (see below).

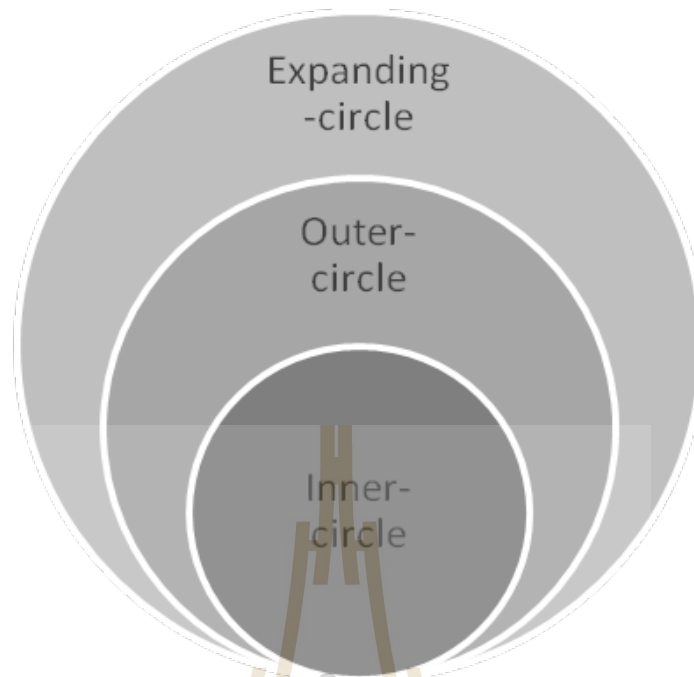


Figure 2.1 Three concentric circle models of English (Kachru, 1985)

Kachru used these three circles to map the world in terms of English spread (as cited in Crystal, 2003).

(a) In the *Inner Circle*, English is the native language in these countries which includes the United Kingdom, Australia, the United States, Canada and New Zealand. There are approximately 380 million English users in the Inner Circle.

(b) Countries like Singapore, India and the Philippines, where English is regarded as a second language (ESL) in a multilingual context, belong to the *Outer Circle*. The spread of English in these countries is largely a result of colonization by English-speaking countries. The varieties of English appearing in the Outer Circle countries include pidgin, creole, that emerged as local languages (Crystal, 1997; Kachru, 1985). There are about 300 million English users in the Outer Circle.

(c) In the *Expanding Circle* where English is used as a foreign language (EFL) in countries such as China, Germany and Korea. People living in the Expanding Circle countries regard English as an important language for helping them work within the context of globalization but it is typically not used for daily communication. There are about one billion English users in this circle.

Table 2.5 English users in Three Concentric Circles and examples

	Number of English users	Example of countries
Inner Circle (L1)	about 380 million	UK, US, Canada
Outer Circle (ESL)	about 300 million	India, Philippines
Expanding Circle (EFL)	about 1 billion	Germany, China

English speakers in Inner Circle countries are regarded as native-speakers (NS) while people in the Outer and Expanding Circles are non-native speakers (NNS). Jenkins' (2006) observed that research on NNS English Language Teaching has had less impact than the norms of NS. In the English classroom, teachers tend to demand the 'correctness' and 'the accent of NS' rather than allowing other variations. Having a native like pronunciation and grammar is highly preferred within the English language teaching (ELT) profession (Liou, 2010). As for non-native speaking learners, they reported that even when they cannot speak English as a NS, they still had a strong desire to achieve a NS accent (Galloway, 2013; He & Zhang, 2010; Ke & Cahyani, 2014; Timmis, 2002; Wang, 2015).

In light of the globalization of the English language, it is not enough to teach only native-speaker's culture in the English language-teaching classroom. It is necessary to

merge international cultures into foreign language teaching as an underlying goal of an ELT approach. This should be done because the demands of English as an International Language no longer only need “native speaker competence” but rather Intercultural Communicative Competence (Guilherme, 2002). Foreign language teachers should be required to possess Intercultural Communicative Competence so that they can help their students engage in the multiculturalism process. Wandel (2002, p.73) claims “Textbooks should contain material that allows and provokes opinions and discussions on cultural stereotyping”. The statements above reflect the important point that global culture should be addressed within the ELT classroom in order to improve Intercultural Communicative Competence and to catch up with the trends of English as International Language.

Recently there has been a shift in the cultural content of global textbooks, as more references related to global culture have been added to new versions of textbooks (Gray, 2002). Textbooks should cover a wide variety of information on global culture and encourage learners to address diverse voices and aspects of different cultures (Shin, Eslami, & Chen, 2012). Another function of ELT textbooks and curricula is to cultivate and raise learners’ cultural awareness of global and multicultural perspectives (Dehbozorgi, Amalsaleh, & Kafipour, 2014).

It is believed that L2 learners may be more motivated by involving more cultural variety into English education. Currently, most English learners regard English learning as instrumental in being successful in intercultural communication with people coming from different cultural backgrounds. With the globalization of English, ELT has become a global industry with an associated high economic status, and textbook production has become one of the engines that drives the industry (Dehbozorgi,

Amalsaleh, & Kafipour, 2014). It is common to see teachers and students share the same linguistic and cultural background but use textbooks coming from other countries, for example, in Korea and Thailand textbooks are introduced from the United States or Britain (Mckay, 2004). In recent years, with the increasing awareness of global culture, some textbooks have been published specifically for EIL (English as International Language) learners (Matsuda, 2006; 2009; 2012). It is undeniable that embedding global culture into ELT and English textbooks is a growing trend.

2.3 Role of Textbooks in English Teaching and Learning

Textbooks are a key teaching resource consisting of several volumes, which can be a visual record of the teaching and learning progress as well as a psychological support to learners (Seaton, 1982).

Hutchinson & Torres (1994) suggested five important roles for textbooks in the ELT classroom: (1) it reflects a view of the nature of language, language learning and the curriculum; (2) it provides appropriate and accurate language examples for teachers and learners; (3) it motivates learners; (4) it serves as a map for learners to plan their own learning progress; and (5) it also helps teachers to develop themselves. Ur (1996) points out that textbooks provide a clear structure for learners letting them know what they will learn, where they will learn each aspect, and allow them to prepare for the upcoming lessons. Textbooks can act as a syllabus by providing ready texts and tasks for learners to equip them for learning autonomy.

Cortazzi & Jin (1999) state that EFL textbooks can work as “a teacher, a map, a resource, a trainer, an authority, a de-skinner and an ideology” (p. 199-200).

1. Textbook as a teacher means that the EFL textbook provides instructive materials with cultural knowledge for learners.
2. Textbook as a map means giving an overview picture with well-organized linguistic and cultural knowledge.
3. Textbook as a resource means that users can obtain the most appropriate and useful information from textbooks.
4. Textbook as a trainer means that explanations and guidance within guidebooks are useful for teachers to organize their research.
5. Textbook as an authority means that EFL textbooks are reliable since they are written by experts.
6. Textbook as a de-skinner means that much of the information may limit teachers in creating a more innovative, interpretative and critical approach for learners.
7. Textbook as an ideology means that it can reflect a worldview, cultural system, and a social construction that may be imposed on teachers and students and thus indirectly constructs their view of a culture and its ideology.

In addition, Richards (2001) points out that textbooks, on one hand, provide a unified structure and syllabus. On the other hand, they give directions to students in different classes in the same language level so they will receive similar content and can be evaluated in the same way. It means that textbooks provide the standards or criteria for instruction.

According to a Chinese linguist Cheng Xiaotang (2011) practical textbooks can actively affect teachers, learners, teaching activities and teaching achievement. It can be demonstrated through the following aspects; 1) The logical structure within

textbooks is not only good for students to learn language systematically, but it is also helpful to develop L2 learners' basic language skills; 2) Generally speaking, textbooks are completed by following a proper syllabus with a system of language skills; 3) A well-designed textbooks can improve students' cultural literacy; and 4) A well-structured textbooks with ideal content can be used creatively.

In summary, some researchers have defined what textbooks are and how they function. Textbooks provide knowledge for students as well as improving their cultural literacy. Through the use of textbooks, it can be seen how language policies influence textbook design. Moreover, textbooks reflect the ideological construction hidden within the textbooks.

2.4 Discourse, Knowledge and Ideology Constructions in Textbooks

When talking about discourse, there is one person who must be mentioned, that is Michel Foucault. The earliest concepts of discourse comes from Foucault (1972, 1979). Discourse is the gathering of written and oral representation that plays an important role in creating knowledge.

Knowledge is power (Apple, 2000, p.43) and power hides in the diffusion of knowledge and includes making sense of reality and spreading a reality accepted as truth by common people (Fiske, 1989). The circulation of knowledge controlled by authorities through discursive practices manages the behavior of others in specific institutions (Foucault, 1980). Like school settings, school administrators can set standards to define students' behaviors and to standardize students' thinking modes based on the school curriculum (Lee, 2007).

It should be mentioned that Foucault's concept of discourse relates to power relations. "Every educational system is a political means of maintaining or of modifying the appropriation of discourse, with the knowledge and the powers it carries with it" (Foucault, 1972, p.227).

In China, textbooks are supervisory and are controlled by the government to make sure that what is presented in the textbooks works towards ideological construction and moral character development which is suited to Communist society (Liu, 1994). School discourse mirrors certain political ideologies put forth by central governments, which correspond with Fairclough's (1989, 1992) argument that ideological construction often comes with or even hides behind the discourse in settings such as political speeches or school textbooks.

In order to construct ideology in the interest of the government, the government adopts a measure called Narratives of Unfolding (NOU) which refers to a specific discourse pattern facilitating the government to reap the resulting publicity. (Brown, 2004). There are several points which need particular attention. First, NOU are ideologies that are exercised by "a conscious selection of some of the available evidence" (p.5). This meets what Williams (1961) called "selective tradition" and Apple (2000) called "selective knowledge" in which both claimed that certain discursive practices, such as school discourse is deeply influenced by the dominant political power groups. At this point, it is known that the Chinese central government manipulates NOU through national education. In addition, students' ideological constructions are affected by the school discourse (Lee, 2007).

While selecting information, the central government positively strengthens the specific discourse patterns through 1) linguistic integrity "texts are used frequently

enough or noticeable enough to become conventional within the cross texts” (Barton, 2002, p.24); 2) Contextual values: “texts are significant in establishing and maintaining meaning within the context of a text” (ibid.); 3) cultural coherence: “coherence is constructed by the readers who put the sign on the page in relation to a variety of factors that can be found in the cultural context” (Kramersch, 1998, p.59). It can be seen that the central government not only takes the opportunity to manipulate what is and isn’t involved in national education, but also consciously inoculates the political beliefs such as nationalism and patriotism to construct the students’ national ideology and identity (Lee, 2007).

As previously mentioned in the prior texts, the textbooks through school discourse gradually and eventually become a tool for constructing and developing learners’ ideologies. People come into contact with national education when they are young and then shape their discourse community during continuous ideology construction in terms of linguistic integrity, contextual values and cultural coherence which cause them to share the same language, traditions, culture, etc. Textbooks are viewed as a school discourse, not only introducing explicit cultural knowledge such as historical facts but also by transmitting an implicit sense of imagination through the texts. Both the explicit knowledge and implicit imagination are the foundation of sharing the same language and cultural values which act directly on ideological construction (Kramersch, 1998).

2.5 Semiotic approach

This section introduces the semiotic approach and how the semiotic approach is applied in the present study.

From the view of linguistic anthropology, the semiotic approach focuses on how beliefs, values and ideologies interrelate in making meaning rather than simply describing beliefs, values and ideologies of a particular social group (Agha, 2007). As Barthes (1966) said, applying a semiotic approach to culture in English textbooks “will not teach us what meaning must be definitely attributed to a work; it will not provide or even discover a meaning but will describe the logic according to which meanings are engendered” (as cited in Bal & Bryson, 1991, p. 184).

The semiotic approach is applied to two kinds of component in the textbooks, both the textual and visual.

For the textual content, the cultural items are categorized by using the coding system designed for this study, and the analytical frameworks of Kachru's Three Concentric Circles, Cortazzi and Jin's three types of culture (1999), and Shin et al. (2011). The first two frameworks are used to analyze cultural position in terms of Inner Circle, Outer Circle, and Expanding Circle or Target culture, Source culture and International culture. The reason why the present study adopts two models is aim to reconfirm the cultural position of each cultural item. And the last framework for textual content is to investigate the cultural form. The cultural form can be seen from two perspectives, information-orientated and communication-orientated. Information-oriented content is related to content containing cultural facts, such as history, plants, animals, etc., while communication-oriented refers to content introducing verbal and non-verbal communicative skills, activities and so on.

Textual cultural representations cannot make sense of texts alone since visual cultural representations also convey information reinforcing or supplementing the textual cultural representations (Dinh, 2016). From the social semiotic metafunctional aspect of communication (Halliday, 1994; Kress & Leeuwen, 1996), the semiotic approach is a tool used to analyze texts, images and the relationship between the texts and images. The visual analysis in the present study contains four aspects based on the framework established by Halliday (1994) and Kress and van Leeuwen (1996). The four aspects include identification, activity, circumstances and attributes. Identification refers to the participants involved in the illustrations; activity refers to the actions shown in the pictures; circumstances refer to the settings of the visuals and attributes refer to the characteristics of the images. These four elements are investigated to understand how visuals relate to the textual cultural content and how visuals represent the cultural position.

Consequently, the current study adopts a semiotic approach to examine the categories of textual cultural presentations (texts) and visual cultural representations (images) and to investigate how both are presented in ELT textbooks.

2.6 Critical Discourse Analysis (CDA)

2.6.1 The definition of CDA

According to Fairclough (1993), CDA refers to “discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony” (p. 135).

Based on Wodak and Meyer (2001), CDA may be defined as “fundamentally concerned with analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifested in language. In other words, CDA aims to investigate critically social inequality as it is expressed, signaled, constituted, and legitimized, and so on by language use (or in discourse)” (p. 2).

Furthermore, Scollon (2011) defines CDA as “a program of social analysis that critically analyses discourse - that is to say language in use - as a means of addressing social change” (p. 140).

In short, CDA investigates and identifies the connections between discourses and social practices, the connections that may be non-transparent to some people who are not in the related area.

2.6.2 The Development of CDA

Critical Linguistics (CL) was developed in conjunction with linguists and literary theories established at the University of East Anglia in the late 1970s (Sheylohislami, 2001). The approach of CL was based upon Halliday’s Systemic Functional Linguistics (SFL) whose purpose was to “isolate ideology in discourse” and show “how ideology and ideological processes are manifested as systems of linguistic characteristics and processes” (Trew, 1979, p.155). These linguists regarded the use of language as the synchronous practice of three functions: ideational, interpersonal, and textual functions.

In Halliday’s SFL, language, as a social phenomenon, is functional, standing at the center of CDA (Fowler et al., 1979; Fairclough, 1989, 1992, 1995; Fowler, 1991; Chouliaraki & Fairclough, 1999). Critical linguists claimed, “there are strong and pervasive connections between linguistic structure and social structure” (Fowler et al.,

1979, p. 185). In other words, CL held the opinion that “language is an integral part of social process” (Fowler et al., 1979, p.189).

Another important concept of CDA and SFL is that the vocabulary and grammar choices made by speakers are purposefully and senselessly “principled and systematic” (Fowler et al., 1979, p.188). Therefore, these choices are dependent on ideology. Fowler said that the “relation between form and content is not arbitrary or conventional, but ... form signifies content” (ibid).

In short, language is integrated with social practice and driven by ideology (Sheyholislami, 2001). In the present study, cultural representations are shown in English in the textbooks and are driven by the ideology hidden within the textbooks.

2.6.3 CDA frameworks

There are several CDA frameworks provided by different scholars such as Kress and Leeuwen (1996) and Fairclough (1989).

The framework of Kress and Leeuwen (1996) was constructed based on the statement that social actors are the results of policies and decisions of the dominant power. He believes that “CDA is the impact of power structures on the production and/or reproduction of knowledge and its effects on identity and subjectivity of the members of the community” (Rahimi & Riasati, 2011, p.110).

Fairclough (1989) provides a three dimensional framework for text analysis and discourse analysis: 1) the analysis of written and spoken texts; 2) the analysis of discursive practices of text production, distribution and consumption; 3) the analysis of social practice and cultural practice. “Fairclough’s (1989) analysis has gone beyond the ‘whatness’ of the text description towards the ‘how’ and ‘whyness’ of the text interpretation and explanation”. Through the analysis of written and spoken texts, it can

be found that specific ideology is embedded in various social and cultural practices. Fairclough believes in a “hidden agenda” (Rahimi & Riasati, 2011, p.109).

As a written text discourse, textbooks play their role through the use of text and visuals. Therefore, the present study critically analyzed the written texts and visuals in the textbooks with the aim of exploring the ‘whatness’ in the texts and the ‘how’ of text interpretation, and the “hidden agenda”(Rahimi & Riasati, 2011, p.109).

2.7 Previous Studies of Textbooks Analysis

In seeking textbooks analysis studies it was found that there are many scholars who have done research in this field from different perspectives.

From the aspect of the categories of cultural items in the textbooks, Lee (2009) and Xiao (2010) conducted separate research and yet some similar points found among the studies. In Lee’s (2009) study, 11 EFL high-school conversation textbooks utilized in Korea were examined in terms of teaching culture. The researcher analyzed the textbooks by developing 22 themes divided into the two groups: big “C” and little “c”, based on Paige *et al* (1999) and Hinkel (2001). The findings showed that the majority of the content on culture were big “C” which refers to memorable facts and statistics in art, history and geography while little attention was paid to little “c” culture. The researcher pointed out that all 11 EFL conversation books used in Korea did not design content to develop learners’ intercultural communicative competence and specific culture competence where the little “c” should be placed.

The goal of Xiao’s study (2010) is to investigate cultural categories and types present in college English textbooks. After conducting a frequency analysis, the researcher used questionnaires to examine the perceptions, attitudes and expectations

of learners towards cultural learning and their abilities to implement cultural knowledge. The findings found that the textbooks focused on the target cultures from English-speaking countries such as Britain and America. Also, most representations of cultural elements were of big “C” culture which refers to economy, politics and history while a low percentage of little “c” culture was present. The EFL learners had a positive attitude towards to learning about culture, but most of them perceived learning culture as being impeded due to boring teaching and the presence of insufficient intercultural information within the textbooks.

From the perspective of cultural position, several studies should be mentioned.

Hamiloglu and Mendi (2010) examined the intercultural elements of five English textbooks that were published by famous worldwide publishing companies in order to see what kinds of intercultural topics were contained in the textbooks and to what extent the intercultural elements were presented. The five English textbooks had their own styles in presenting intercultural topics. One of the textbooks titled *New Streetwise*, did not include any intercultural elements and instead focused on the cultures of English-speaking countries. *New Hotline* and *Matrix* included 11 and 14 intercultural items. The other two textbooks, *Total English* and *Enterprise*, included the highest proportion of intercultural information with the number of 26% and 32%.

Matsuda (2002) examined the nationality of different English speakers present in 7th grade ELF textbooks. The major users and contexts with the textbooks were related to the Inner Circle (Kachru, 1985).

Yamanaka's (2006) study evaluated English textbooks from the perspective of the three concentric circles model based on Kachru's (1985) theory. The researcher chose three junior high school textbooks and 10 senior high school textbooks to

examine the placement of the mentioned countries within the three concentric circles. Once the frequency of cultural items by types of countries was determined, it was found that the dominant Inner Circle country is America. The Outer Circle received less attention than the Inner Circle in terms of frequency. In the expanding circle, Japanese culture was dominant with a 64% frequency. The researchers thought that it would be better if more cultural information related to the Expanding Circle and Outer Circle was added into textbooks as English has become an international language and Lingua Franca. People should be knowledgeable about a diversity of cultures from foreign countries to aid them in communicating with the broader world more effectively.

Zu & Kong (2009) selected a set of English textbooks for Chinese secondary school students to examine the relationship between language and culture. The results indicated that language and culture are closely connected in terms of western culture.

All of above mentioned studies found that western culture is the dominant culture in ELT textbooks.

As for the cultural form, Shin, Eslami and Chen (2011) analyzed and discussed the cultural aspects of EIL found in internationally distributed ELT textbooks. They found that the textbook content was information-oriented and thus traditional. In other words, the analyzed textbooks did not engage learners in communicative activities.

Moreover, there are some researchers who investigated the visual culture found in ELT textbooks.

Johannessen (2014) examined text and images in a Ugandan English secondary textbook applying a semiotic approach. Five types of relationships between text and image were discussed: indexical, detached, incidental, topical, and extension of topic. *Indexical* refers to pictures that match the vocabulary in the texts; *detached* refers to

those that do not link to the texts; *incidental* refers to visuals that are implicitly related to the texts; *topical* refers to those that are explicitly related to the texts; and *extension of topic* refers to images that make an extension of the texts.

Dinh (2016) analyzed two series of textbooks that were developed for the international market and for the Vietnam (local) market aiming to unpack how culture is presented in these kinds of textbooks by analyzing the text, visuals, and tasks using the semiotic approach. It was found that local culture dominates representation in local textbooks while USA and UK cultures dominate in international textbooks. It was also found that the relationship between text and visuals tends to be topical, which means that the visuals correspond to the texts.

Other researchers conducted textbook analysis from different perspectives (Gui, 2005; Li, 2005; Liu, 2006; Tian, 2006).

Based on the criteria established by Els et al. (1984), a comparison of two translation textbooks was conducted using analysis and questionnaires (Gui, 2005). The two translation textbooks were evaluated from four aspects: related theories, the syllabus, translation theories and translation skills. The questionnaires focused on the students' needs analysis and their responses to the two translation textbooks. This case study tried to gain some experience in selecting suitable translation textbooks.

A case study on *Communicative English for Chinese Learners (Core Course)* was conducted (Li, 2005) through internal and external evaluation to examine the extent to which the textbooks met the needs of learners. The internal evaluation analyzed aims, syllabus, language content and skills, practical considerations as well as social-cultural competence. The external evaluation was conducted using open-ended questionnaires. Li's case study showed that textbook evaluation could be done using both qualitative and quantitative approaches.

Tian (2006) and Liu (2006) respectively conducted case studies on the English textbook, *New Horizon College English*. Tian's study aimed to determine how well the book matched the *College English Curriculum Requirements* in its design and organization, language content, skills, topics, methodology and the teacher's book. Meanwhile, Liu's study established a working model, which used two processes, primary evaluation (the analysis of the materials as it is) and in-use evaluation (taking students' and teachers' views into consideration, considering the package, compilers' claims, and an items analysis of the vocabulary, grammar, skills, etc.). Both case studies made contributions to the evaluation of the *New Horizon College English* textbook.

Though the above-discussed research was conducted from a variety of perspectives, no study was found that focused on cultural representations and ideological constructions in Junior high school ELT textbooks in China. In response, the present study attempted to conduct an analysis in terms of textual and visual cultural representations and hoped to shed some light on junior high school ELT textbooks.

2.8 Summary

This chapter reviewed the core concepts and previous studies related to English textbook analysis in terms of cultural representations and the construction of ideology. Important concepts include the definition of culture, monoculturalism and multiculturalism, cultural awareness and intercultural communicative competence. From these, the relationship between language and culture, cultural representations and global culture in ELT are discussed. Then, the role of textbooks, the power relations within discourse, knowledge and ideology, and previous research studies are discussed. The next chapter on research methodology builds on the information within the current chapter.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter describes the research methodology applied in the present study. After an introduction to the research design, it presents the conceptual framework, the materials used in the study, the coding system, the phases of data analysis, the pilot study conducted, an evaluation of validity and reliability, and ends with limitations and delimitations.

3.1 Research Design

This study is grounded in a mixed research method, which employs Critical Discourse Analysis (CDA) in conjunction with a semiotic approach (Dinh, 2016) applied to a content analysis of three textbooks.

Mixed methods refer to the integration of quantitative and qualitative data collection and analysis in a single study or program of enquiry (Stange et al, 2006 ; Creswell, 2013). The combination of quantitative and qualitative approaches can provide a better understanding in the research. The qualitative approach seeks to understand human behavior from the researcher's own frame of reference. In contrast, the quantitative approach focuses on the social phenomena without regard to the subjective states of the individual (Nunan, 1992). Qualitative results come in the form of explanatory words, while quantitative results come in numerical form. The mixed approach leads to results both in words and numbers.

Since the analysis is based on texts and images from the textbooks, the study adopted a semiotic approach to analyze the textual cultural presentations, visual representations and the relationship between texts and images in the textbooks (Weninger & Kiss, 2013).

The analysis of written texts is one of the dimensional frameworks associated with the CDA (Fairclough, 1989). The CDA should not only focus on the “whatness” of the text but also on the “how” and “whyness” of text interpretation and explanation (Rahimi & Riasati, 2011, p.109). The current study, in recognition of the importance of both ELT textbooks and the Chinese National Curriculum English Standard in ideological construction, employed a Critical Discourse Analysis conducting a content analysis of the ideological constructed not readily apparent in textbooks.

3.2 Conceptual framework

Textbooks play an important role in the ELT classroom, which provides a bridge linking with teacher and student. It is important to analyze the ideology hidden behind the English textbooks. In the modern era, English globalization has brought English into a Lingua Franca stage. Native speaker-like competence is becoming less popular; and non-native speakers are less likely to be regarded as ‘failed native speakers’ (Jenkins, 2006b).

English globalization has led to increased communication among various nationalities, many of which do not use English as a first language. Meanwhile, to assist in effective communication, more attention needs to be paid to intercultural communication competence. Cultural awareness is critical to intercultural

communication. It is essential for interlocutors to be aware of global cultures and to raise their global cultural awareness in the era of ELF.

It has been noted that cultural awareness is one of the five goals in the latest National Curriculum English Standard (NECS, 2011) in China. Therefore, the research questions about cultural representations and ideological constructions in English textbooks have been raised in the current study to examine how well cultural representations reach the expectation of NECS.

From the theoretical perspective, textbooks are viewed as written discourse and classroom discourse, which are laden with ideology and define a particular understanding of social practice (Foucault, 1980; Weninger, & Kiss, 2013). There are power relations between textbooks and learner' ideological constructions. In other words, textbooks are powerful tools in providing world experience to learners and constructing their ideologies.

From the above statements, the present study investigated cultural representations in English textbooks and the hidden ideological constructions. In order to study the structures and functions of underlying ideologies, the semiotic approach and critical discourse analysis offer a specific stance on how to examine self-culture and other cultures as positioned in the textbooks.

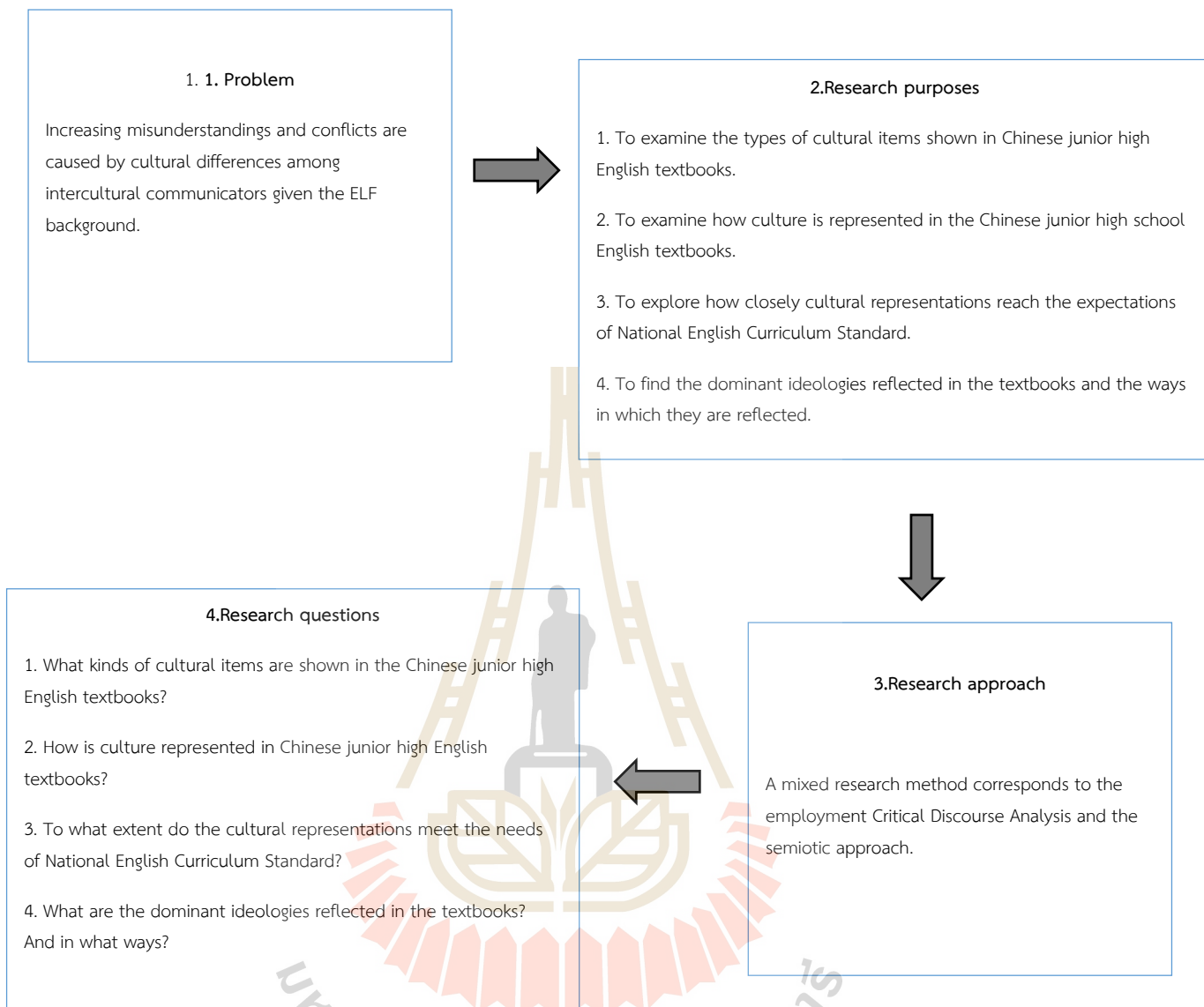


Figure 3.1 Diagram of the conceptual framework

3.3 Materials of the Study

Three English textbooks published by three different Chinese publishers were analyzed in the current study. The three books, contained more than 350 pages combined, including 51 units with each unit containing listening, speaking, reading, and writing parts, are sufficient for the purposes of the present study.

The textbooks, selected for the present study, are currently being used by ninth grade junior high school students. The reason for selecting ninth grade English textbooks has to do with the age of students. These students are from 15 to 17 years old, an important stage for absorbing outside knowledge and for building their worldview. It is an important stage in the development of their worldview that can influence the construction of an ideology (Steinberg, & Levine, 1997). For students this is the initial stage of imagination of the world.

As mentioned in the Chapter 1, the Chinese government directs the right to choose textbooks to the local government and local schools according to their geographical politics and local culture. Therefore, there is not a single standard for selecting Chinese junior high school textbooks. Each local government can choose textbooks from local publishers or other available publishers. For some schools, the staffs are qualified to publish their own textbooks based on their teaching plan.

The reason why the researcher chooses these three textbooks is because of their strong influence within China (Rankings of Chinese Internet and Press in 2015, n.d.). The three publishers include Yilin Press (YLP), Foreign Language Teaching and Research Press (FLTRP), and People's Education Press (PEP). All of them are listed as top 3 publishers for the quality of textbooks produced and all of them are intensively applied for teaching junior high school students in China. The three textbooks are published respectively in 2012, 2013, and 2014 by Yilin Press, Foreign Language Teaching and Research Press and People's Education Press.

Table 3.1 Brief introductions of the three presses and textbooks.

Publisher's name	Yilin Press	Foreign Language Teaching and Research Press	People's Education Press
Historical Backgrounds	Yilin press is a leading publisher in China. It was established in 1988, and was formerly the editorial department of the Jiangsu Province People's Press.	Foreign Language Teaching and Research Press was established by the Beijing Foreign Studies University in 1979. A complete restructuring of the enterprise was conducted in 2010 at which point it became Limited liability company.	People's Education Press has deep historical roots and is associated with famous people in China. It was established in 1950 and is affiliated with the Ministry of Education.
Target Market	It is mainly responsible for foreign language books, foreign literature, foreign language learning materials, and foreign language textbook publication.	Its features focus on foreign language teaching materials, reference books, publishing magazines, and the publication of science and children's books.	Its primary services are to study, compile, edit and publish basic education teaching materials, and educational books.
Dominant Areas	It is famous for its editing in a variety of languages such as English, French, German, Russian and Japanese. It is also famous for its professional translation group.	It publishes approximately 5000 books and magazines each year, 1000 of which are new books and the remainder are reprints. This publisher has become a famous publishing company in China.	In 2010, it became a key member in both the Chinese Education and Publication Media Group Ltd. and the Chinese Education and Publication Media Group Incorporated Company.
Key Features	Yilin Press's textbook was published in 2012. It involves two modules, and 8 units. The theme of the two modules are <i>getting along with others</i> and <i>entertainment</i> . Each unit includes five parts, reading, grammar, study skills, tasks and self-assessment, and it covers the four basic skills.	FLTRP's textbook was published in 2013. There are 12 modules including 36 units for users. Each module has three units with the scope being listening and vocabulary, pronunciation and speaking, reading and vocabulary, writing, language practice and module tasks.	PEP's textbook was published in 2014. Each unit has two sections covering language goals, grammar and self-checking while covering the four basic skills of English learning.

3.4 Coding system

3.4.1 Coding system for cultural items

Coding is essential to content analysis (Ryan & Bernard, 2003). There are three ways to devise a coding system: from the data, from the previous related studies, and from theories (Lee, 2007). In the current study, the coding system of cultural representations is designed based on the English language education policy of the National English Curriculum Standard (NECS).

The coding system used by the researcher can be summarized in several steps. First, an examination was conducted on the content of the Cultural Awareness (CA) section in the National Curriculum English Standard (NECS). The content of the CA includes two parts: the definition of CA and standard descriptions of CA. Based on these two parts, 19 categories were used to develop an initial coding system. Second, the researcher applied this initial coding system to conduct a pilot study and then evaluated the validity and reliability of the coding system with the help of two professional English language researchers. Third, a first analysis of the textbooks was conducted based on the initial coding system and the frequency of each coding system category was counted. Moreover, some new categories outside the initial coding system were discovered. Therefore, a second analysis of the textbooks was conducted to examine extra categories and then a revision of the coding system was conducted. Last, the revised coding system was used for a third analysis of the textbooks in order to confirm the validity of the revised coding system and to determine the frequency of each category. As shown in Table 3.2, the coding system is summarized at each stage.

Table 3.2 Coding system

Coding System				
Source	Content	Category	Revised Category	Definition
The definition of Cultural Awareness	In foreign language teaching, culture is defined as the target language countries' history, geography, local conditions and customs, traditional customs, life styles, literature and art, code of conduct and values, etc.	history	history	It refers to historical facts, historical events happened in the past.
		geography	country / city / district scenic places	It refers to the administrative region. It refers to the places with beautiful sights.
		local conditions and customs	customs	It refers to an activity, a behavior or an event which is usual or traditional in a particular circumstances.
		traditional customs		
		life style	life style	It refers to the manner of living.
		code of conduct	code of conduct	It refers to the rule of behavior in a particular circumstances
		literature & art	literacy	It refers to the knowledge of reading and writing.
			art	It refers to the products of human creativity such as paintings, music, etc.
		values	values	It refers to the ideas accepted by individuals or groups.

Table 3.2 Coding system (Cont.)

Coding System (Continued)					
Source	Content	Category	Revised Category	Definition	
The standard descriptions of Cultural Awareness	1. Understand common body language, gestures and facial expressions used in English communication	body language		It refers to the way that people use to exchange or share information with others by verbal language and non-verbal language.	
	2. Use different forms of address, greetings and farewells appropriately in English	form of address			
	3. Know the difference between male and female names and common affectionate forms of address	greetings	communicative manners		
	4. Know the names commonly used by family members to refer to each other in English speaking countries	farewells			
	7. Respond appropriately to other people's compliments, requests, etc.	salutation			
	8. Use appropriate forms to give compliments, make requests, etc.	reply / express compliment and request			
	5. Understand dress codes for formal and informal occasions in English speaking countries	dress code	dress code		It refers to the rules of appropriate dress in different situations.
	6. Understand eating and drinking customs in English speaking countries	eating & drinking	food		It refers to the things that can be eaten and drank.

Table 3.2 Coding system (Cont.)

Coding System (Continued)				
Source	Content	Category	Revised Category	Definition
The standard descriptions of Cultural Awareness	9. Begin to understand the geographical position, climate, history and so on of English speaking countries	climate	climate	It refers to the weather.
	10. Understand the cultural significance of common plants and animals in English speaking countries	plant	plant	It refers to grass, flowers and trees etc.
		animal	animal	It refers to living creature such as dogs, lions, birds, fish, insects and not including human beings.
	11. Understand that natural phenomena possibly have cultural significance in the English language	natural phenomena	natural phenomena	It refers to the situatio controlled by the operation laws of nature.
	12. Understand the traditional leisure and sporting activities of English speaking countries	entertainment / leisure	entertainment	It refers to the activities making people relaxed.
		sport	sport	It refers to physical activities such as swimming, running and so on.
13. Understand the main holidays and festivals of English speaking countries and how they are celebrated	festivals & holidays	festivals & holidays	It refers to a particular day or period for celebration.	

Table 3.2 Coding system (Cont.)

Coding System (Continued)				
Source	Content	Initial category	Revised Category	Definition
Emergent new categories from textbooks	NA		beliefs	It refers to the cognitive content.
	NA		ethnicities	It refers to races, nationalities and ethnicities.
	NA		famous people	It refers to widely known people.
	NA		science & technology	It refers to scientific and technological products, events, and activities.
	NA		colors	It refers to the reflection of light in colors such as red, blue, green, etc.
	NA		organizations	It refers to the official groups of people.

In this coding system, 25 categories are involved. Among the 25 categories, 19 categories are from the NECS and 6 extra categories were found in the textbooks. In order to better differentiate the spheres of each category, the definition is provided in the last row. To derive the definitions, the researcher read the three textbooks and determined the definition through the nature of each category (Namenwirth & Weber, 1987). As mentioned previously, the researcher also received help from English professors on the correctness and appropriateness of the category definitions.

3.4.2 Coding for cultural position

After analyzing cultural items by coding system, next step is to analyze the cultural position. The following figure and table are used for explaining the process of coding position of cultural representations.

..... | think that mooncakes are delicious! **UNIT 2**

3a Read the passage about Mid-Autumn Festival and answer the questions.

1. How do people celebrate Mid-Autumn Festival?
2. What do mooncakes look like? What meaning do they carry?
3. What story is the reading about?



Figure 3.2 Example *mooncake* from the unit 2 in PEP

Table 3.3 Analytic process of *mooncake*

Unit 2									
Category	Item	content	Cultural position					Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture		Other culture
food	mooncake	Chinese people have been enjoying it for centuries. Mooncakes have the shape of a full moon on mid-Autumn night. They carry people's wishes to the families they love and miss			✓		✓		Information-oriented
					1		1		

Figure 3.2 is an example about the food, mooncake. It includes 3 sentences: 1. *Chinese people have been enjoying it for centuries*; 2. *Mooncakes have the shape of a*

full moon on mid-Autumn night; and 3. They carry people's wishes to the families they love and miss.

Table 3.3 shows the process of data analysis about *mooncake*. It can be known from the context that mooncake possesses a long history and enjoys great popularity in China. Therefore, the position of mooncake is China in this example. As a country regarding English as a foreign language, China is coded at Expanding Circle. At the same time, Chinese culture is students' own culture, which is also coded as Source culture.

3.4.3 Coding for cultural form

The same example is used to explain the coding of cultural form.

..... | think that mooncakes are delicious! UNIT 2

3a Read the passage about Mid-Autumn Festival and answer the questions.

1. How do people celebrate Mid-Autumn Festival?
2. What do mooncakes look like? What meaning do they carry?
3. What story is the reading about?

Full Moon, Full Feelings

Chinese people have been celebrating Mid-Autumn Festival and enjoying mooncakes for centuries. Mooncakes have the shape of a full moon on mid-autumn night. They carry people's wishes to the families they love and miss.

Figure 3.3 Example *mooncake* from the unit 2 in PEP

Table 3.4 Analytic process of mooncake

Unit 2									
Category	Item	content	Cultural position					Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture		Other culture
food	mooncake	Chinese people have been enjoying it for centuries. Mooncakes have the shape of a full moon on mid-Autumn night. They carry people's wishes to the families they love and miss			✓		✓		Information-oriented
					1		1		

There are 3 sentences included in the example: 1. *Chinese people have been enjoying it for centuries*; 2. *Mooncakes have the shape of a full moon on mid-Autumn night*; and 3. *They carry people's wishes to the families they love and miss*. The second and the third sentences are related to mooncake and present the information about mooncake. Based on the content of these two sentences, none information refers to communication skills or communicative activities. Therefore, mooncake, this cultural item is coded as information-oriented form as shown in this example.

3.5 Data Analysis

3.5.1 Principles about data analysis processes

The textbooks were analyzed in steps, following procedures that place the texts into analytical units (Mayring, 2002).

To do data analysis of textbooks, it is important to understand the NECS and the textbooks. A comprehensive understanding can build a solid foundation for identifying

their contribution to the subjects, themes, and concepts for a particular project (Huckin, 2002). At this stage, the researcher read the NECS and textbooks and determined relevant information for the content analysis. During this stage the information selected for a particular project depends on the specified problem under investigation (Huckin, 2002).

Based on a previous study (Lee, 2007), an initial frame first needed to be built going from general to specific, from explicit to implicit, from simple to complex.

In the present study, from a general perspective, the whole texts provide an overall picture of the information that can be seen directly by the audience such as the publishers name, unit subjects, the pictures used in each unit, etc. Specifically, the researcher read word-by-word and picture-by-picture seeking relevant cultural representations within the text and images.

Finding specific information is more difficult than finding the more general information. Therefore, the order of coding data went from explicit and simple units and then to implicit and complex units. After articulating the initial frame of data analysis, the next step was the analysis of the text based on the established coding system.

3.5.2 Data analysis

The process of data analysis in the current study is checked by the coding system, a semiotic approach (adapted from Dinh, 2016) and critical discourse analysis.

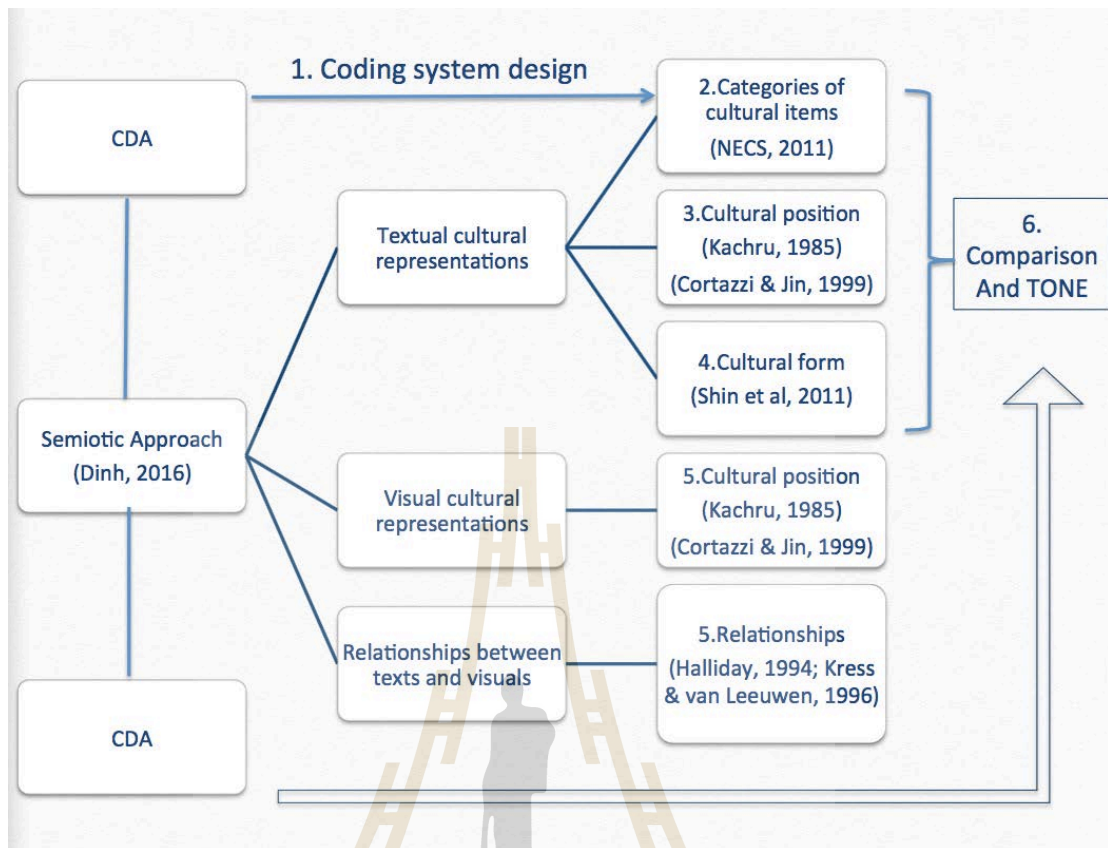


Figure 3.4 The process of data analysis

Figure 3.4 provides the process of data analysis, which covers three aspects: textual cultural representations, visual cultural representations and the relationships between texts and visuals. The whole process of data analysis can be explained by 6 steps. The first step was to design a coding system for analyzing cultural items based on the content in NECS (2011). At this stage, CDA was regarded as an outside factor influencing the coding system design. The second step was to analyze the cultural items in the textbooks by using the coding system. At this stage, the cultural items were categorized based on the coding system. The third step was to analyze the cultural position by adopting Kachru's three concentric circles (1985) and Cortazzi & Jin's three types of culture (1999). The fourth step was to analyze the cultural form, which was conducted by Shin et al's framework (2011). The fifth step was to analyze the

visual cultural representations from the aspect of cultural position by using the same models as texts. At the same time, the relationships between texts and visuals were investigated by using the analytical frameworks of Halliday (1994) and, Kress and van Leeuwen (1996). Finally, the comparison between the textbooks and NECS, and tones used in different cultures were critically analyzed.

It should be mentioned that the analytical framework of semiotic approach is adapted from Dinh's (2016) study. The reason is that Dinh's framework serves a purpose of investigating the multi signs and symbols in the textbooks. Textbooks can be regarded as multimodal discourse including texts, dialogues, tasks, realia, visuals and so on (Adaskou, Britten & Fahsi, 1990; Dinh, 2016). And the semiotic approach is a holistic approach covering the analysis of texts, visuals, and the relationships between texts and visuals for the present study.

The below example helps explain the semiotic approach for content analysis.

The Australians have a close relationship with the British. Many have British relatives, and they are like us in many ways. The foods that Australians like most are ham and beef with lots of salad. They also grow grapes and other fruits. They love all sports, but the game that they like most is Australian football. Because most Australians live near the coast, they also love going to the beach for swimming and surfing or just lying in the sun.

Although it is December, it is summer over here. The sun is very bright, and near the coast the countryside is very green. There are lots of sheep in the fields and on the hills, but the middle of the country has no trees or grass, just rocks and sand... And kangaroos!

Australians speak English, but in their own way. For example, when they say "G'day" and "No worries", they mean "Hello" and "Don't worry about it. It's not a problem!"

On the second day we went horse riding. The horse that I rode was lazy, so I was



Figure 3.5 Example from unit 10 in Foreign Language Teaching and Research Press

From the above picture found in unit 10, many cultural items can be found and categorized into several categories. Two example categories are selected for discussion. One category is *sport*, and the other is *communicative manners*. The last two sentences of paragraph 1 in the example contain cultural items including *Australian football*, *swimming*, and *surfing*. All three fall into the *sports* category and the cultural position of *Australia* (Inner circle / Target culture) based on the context. These items are identified as informative content, which provide facts relating to Australian sports. Each individual item mentioned is counted once and is added to its total frequency. There are four items regarded as informative content.

In the last paragraph of the example there is a reference to the way that Australians speak English. Items “G’ day” and “No worries” are placed in the *communicative manners* category and in the position of *Australia* (Inner circle / Target culture). These two items are related to communication patterns so they are counted as being of the communication-oriented form added two times to the total frequency

Lastly, the picture in the example contains sheep, which is a special kind of animal in Australia. The sheep are also mentioned in the text. Therefore, in this instance the text and visual match in their explicit cultural position.

Table 3.5 shows how data are recorded and calculated during the analysis. The frequency is calculated manually.

Table 3.5 Data recording and calculating

Unit 10								
Category	Item	content	cultural position					information / communicati on- oriented
			inner circle	outer circle	expanding circle	target culture	source culture	
sports	Australian football	the game they like most is Australian football.	✓			✓		information (4)
	swimming	Because most Australians live near the coast, they also love going to the beach for swimming and surfing or just lying in the sun.	✓			✓		
	surfing	Because most Australians live near the coast, they also love going to the beach for swimming and surfing or just lying in the sun.	✓			✓		
	Common wealth Games	At the Commonwealth Games in 1990, she was the first Aboriginal runner to win a gold medal.	✓			✓		
communicative manners	G' day	For example, when they say "G'day" and "No worries", they mean "Hello" and "Don't worry about it. It's not a problem".	✓			✓		communicati on (2)
	No worries							
			6	0	0	6	0	0

Table 3.6 shows the tools and analytical framework used in the present study with the corresponding research question and data analysis. It is hoped that the table provides a general and clear picture for readers to understand how the coding system, semiotic approach and CDA are applied in the present study.

Table 3.6 Research questions, tools/framework and data analysis.

Research questions	Tools/ Framework	Data analysis
1. What kinds of cultural items are shown in the Chinese junior high school English textbooks?	National English Curriculum Standard (2011)	The coding system was summarized from the Cultural Awareness section in the NECS. It aims to analyze the textual cultural representations regarding to the cultural item categories.
2. How culture is represented in Chinese junior high school English textbooks?	1. Cultural position — Kachru’s three concentric circles (1985), and Cortazzi and Jin’s three types of culture (1999); 2. Cultural form — Dinh (2016), and Shin at el (2011)	Based on the data analysis of research question 1, the researcher counted the frequency and percentage of each cultural item in terms of cultural position and cultural form.
3. To what extent do the cultural representations meet the needs of National English Curriculum Standard (NECS)?	Standard description of Cultural Awareness in NECS (2011)	By means of manual calculations, the findings from the textbooks were compared with the NECS requirements with the aim of examining how well the textbooks met the NECS requirements.
4. What are the dominant ideologies reflected in the textbooks? And in what ways?	1. Semiotic analysis of images (Halliday, 1994; Kress & van Leeuwen, 1996); 2. Fairclough’s (1989) three dimensional frameworks for CDA	The researcher analyzed the visual cultural representations and the relationships between the text and visuals to determine the dominant culture depicted in both text and visuals. The dominant ideologies could be interpreted through an analysis of the tone used with the dominant culture.

3.6 Pilot study

A pilot study was conducted in order to examine the workability of the coding system. A semiotic approach was used for the present study. The researcher chose three units from three textbooks for analysis in the pilot study. They were unit 1 of the Yilin Press textbook, unit 1 of the Foreign Language Teaching and Research Press textbook, and unit 2 of the People Education Press textbook. The pilot study was conducted in the manner described in section 3.5.2 and the results are shown in the appendix.

3.7 Evaluation of validity and reliability

Validity and reliability are two elements used when qualitative researchers design a study, analyze data and judge a study (Patton, 2001).

Reliability is a concept that can evaluate whether the explanation in the study can be understood or not (Golafshani, 2003). In the current study, reliability is defined as the usability of the present study, whether its methods can be applied with other similar studies (Lee, 2007). Thus, two levels of reliability need to be addressed, 1) consistency of analysis: both the researcher and an expert should reach a similar result in terms of the coding system and the semiotic analysis, 2) consistency through time: both the researcher and an expert should obtain similar findings with the same coding system and in using the semiotic approach.

“Validity is an indispensable criterion for evaluating the quality and acceptability of research” (Burns, 1999, p.160), which means that the accuracy of sound and logical interpretations of the findings needed to be examined (Creswell, 2013; Schwandt, 2001). Validity in the current study refers to ensuring that the categories and sub-

categories of the study are adequate and measurable, which involves asking for assistance from experts in a similar field. (Zohrabi, 2013).

After finishing the coding system summarized from the NECS (2011) and an analysis of the three units for the pilot study, the researcher asked for help from her supervisor and two other professionals who are all experienced English teachers. These inter-coders were able to test the validity and reliability of the study at this stage. The two English teachers have significant English teaching experience and are familiar with the National English Curriculum Standard (2011) in China. First, the researcher and the experts had several meetings to discuss the correctness and appropriateness of the coding system constructed based on the NECS (2011). The researcher followed the suggestions made by the inter-coders to revise and improve the coding system. Then, the inter-coders applied the coding system to analyze the three units of the pilot study. The inter-coders agreed on up to 90% on the system utilized, which meant that the coding system would be workable for the present study. Though the agreement among four people in terms of data selection and explanation was not reached by 100%, the researcher tried her best to solve the problem and eliminate differences by focusing on objectivity and integrity.

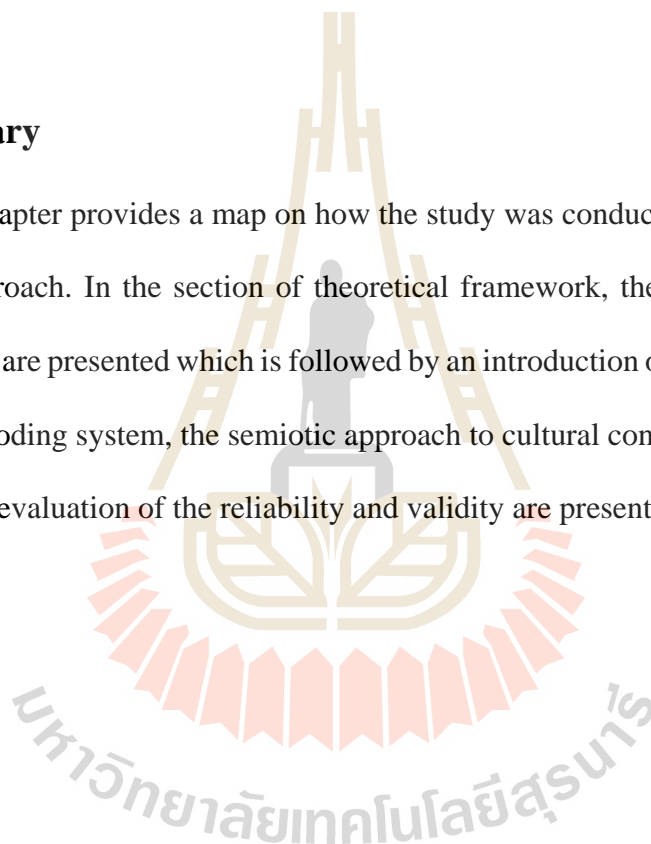
3.8 Limitation and delimitation

The three junior high school English textbooks selected for the examination of the cultural representations within the texts and visuals were also explored for hidden ideological constructions within the textbooks by using Critical Discourse Analysis and the semiotic approach. The three textbooks are from three different publishers in China. All of them are known for their publication of teaching materials and other reference

books. There are other companies who publish English textbooks for junior high school students for the Chinese market. Due to time constraints, only three textbooks were chosen for the current study and were selected by the importance of these three publishers to the Chinese market. The result of this study may not be applied generally to all English textbooks in Chinese junior high schools, but the researcher hopes that some light could be shed on ELT textbooks used in China.

3.9 Summary

This chapter provides a map on how the study was conducted using CDA with a semiotic approach. In the section of theoretical framework, the theories on research methodology are presented which is followed by an introduction of the research objects. Finally, the coding system, the semiotic approach to cultural content analysis, the pilot study and an evaluation of the reliability and validity are presented respectively.



CHAPTER 4

RESULT

This chapter presents cultural representations as they appear in the texts and visual images as found in English textbooks from 3 different publishers. The textbooks are specifically for junior high school students in China: Yilin Press (YLP), People Education Press (PEP), and Foreign Language Teaching and Research Press (FLTRP). The findings are presented in four major sections as follows: 1) the categories of cultural representations, 2) the position and form of cultural representations, 3) the comparison between the National English Curriculum Standard and the three textbooks, and 4) the Western / Chinese ideology construction as reflected in the three textbooks.

4.1 Research question 1: What kinds of cultural items are shown in the selected Chinese junior high school English textbooks?

Culture is a wide concept, involving knowledge, belief, art, morals, law, custom and so on. Culture as presented to classroom students is assessed by reviewing a variety of cultural representations found in the selected textbooks. An investigation and analysis of the textual cultural representations have been conducted to examine the categories of cultural items in textbooks.

The first analysis of the textbooks was based on an initial coding system. Additional categories found outside the initial coding system led to a revised coding system as shown in Table 4.1. The revised coding system became the final coding

system used for data analysis. Table 4.1 shows the categories included in the final coding system as well as the frequency and percentage of each category found in each textbook.

Table 4.1 Cultural items in the textbooks

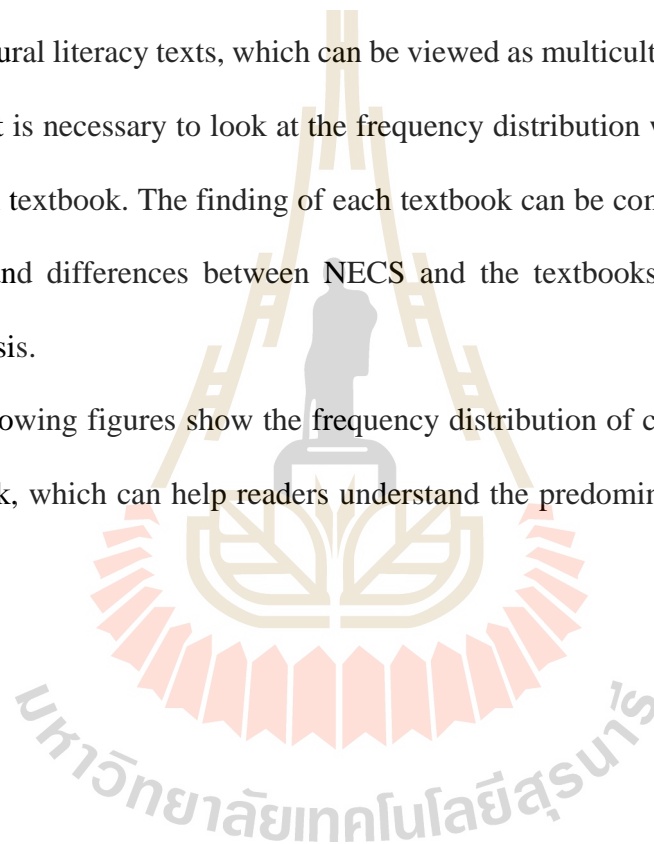
Source	Category (total)	Press						Total
		YLP		PEP		FLTRP		
		Frequency & Percentage (%)						
NECS	1 country/city/district	19	19.19	31	33.33	63	34.24	113
	2 entertainment	25	25.25	1	1.08	2	1.09	28
	3 scenic places	1	1.01	0	0	22	11.96	23
	4 festivals & holidays	0	0	10	10.75	10	5.43	20
	5 sports	6	6.06	2	2.15	11	5.98	19
	6 art	11	11.11	0	0	5	2.72	16
	7 animal	12	12.12	0	0	3	1.63	15
	8 customs	3	3.03	7	7.53	0	0	10
	9 food	0	0	5	5.38	4	2.17	9
	10 literacy	0	0	2	2.15	7	3.80	9
	11 history	2	2.02	0	0	4	2.17	6
	12 code of conduct	0	0	1	1.08	0	0	1
	13 climate	0	0	1	1.08	0	0	1
	14 natural phenomena	1	1.01	0	0	0	0	1
	15 values	0	0	1	1.08	0	0	1
	16 life style	0	0	0	0	0	0	0
	17 dress code	0	0	0	0	0	0	0
	18 plants	0	0	0	0	0	0	0
	19 communicative manners	0	0	4	4.30	7	3.80	11
Extra categories	20 famous people	12	12.12	11	11.83	34	18.48	57
	21 Science & technology	0	0	8	8.60	4	2.17	12
	22 ethnicities	1	1.01	1	1.08	8	4.35	10
	23 beliefs	2	2.02	4	4.30	0	0	6
	24 colors	3	3.03	0	0	0	0	3
	25 organization	1	1.01	0	0	0	0	1
Total		99	100%	89	100%	184	100%	372

A total of 25 categories of cultural items (see Table 4.1) were found in the textbooks. The frequency of the different cultural items varied for the 25 categories. The highest frequency falls into the category of *country / city / district* (113), followed by *famous people* (57), *entertainment* (28), *scenic places* (23) and *holidays / festivals*

(20). The lowest frequency was found in 5 categories: *climate* (1), *code of conduct* (1), *organization* (1), *natural phenomena* (1) and *values* (1). There is a large difference in frequency found between the high frequency group and the low frequency group.

As stated in the previous chapter, three presses have cooperation relationships with different foreign publishers since Chinese government prefers textbooks published in China to those published outside China. As a result, the three textbooks represent three different cultural literacy texts, which can be viewed as multicultural literacy texts. For this reason, it is necessary to look at the frequency distribution with regard to cultural items in each textbook. The finding of each textbook can be compared to examine the similarities and differences between NECS and the textbooks, which is useful for further analysis.

The following figures show the frequency distribution of cultural items found in each textbook, which can help readers understand the predominant information more easily.



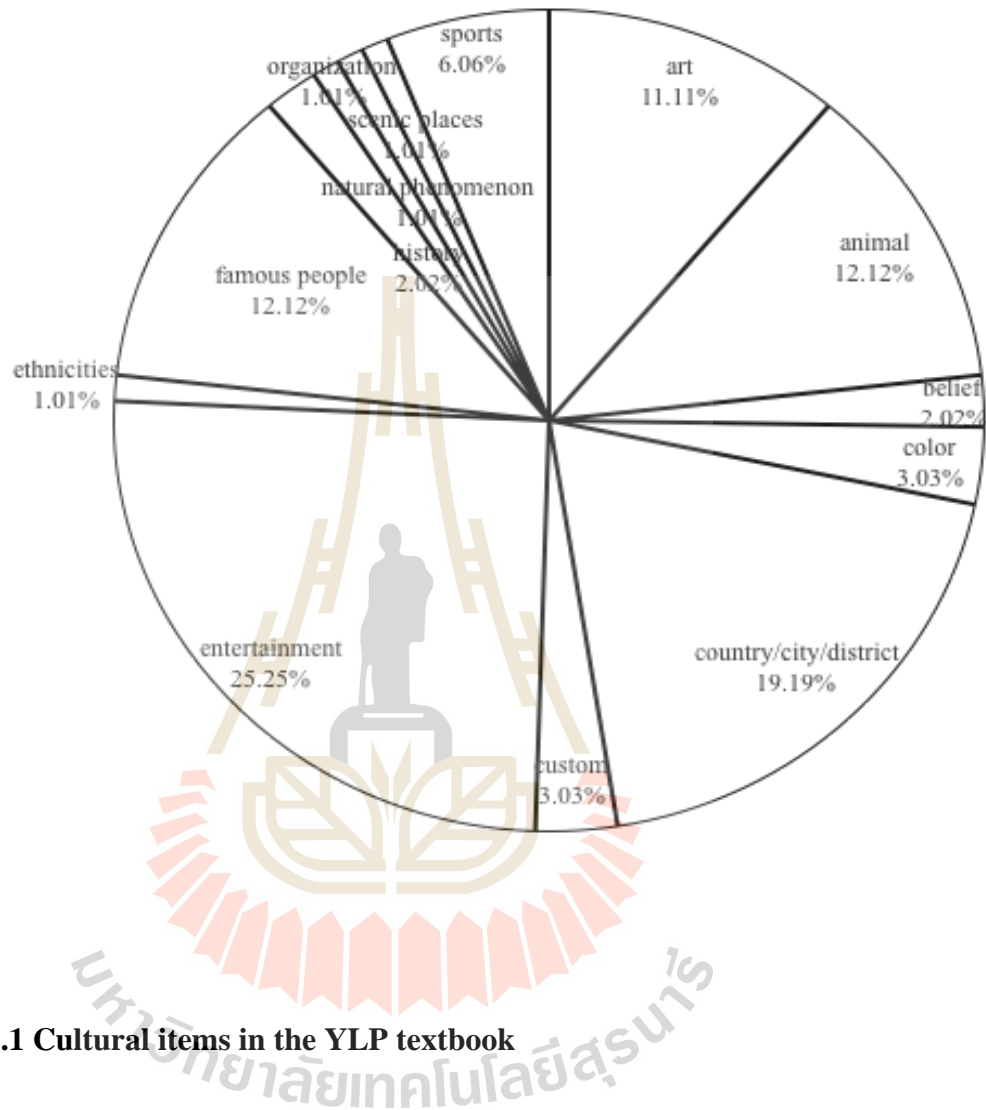


Figure 4.1 Cultural items in the YLP textbook

In YLP textbook, the dominant cultural items includes *entertainment* (25.25%), *country / city / district* (19.19%), *famous people* (12.12%), *animals* (12.12%) and *art* (11.11%). Compared to these dominant items, the categories of *beliefs* (2.02%), *ethnicities* (1.01%), *organization* (1.01%), *natural phenomena* (1.01%), and *scenic places* (1.01%) are found with much lower frequency. The YLP textbook contained no instances of the following categories: *climate*, *code of conduct*, *food*, *holiday / festival*, *communicative manners*, *literacy*, and *science & technology*.

Figure 4.2 shows frequencies as found in the People Education Press's textbook.

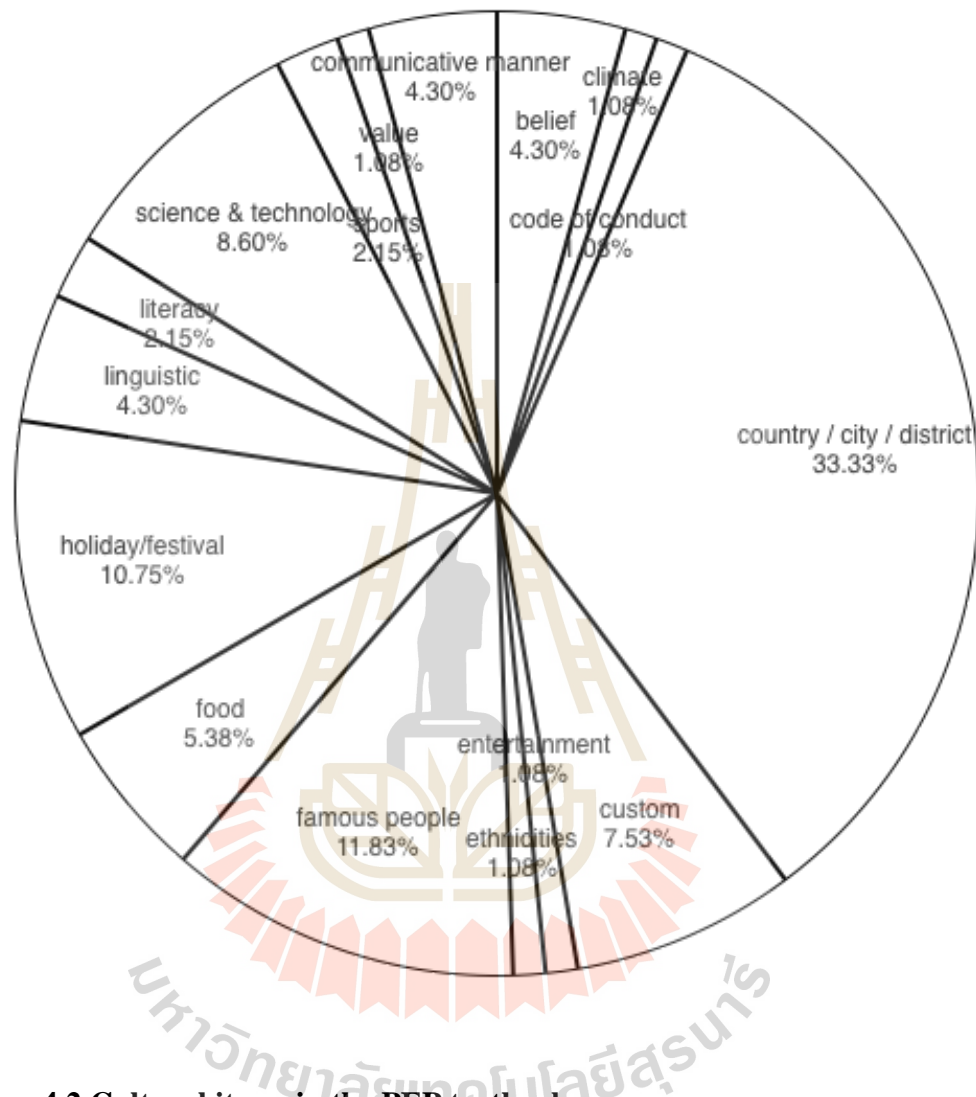


Figure 4.2 Cultural items in the PEP textbook

In the PEP textbook, the high frequency categories includes *country / city / district* (33.33%), *famous people* (11.83%), *holidays / festivals* (10.75%) and *science & technology* (8.60%). In contrast, *climate* (1.08%), *code of conduct* (1.08%), *entertainment* (1.08%), *ethnicities* (1.08%) and *value* (1.08%) are found in low frequencies. There were no instances of the following items: *art, animals, colors, history, organization, natural phenomena* and *scenic places*.

Lastly, Figure 4.3 shows the cultural item frequency for the Foreign Language Teaching and Research Press's textbook.

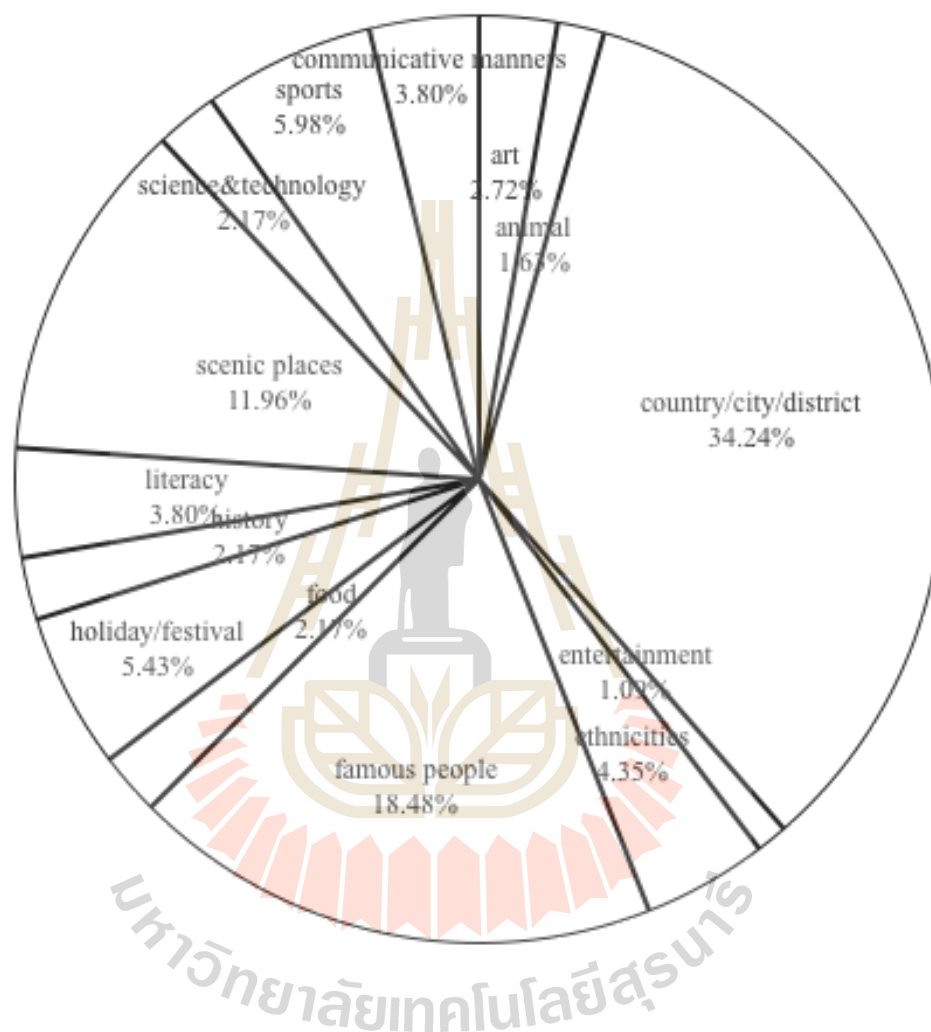


Figure 4.3 Cultural items in the FLTRP textbook

The cultural category with the highest frequency is *country / city / district* (34.24%), followed by *famous people* (18.48%), and *scenic places* (11.96%). Low frequency categories included *animals* (2.72%), *science & technology* (2.17%), *history* (2.17%), *food* (2.17%), and *entertainment* (1.09%). No instances of the following

cultural categories were found: *beliefs, climate, code of conduct, colors, customs, organization, natural phenomena, and values.*

The analysis of the cultural category frequencies leads to the conclusion that the analyzed textbooks are more likely to introduce cultural knowledge related to different places around the world, leisure life, famous people known for great achievements, and holidays or festivals. On the contrary, conceptualizations on religious beliefs and values were rarely found in the textbooks.

4.2 Research question 2: How is culture represented in Chinese junior high school English textbooks?

Section 4.2 is composed of two parts: cultural position and cultural form. Cultural position represents the social communities associated with cultural representations. The two models used to analyze the position of each cultural item were Kachru's Three Concentric Circles (1985) and Cortazzi and Jin's three types of culture (1999). Cultural form refers to the presentation of cultural representations in terms of providing cultural facts or involving authentic communicative skills (Dinh, 2016; Shin et al., 2011).

4.2.1 Cultural position in the textbooks

With a worldwide recognition of English as a Lingua Franca, the use of English has been expanded for a long time. In order to identify whose ownership of culture associated with the English language has been presented in the textbooks, this study adopts two models to analyze the position of culture: Kachru's Three Concentric Circles (1985) and Cortazzi & Jin's (1999) three types of culture.

Using both models, the cultural positions are found within each book shown in Figures 4.2 and 4.3.

Table 4.2 Cultural position in the textbooks based on Kachru (1985)

Position	YLP	PEP	FLTRP	Total
Inner Circle	40	35	94	169
Outer Circle	4	6	14	24
Expanding Circle	34	45	69	148
Implicitness-1	13	3	7	23

Generally, the Inner Circle and Expanding Circle occupy the dominant status in all three textbooks with 169 instances and 148 instances, respectively. However, the proportion occupied by the Outer Circle is a small fraction with a frequency of just 24 instances among the three circles. Meanwhile, there exists a significant difference between Inner Circle / Expanding Circle and Outer Circle with regard to the frequency proportions.

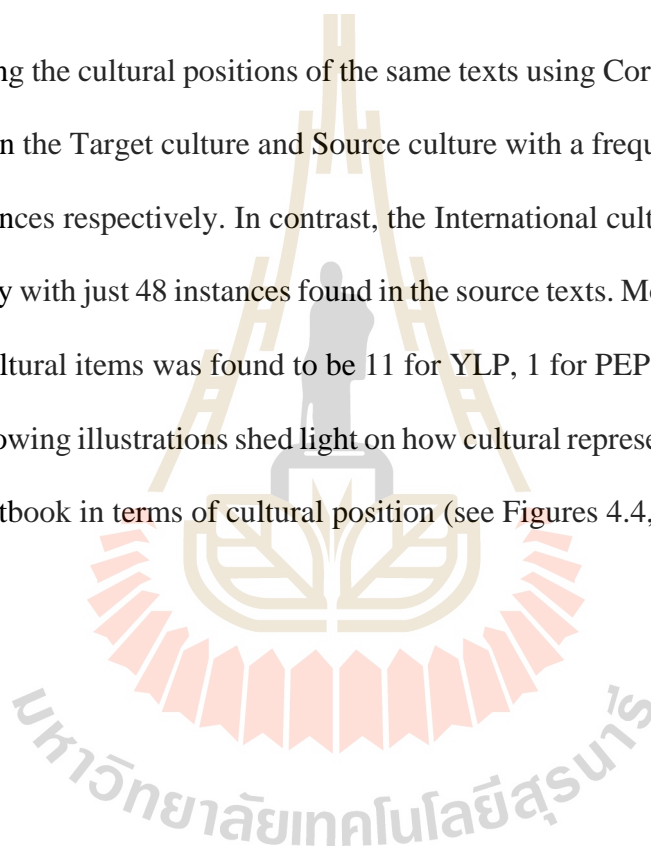
A fourth category, referred to as implicitness, was found 13 times in YLP, three times in PEP, and seven times in FLTRP. The concept of *implicitness* refers to cultural items that cannot be clearly identified as belonging to a specific culture but in which some cultural information is given (Dinh, 2016). In other words, no specific cultural position can be determined because of the implicit cultural item. The criteria for defining explicit or implicit are proposed by Orton (2009) involving four aspects as topic, participants' role, actions and attitudes.

Table 4.3 Cultural position in the textbooks based on Cortazzi & Jin (1999)

Position	YLP	PEP	FLTRP	Total
Target culture	40	38	107	185
Source culture	26	34	49	109
International culture	8	16	24	48
Implicitness-2	11	1	4	16

Analyzing the cultural positions of the same texts using Cortazzi & Jin (1999), the emphasis is on the Target culture and Source culture with a frequency of 185 instances and 109 instances respectively. In contrast, the International cultural items were found less frequently with just 48 instances found in the source texts. Moreover, the frequency of implicit cultural items was found to be 11 for YLP, 1 for PEP, and 4 for FLTRP.

The following illustrations shed light on how cultural representations are presented in in each textbook in terms of cultural position (see Figures 4.4, 4.5, and 4.6).



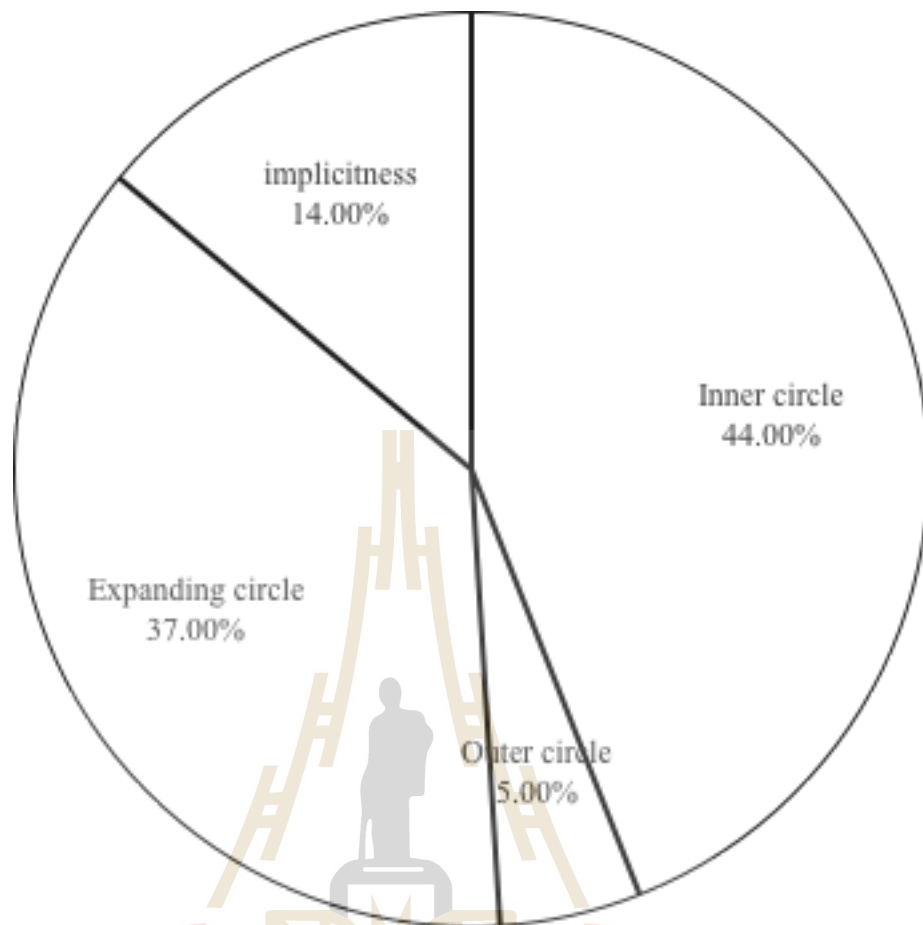


Figure 4.4 Cultural position in the YLP textbook based on Kachru (1985)

Figure 4.4 displays the percentage of Inner Circle, Outer Circle, Expanding Circle and Implicitness found in Yilin Press (YLP), which are 44.00%, 5.00%, 37.00%, and 14.00%. It is shown that the native speakers' culture and the students' own cultures are given a strong emphasis. However, slight attention is paid to the Outer Circle cultures where English is used as a second language.

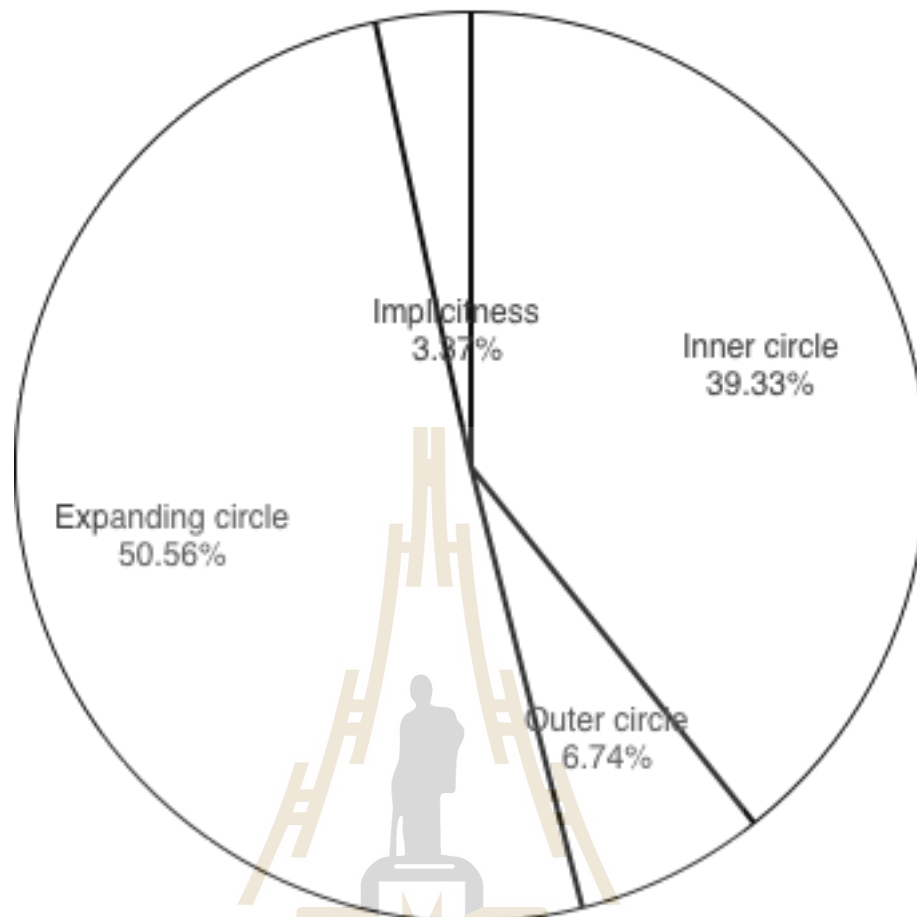


Figure 4.5 Cultural position in the PEP textbook based on Kachru (1985)

Figure 4.5 shows the percentages of Inner Circle, Outer Circle, Expanding Circle and Implicitness found in the People Education Press (PEP) are 39.33%, 6.74%, 50.56%, and 3.37%. In this textbook, Expanding Circle received the most attention, which means that Chinese culture related to China and other countries' cultures related to the Expanding Circle are dominant in the PEP textbook.

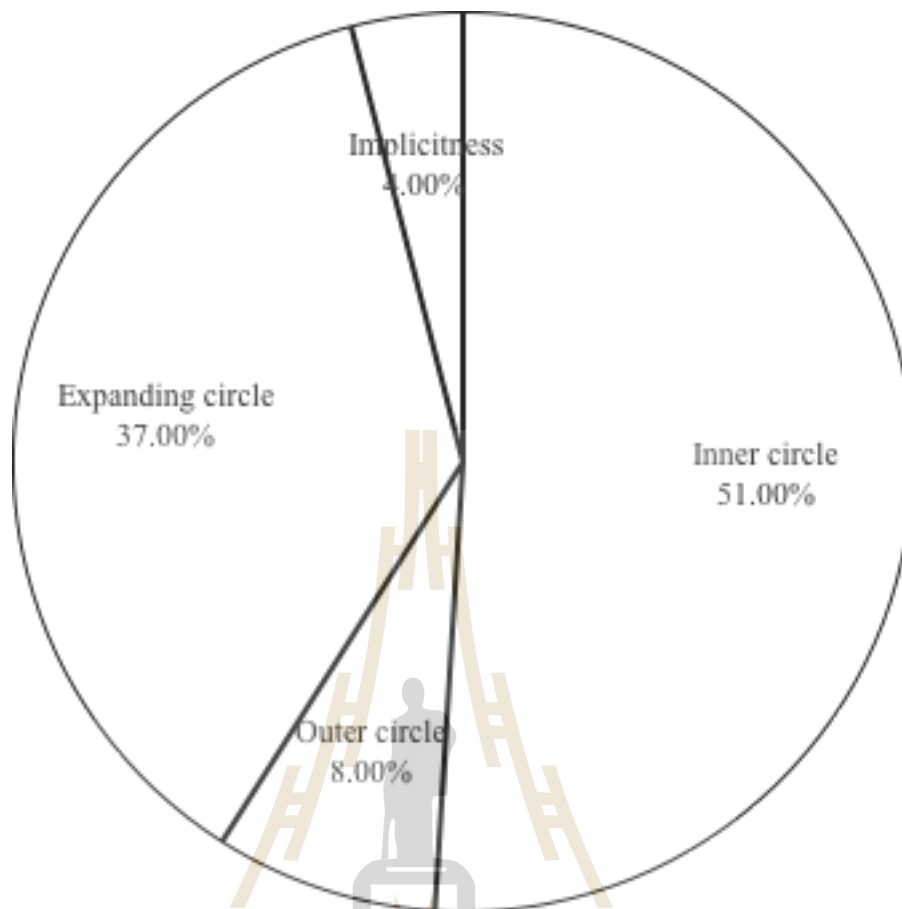


Figure 4.6 Cultural position in the FLTRP textbook based on Kachru (1985)

Figure 4.6 displays that the percentage of Inner Circle, Outer Circle, Expanding Circle and Implicitness in Foreign Language Teaching and Researching Press are 51.00%, 8.00%, 37.00% and 4.00%. The native speakers' culture is emphasized in this textbook over the cultures of EFL learners and of cultures using English as a second language.

The important status in textbooks is given to culture related to native speakers, such as American, British, Irish etc., and those who view English as foreign language such as Chinese, Thai, Vietnamese and so on. The difference in frequency found between Inner Circle and Expanding Circle is much smaller than the difference in

frequency found between the Outer Circle and the other two circles (Inner Circle and Expanding Circle). In other words, the attention paid to Outer Circle countries such as India, Philippines, Singapore etc., is the least among the Three Concentric Circles.

These findings correlate with the frequencies found using Cortazzi and Jin's (1999) model for the three types of culture as shown in Figure 4.7, 4.8, and 4.9.

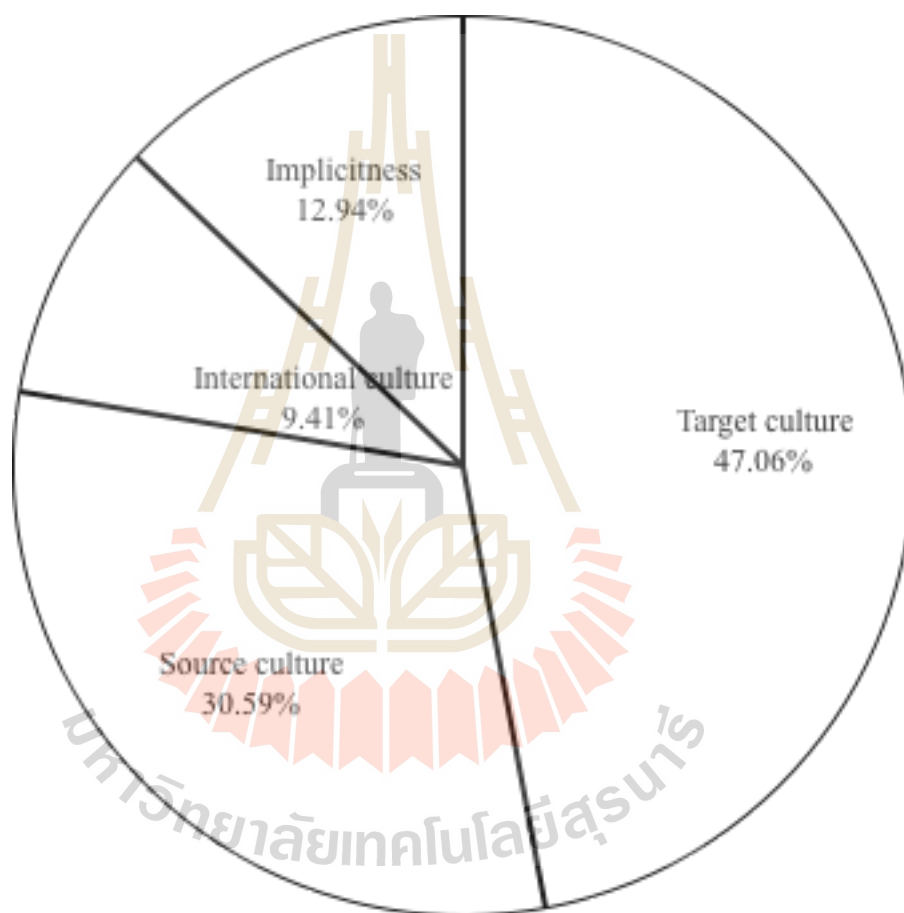


Figure 4.7 Cultural position in the YLP textbook based on the Cortazzi & Jin (1999)

In this textbook, the target culture proportion is found to be high at 47.06%, which means that the native speakers' culture is dominant. Source culture, which refers to Chinese culture, receives a proportion of 30.59%. Remaining is the International culture at 9.41% and the implicit culture at 12.94%.

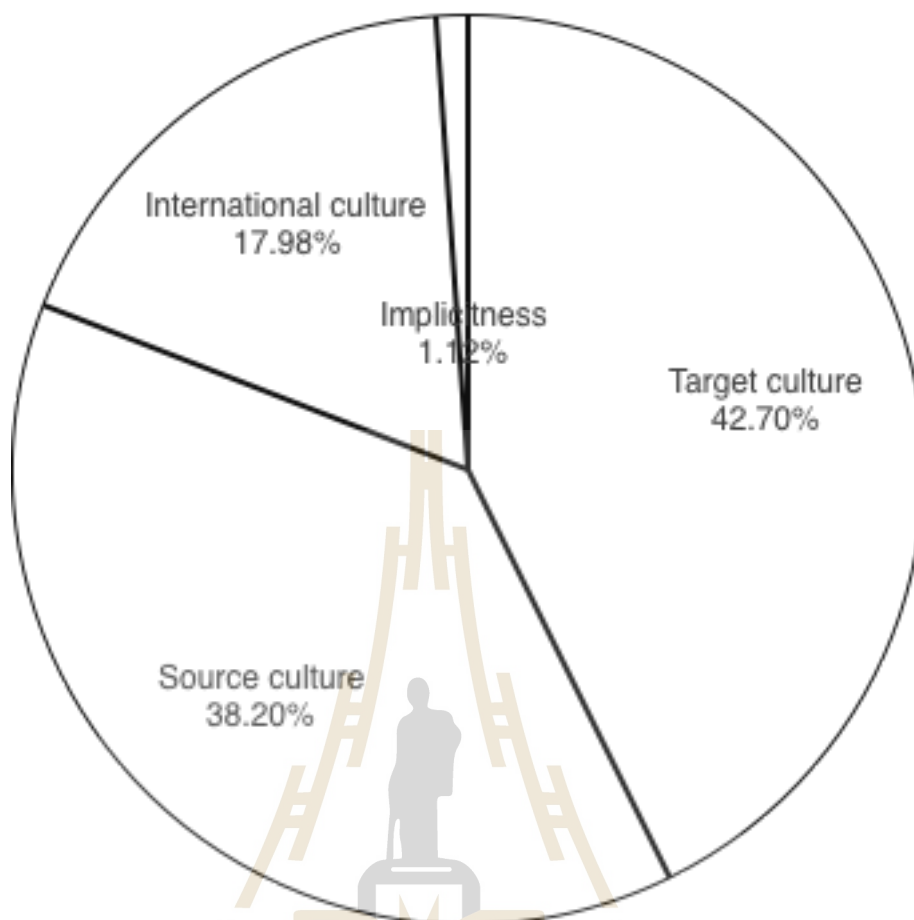


Figure 4.8 Cultural position in the PEP textbook based on Cortazzi & Jin (1999)

The focus in the PEP textbook is on Target cultures such as British culture, American culture, and on students' local culture. In addition, international culture, the mixture of Outer Circle countries' cultures and non-Chinese Expanding Circle countries' cultures, receives the most attention among the three textbooks with 17.98% of the instances. The remaining 1% falls into implicit cultural items.

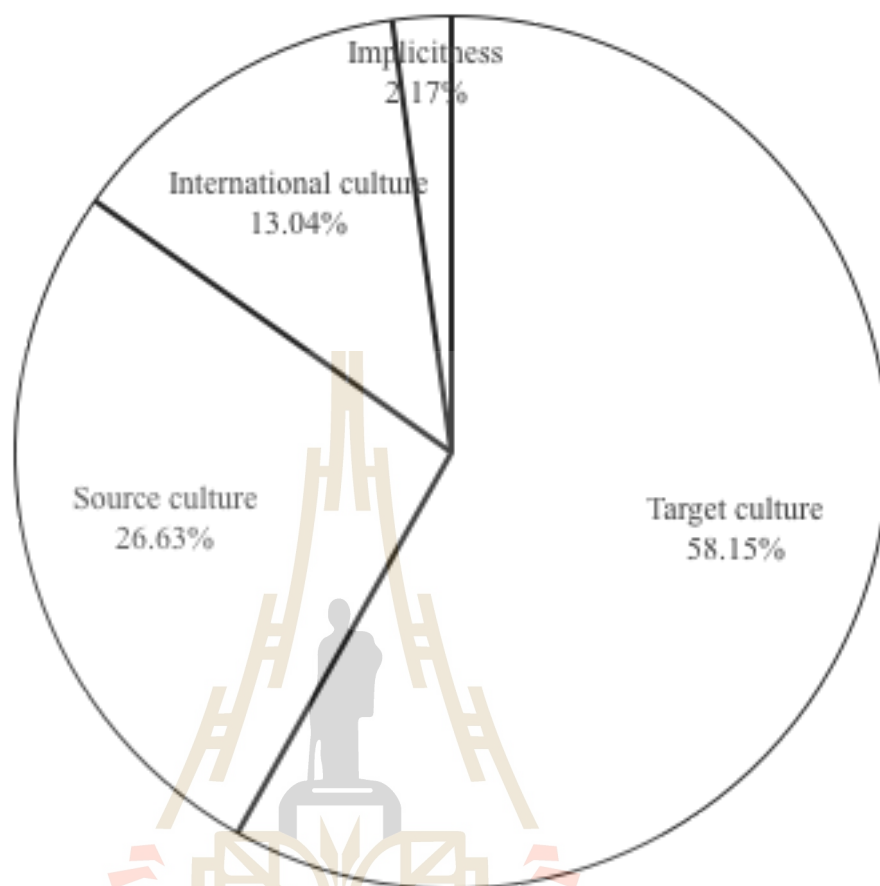


Figure 4.9 Cultural position in the FLTRP textbook based on Cortazzi & Jin (1999)

In the FLTRP textbook a strong emphasis (58.15% of instances) is given to the Target culture. The cultural content referring to Source culture is subordinate to the Target culture with a frequency of 26.63%. The lowest proportion falls into International culture at 13.04%.

According to the findings of cultural position above, the textbooks emphasize the cultures of western countries (Inner Circle and Target culture) and China (Expanding Circle and Source culture). The reason two models were used to analyze

the position of each cultural item is to reconfirm that the cultures of native speakers and China are dominant in the textbooks.

4.2.2 Cultural form in the textbooks

This part aims to determine how much the textbooks emphasize communication-oriented forms versus information-oriented forms. The form can be analyzed based on these two aspects (Dinh, 2016). Communication-oriented refers to the cultural content displaying communicative manners and activities, which aims to improve students' communicative skills and awareness. Information-oriented is the traditional way to describe cultural facts such as climate, plants, holidays and historical events with the purpose of empowering students to understand the cultural knowledge in textbooks (Shin et al., 2011).

Table 4.4 displays the cultural form findings from the textbooks. In total, 376 cultural items were found and investigated. As seen from Table 4.4, 365 cultural items providing cultural facts were found in the textbooks. There is one category *communicative manners* referring to the communication-oriented form. However, only 11 cultural items referring to communicative-oriented forms were found in the three textbooks. Though only two forms were investigated within the textbooks, there was no so much content referring to the interaction among people from the same or different cultural backgrounds in which their communicative manners or social manners are presented. The researcher read and checked the 3 textbooks time after time in order to make sure that the textbooks are really confined to information traditionally presented cultural knowledge.

The proportion of each form found in the textbooks can be seen in table 4.5.

Table 4.4 Overall findings of cultural form in the textbooks

	YLP		PEP		FLTRP	
	frequency	%	frequency	%	frequency	%
Communication-orientation	0	0	4	4.49%	7	3.80%
Information-orientation	99	100%	85	95.51%	177	96.20%

Table 4.5 Cultural forms found in the textbooks

Source	Category (total)	Press						Total	Form	
		YLP		PEP		FLTRP				
		Frequency & Percentage								
NECS	1	country/city/district	19	19.19	31	33.33	63	34.24	113	Information-oriented
	2	entertainment	25	25.25	1	1.08	2	1.09	28	
	3	scenic places	1	1.01	0	0	22	11.96	23	
	4	festivals & holidays	0	0	10	10.75	10	5.43	20	
	5	sports	6	6.06	2	2.15	11	5.98	19	
	6	art	11	11.11	0	0	5	2.72	16	
	7	animal	12	12.12	0	0	3	1.63	15	
	8	customs	3	3.03	7	7.53	0	0	10	
	9	food	0	0	5	5.38	4	2.17	9	
	10	literacy	0	0	2	2.15	7	3.80	9	
	11	history	2	2.02	0	0	4	2.17	6	
	12	codes of conduct	0	0	1	1.08	0	0	1	
	13	climate	0	0	1	1.08	0	0	1	
	14	natural phenomena	1	1.01	0	0	0	0	1	
	15	values	0	0	1	1.08	0	0	1	
	16	life styles	0	0	0	0	0	0	0	
	17	dress codes	0	0	0	0	0	0	0	
	18	plants	0	0	0	0	0	0	0	
	19	communicative manners	0	0	4	4.30	7	3.80	11	
Extra category	20	famous people	12	12%	11	11.83	34	18.48	57	Information-oriented
	21	science & technology	0	0	8	8.60	4	2.17	12	
	22	ethnicities	1	1.01	1	1.08	8	4.35	10	
	23	beliefs	2	2.02	4	4.30	0	0	6	
	24	colors	3	3.03	0	0	0	0	3	
	25	organizations	1	1.01	0	0	0	0	1	

From the preceding tables, the proportion of information-oriented forms and communication-oriented forms are significantly imbalanced within the three textbooks. Thus, it can be concluded that the majority of the cultural content found in the textbooks aims to provide students' with cultural knowledge and cultural understanding but not to prepare them for cross-cultural communication awareness and communicative skills.

4.3 Research question 3: To what extent the cultural representations meet the needs of National English Curriculum Standard ?

Although the textbooks were published by different presses in China with a multicultural background, they are instructed to follow the same standard, the National English Curriculum Standard. In addition, analyzing the findings of cultural representation in the textbooks, the comparison between the textbooks and NECS is conducted to examine whether the textbooks meet the NECS requirements.

The comparison is based on the Cultural Awareness (CA) content of NECS addressing three aspects: category, position, and form of cultural representations.

A comparison of the cultural item categories is shown in Table 4.6. As mentioned in section 4.1, there are 19 categories required by the NECS. Among these 19 required categories, 16 categories were found in the textbooks and three categories were not found in the textbooks including *dress codes*, *plants*, and *lifestyles*. Moreover, there are five additional categories found in the textbooks including *beliefs*, *ethics*, *famous people*, *science & technology*, *animals*, *colors*, and *organizations*.

Among the 25 categories, *country/city/district* and *famous people* were found with highest frequency at 113 times and 57 times, respectively. However, there are some

categories found only once such as *values, codes of conduct* etc., and some that were not found in the textbooks such as *lifestyles, dress codes, and plants*.

Thus, the textbooks generally follow NECS requirements when looking at the cultural item categories.

Table 4.6 A comparison of cultural items between NECS and the textbooks

Source	Category (total)	Press						Total	Form	
		YLP	PEP	FLTRP						
Frequency & Percentage										
NECS	1	country/city/district	19	19.19	31	33.33	63	34.24	113	Information-oriented
	2	entertainment	25	25.25	1	1.08	2	1.09	28	
	3	scenic places	1	1.01	0	0	22	11.96	23	
	4	festivals & holidays	0	0	10	10.75	10	5.43	20	
	5	sports	6	6.06	2	2.15	11	5.98	19	
	6	art	11	11.11	0	0	5	2.72	16	
	7	animal	12	12.12	0	0	3	1.63	15	
	8	customs	3	3.03	7	7.53	0	0	10	
	9	food	0	0	5	5.38	4	2.17	9	
	10	literacy	0	0	2	2.15	7	3.80	9	
	11	history	2	2.02	0	0	4	2.17	6	
	12	codes of conduct	0	0	1	1.08	0	0	1	
	13	climate	0	0	1	1.08	0	0	1	
	14	natural phenomena	1	1.01	0	0	0	0	1	
	15	values	0	0	1	1.08	0	0	1	
	16	life styles	0	0	0	0	0	0	0	
	17	dress codes	0	0	0	0	0	0	0	
	18	plants	0	0	0	0	0	0	0	
	19	communicative manners	0	0	4	4.30	7	3.80	11	
Extra category	20	famous people	12	12%	11	11.83	34	18.48	57	Information-oriented
	21	science & technology	0	0	8	8.60	4	2.17	12	
	22	ethnicities	1	1.01	1	1.08	8	4.35	10	
	23	beliefs	2	2.02	4	4.30	0	0	6	
	24	colors	3	3.03	0	0	0	0	3	
	25	organizations	1	1.01	0	0	0	0	1	

Secondly, a comparison of cultural positions is made between the NECS and the textbooks.

As shown in Table 4.7, 10 descriptions (No.1,2,4,5,6,9,10,11,12,13) are related to English speaking countries with the explicit words as highlighted in the Table 4.7 such

as *English communication, in English, in English speaking countries*, etc. One description (No.14) mentions *Chinese culture* as well as local culture. And three descriptions (No. 3, 7, 8) cannot be identified by cultural position. Moreover, there are no descriptions about international culture. In both the textbooks (as described in 4.2.1) and the NECS, there is a strong focus on western culture (Inner Circle and Target culture). In addition, Chinese culture is dominant in textbooks even though Chinese culture is mentioned only once in the NECS. Though international culture is not addressed in the Cultural Awareness description of NECS, there is some International culture content. In general, the textbooks are in line with the NECS requirements.

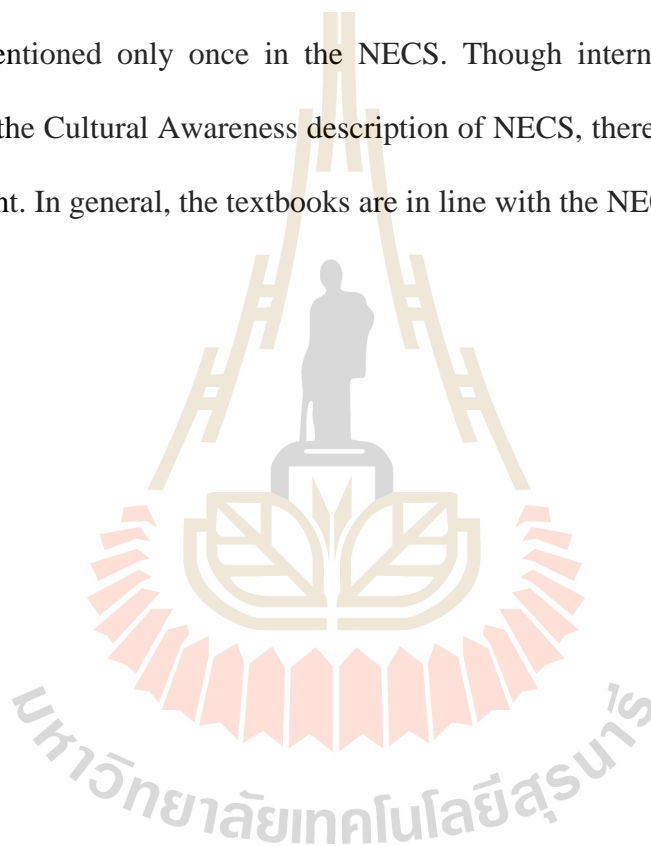


Table 4.7 The comparison of cultural position between NECS and textbooks

Source	NECS	Position
The standard descriptions of Cultural Awareness	1. Understand common body language, gestures and facial expressions used in English communication	Western culture
	2. Use different forms of address, greetings and farewells appropriately in English	Western culture
	3. Know the difference between male and female names and common affectionate forms of address	NA
	4. Know the names commonly used by family members to refer to each other in English speaking countries	Western culture
	5. Understand dress codes for formal and informal occasions in English speaking countries	Western culture
	6. Understand eating and drinking customs in English speaking countries	Western culture
	7. Respond appropriately to other people's compliments, requests, etc.	NA
	8. Use appropriate forms to give compliments, make requests, etc.	NA
	9. Begin to understand the geographical position, climate, history and so on of English speaking countries	Western culture
	10. Understand the cultural significance of common plants and animals in English speaking countries	Western culture
	11. Understand that natural phenomena possibly have cultural significance in the English language	Western culture
	12. Understand the traditional leisure and sporting activities of English speaking countries	Western culture
	13. Understand the main holidays and festivals of English speaking countries and how they are celebrated	Western culture
	14. Deepen their knowledge of Chinese culture	Chinese culture

Table 4.8 presents the 14 descriptions of CA in NECS by grouping the form of each description.

Among the standard descriptions of CA in NECS, 6 descriptions (No.1,2,3,6,7,8) refer to communication-oriented forms while 7 (No.4,5,9,10,11,12,13) refer to information-oriented forms. The criteria of judging whether communication-oriented

or information-oriented is based on the content of standard description. For example, no.1 standard description *common body language, gestures and facial expressions used in English communication* addresses the requirement about non-verbal language used in English communications, which refers to communication skills. Thus, it is defined as communication-oriented (C). Another example of information-oriented (I) is no.5 *understand dress codes for formal and informal occasions in English speaking countries*, which is irrelevant to communication skills and abilities. As stated in section 4.1, the percentages of the two forms in YLP are 100% and 0, in PEP are 95.51% and 4.49%, and in FLTRP are 96.20% and 3.80%. That is to say, the proportion of information-oriented forms and communication-oriented forms are extremely imbalanced. Compared to the requirements in NECS, the communication-oriented forms of cultural representation in the textbooks do not meet the NECS requirements.

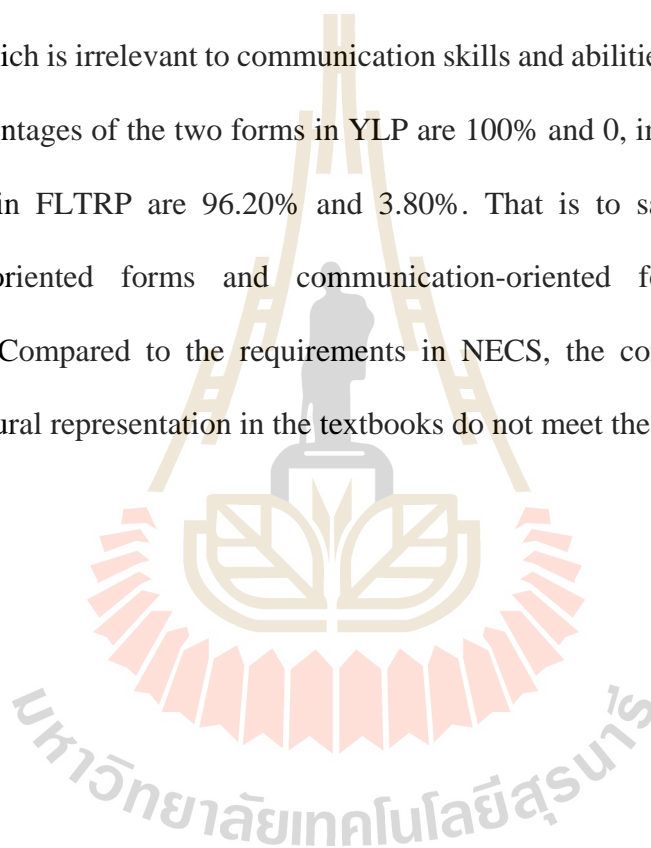


Table 4.8 A comparison of cultural forms between NECS and textbooks

Source	Content	Form
The standard descriptions of Cultural Awareness	1. Understand common body language, gestures and facial expressions used in English communication	Communication-oriented (C)
	2. Use different forms of address, greetings and farewells appropriately in English	C
	3. Know the difference between male and female names and common affectionate forms of address	C
	4. Know the names commonly used by family members to refer to each other in English speaking countries	C
	5. Understand dress codes for formal and informal occasions in English speaking countries	Information-oriented (I)
	6. Understand eating and drinking customs in English speaking countries	I
	7. Respond appropriately to other people's compliments, requests, etc.	C
	8. Use appropriate forms to give compliments, make requests, etc.	C
	9. Begin to understand the geographical position, climate, history and so on of English speaking countries	I
	10. Understand the cultural significance of common plants and animals in English speaking countries	I
	11. Understand that natural phenomena possibly have cultural significance in the English language	I
	12. Understand the traditional leisure and sporting activities of English speaking countries	I
	13. Understand the main holidays and festivals of English speaking countries and how they are celebrated	I
	14. Deepen their knowledge of Chinese culture	I

When comparing the NECS and the textbooks, it appears that the three textbooks are mostly in line with the NECS requirements in regards to the categories of cultural items and cultural position. However, the cultural forms do not meet the standards of the English curriculum policy.

4.4 Research question 4: What are the dominant ideologies reflected in the textbooks? And in what ways?

In order to find the dominant ideologies in the textbooks, both textual and visual cultural representations are analyzed. This section first demonstrates the findings from visual cultural representations and then explains how the dominant ideologies are reflected by cultural representations in the textbooks.

4.4.1 An analysis of the visual images in the three textbooks

Ideology is hidden in the texts as well as the pictures in the textbooks. The semiotic approach is used to investigate texts, images, and the relationships between texts and images in the textbooks (Weninger & Kiss, 2013). It is crucial to analyze the visuals presented in the textbooks. Visual culture is analyzed to reveal the ideological construction hidden in the textbooks.

Out of 181 images that were analyzed by semiotic analysis of images (Halliday, 1994; Kress & van Leeuwen, 1996), 67 images matched the texts with a specific cultural position. It can be said that the image and the text are corresponding to each other regarding the content, and both of them can be identified the cultural position according to the context within the textbooks.

Tables 4.9 and 4.10 display the cultural position of matched images in terms of Kachru (1985) and Cortazzi & Jin (1999).

Table 4.9 Cultural positions of explicit images within the Three Concentric Circles (Kachru, 1985)

Type	Press	Inner Circle	Outer Circle	Expanding Circle
Explicitly matched items	YLP	6	0	2
	PEP	5	0	10
	FLTRP	27	1	16
	Sum	38	1	28

The findings relating to the Three Concentric Circles (Kachru, 1985) of visual images are almost the same as the findings within the texts. The emphasis is on the Inner Circle (38), followed by the Expanding Circle (28) with a small gap between them. However, there are significant differences between the Inner Circle versus the Outer Circle (38 versus 1), and the Expanding Circle versus the Outer Circle (28 versus 1).

Table 4.10 Cultural position of explicit images regarding three types of culture
(Cortazzi & Jin, 1999)

Type	Press	Target culture	Source culture	International culture
Explicit matched items	YLP	6	2	0
	PEP	5	9	4
	FLTRP	28	11	5
	Sum	39	22	9

The findings relating to the three types of culture position of visual images are the same as the findings in the texts. Most of the attention is paid to the target culture (39), followed by the source culture (22) and then the international culture (9).

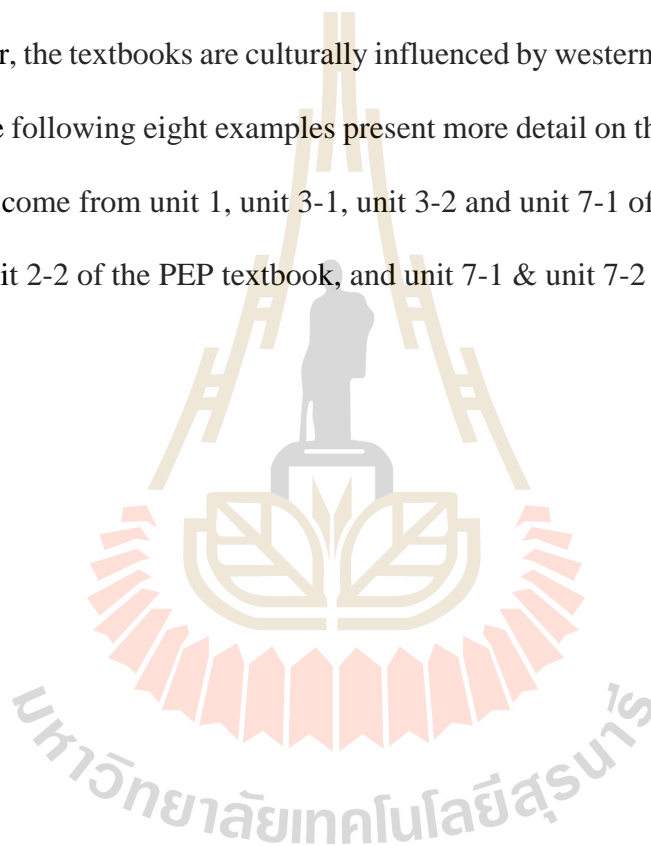
Based on the above findings, less than half of the pictures correspond to cultural items in the textbooks. Moreover, both the Inner Circle and the Target culture reflect the culture of western countries and native speakers. Chinese culture, which is reflected by the Expanding Circle and Source culture, is also found with high frequency in the textbooks. Thus, the images in the textbooks predominantly depict western and Chinese cultures, aligning with the textual cultural representations.

4.4.2 Western / Chinese ideology construction

As demonstrated in sections 4.2.1 and 4.4.1, the textual and visual analysis demonstrates that western culture and Chinese cultures are dominant in the textbooks. This section analyzes the written emotional tone (Dinh, 2016) of the textbooks

establishing that western and Chinese orientations reflect western and Chinese ideologies.

The Yilin Press, the People Education Press, and the Foreign Language Teaching and Researching Press textbooks use a highly positive tone for Chinese culture while the tone for western culture is mixed in the use of positive and objective adjectives. The objective adjectives refer to the neutral words without emotions, for example, numbers. In this manner, the textbooks are culturally influenced by western ideology and Chinese ideology. The following eight examples present more detail on the above findings. The six examples come from unit 1, unit 3-1, unit 3-2 and unit 7-1 of the FLTRP textbook, unit 2-1 & unit 2-2 of the PEP textbook, and unit 7-1 & unit 7-2 of the YLP textbook.



Module 1 Wonders of the world

Module task: Making a poster about a wonder of the world

Unit 1 It's more than 2,000 years old.

Listening and vocabulary

- Match the names of the wonders with the pictures on the right and on the next page.
 - The Terracotta Army
 - The Three Gorges Dam
 - The Giant's Causeway
 - Victoria Falls
- Look at the pictures and answer the questions. Use the words in the box to help you.

ancient man-made modern natural wonder

 - Which two are natural wonders?
 - Which two are man-made wonders?
 - Which is an ancient wonder?
 - Which is a modern wonder?
- Listen and read.

Tony: Let's call *Wonders of the World* and join in the discussion. I think natural wonders are more interesting than man-made ones. And I think the Giant's Causeway is the most fantastic natural wonder.

Lingling: Hmm, I've never seen it, so I'm not sure I agree with you. Why do you like it, Tony?

Tony: Well, I visited the Giant's Causeway two years ago. It's huge. There are about 40,000 rocks, most of them with six sides. It runs for several hundred metres on the eastern coast of Northern Ireland.

Lingling: That sounds great, though I think Victoria Falls in Africa is even more fantastic. It's about 1,700 metres wide and 100 metres high. You can hear the loud noise a few kilometres away.

Betty: Wow, that's huge! But in my opinion, man-made wonders are more exciting than natural ones. Look at the Terracotta Army. It's more than 2,000 years old.


Daming: I agree with you, Betty. And I think the Three Gorges Dam is fantastic too. It's about 2,300 metres long, 185 metres high and 15 metres wide at the top. It produces electricity for millions of people in China.

Betty: Now, who'd like to call first?

Everyday English

 - I'm not sure...
 - In my opinion, ...
 - Look at...
 - Who'd like to...?

Unit 1



Now check (✓) the true sentences.

- Tony thinks the Giant's Causeway is the largest natural wonder.
- Lingling thinks Victoria Falls is more fantastic than the Giant's Causeway.
- Betty and Daming are more interested in man-made wonders.
- For Daming, the Three Gorges Dam is more fantastic than the Terracotta Army.

Answer the questions.

- Where is the Giant's Causeway? — 3
- What wonders does Betty think are more exciting? — 4
- How wide is Victoria Falls? — 2
- How old is the Terracotta Army? — 1

Complete the sentences with the words in the box.

discussion eastern huge opinion though

- In my _____, natural wonders are more interesting than man-made ones.
- Victoria Falls, about 1,700 metres wide and 100 metres high, is _____.
- Let's join in the _____ about the wonders of the world.
- I think the Giant's Causeway on the _____ coast of Northern Ireland is a fantastic natural wonder.
- To some degree, Lingling agrees with Tony about the Giant's Causeway, _____ she thinks Victoria Falls is more fantastic.

Pronunciation and speaking

- Listen and mark the pauses.**
 - I've never seen it, so I'm not sure I agree with you.
 - That sounds great, though I think Victoria Falls in Africa is even more fantastic.
 - In my opinion, man-made wonders are more exciting than natural ones.
- Now listen again and repeat.**

Work in pairs. Make a list of wonders of the world. Say which one you would like to visit and why.

— Which wonder of the world would you like to visit?
 — I'd like to visit the Giant's Causeway because I love wild places by the sea.

Figure 4.10 Unit 1 of the Foreign Language Teaching and Researching Press

Figure 4.10 includes a conversation between several people on several wonders of the world. It includes four scenic places, the Giant's Causeway, the Terracotta Army, the Three Georges Dam, and Victoria Falls. One is located in Africa (Outer Circle / International culture), one in Northern Ireland (Inner Circle / Target culture), and two in China (Expanding Circle / Source culture). Thus, with two of the four places being discussed being about China, Chinese culture is the dominant culture. In addition, the pictures illustrating this example corresponded to the four scenic locations. The photographs are realistic pictures of the places. Thus, by number of items, Chinese culture is dominant both in texts and images.

The Giant's Causeway text describes the location as *It's huge. There are about 40,000 rocks, most of them with six sides. It runs for several hundred metres on the eastern coast of Northern Ireland.* It focuses on using numbers such as *40,000, six, several hundred metres* to describe the features of the Giant's Causeway, which shows an objective attitude towards this western cultural representation.

The author through the conversation states that *I think Victoria Falls in Africa is even more fantastic. It's about 1,700 metres wide and 100 metres high. You can hear the loud noise a few kilometres away.* Thus, numbers are frequently used to describe the character of Victoria Falls.

In contrast, the Terracotta Army is described as *more exciting than natural ones; more than 2,000 years old; a famous wonder.* In addition, the Three Gorges Dam is described as *fantastic too, about 2,300 metres long, 185 metres high and 15 metres wide at the top. It produces electricity for millions of people in China.* In these two examples of Chinese places, most adjectives are described positively as being *more exciting, famous, fantastic.* The Three Gorges Dam example even addresses its impact on the

daily lives of Chinese people. This reflects the perspective that China is abundant with natural resources.

Within the descriptions of the four scenic places, western culture features are described using neutral words while the imagination of the Chinese community is praised.



Module 3

Heroes

Module task: Writing about a hero

Unit 1 She trained hard, so she became a great player later.



Listening and vocabulary

- 1 Work in pairs. Look at the picture and say who the person is and why she is famous.
- 2 Listen and choose the correct answer.

 - 1 Who are the speakers?
 - a) A student and a teacher.
 - b) A person on the radio and a guest.
 - c) Two students.
 - 2 Where are the speakers?
 - a) At a radio station.
 - b) At home.
 - c) In a classroom.
 - 3 What are they talking about?
 - a) A famous person.
 - b) A friend.
 - c) A teacher.

- 3 Listen and read.

Ms Li: Daming, who is your hero? Who have you chosen to tell us about?

Daming: Deng Yaping! She's my hero because she's one of the best table tennis players in the world, and I love playing table tennis.

Ms Li: Tell us about her.

Daming: Well, she started playing table tennis when she was five. She trained hard, so she became a great player later.

Ms Li: And what competitions has she won?

Daming: She's won many world competitions, including four gold medals in the Olympics. She stopped playing when she was twenty-four.

Ms Li: What did she do after that?

Daming: She began to study at Tsinghua University in Beijing and then attended university abroad. Her English wasn't good enough when she began. Once again she worked hard, and seven years later, she completed her doctor's degree at Cambridge University. Whatever she does, she never gives up!

Ms Li: That's amazing!

Daming: Yes. Deng says that she isn't cleverer than anyone else, but she has a very strong will.

Ms Li: I see. Well, I think she's a good student as well as a good player.

Daming: Yes, and she helped make the Beijing Olympics a victory for world sport. She's simply the best!

Ms Li: She's a true hero.

Learning to learn

You can use the questions in Activity 2 to help you understand listening passages. If you can decide who the speakers are, where they are and who or what they are talking about, you may understand the main ideas better.

Everyday English

- Whatever she does, she never gives up!
- That's amazing!

18

Figure 4. 11 Unit 3-1 of the Foreign Language Teaching and Researching Press

The text discusses Deng Yaping, a famous Chinese person (Expanding Circle / Source culture). The picture is a real portrait of Deng Yaping showing her identity as an athlete.

In the conversation, Daming regards Deng Yaping as her hero saying she is the best table tennis player in the world. Later, the discussion involves Deng Yaping's achievements and life experience by using adjectives like *a great player, a very strong will, simply the best, a true hero*. The editors use the most well known sports event, the Olympics, as example to introduce Deng Yaping's sports achievements. And the text also mentions that Deng Yaping studied at some of the top universities (Tsinghua University and Cambridge University) in the world. There is a common belief in China that athletes generally have a lower level of education. However, Deng Yaping has both sports and education achievements receiving the highest honors in both endeavors. It can be interpreted that the textbook attempts to influence the ideology of the students, arguing for tireless effort and hard work, which are traditional virtues of Chinese people.

These descriptions laud Deng Yaping's image and inspirational character to influence student perceptions of her life. Discussing her sports achievements is intended to boost students' sense of national pride.

Unit 3

Around the world

Public holidays in the US

Apart from Independence Day, Labour Day and Thanksgiving, the US has several other important holidays during the year. Martin Luther King Day in January celebrates the birthday of the great civil rights leader. Columbus Day in October remembers Christopher Columbus' arrival in the Americas in 1492.







Figure 4.12 Unit 3-2 of the Foreign Language Teaching and Research Press

This text provides information about some important public holidays in the US. It can be seen that the important holidays mentioned in the text include *Independence Day*, *Labour Day*, *Thanksgiving day*, *Martin Luther King Day*, and *Columbus Day*. The reason for celebrating Martin Luther King Day is in memory of the great civil rights leaders. It can be seen from that US people attach importance to democratic movement in the modern history. And the celebration of Columbus Day shows that US people pay much respect to individual achievement.

Module 7 Great books
Module task: Organising a class talk

Unit 1 We're still influenced by Confucius's ideas.

Listening and vocabulary

- 1 Work in pairs. Look at the pictures. Say who the people are and why they are famous.
Now listen and check your answers. 
- 2 Listen again and complete the sentences. 
 - 1 Confucius is well-known in _____.
 - 2 Shakespeare wrote _____.
 - 3 Mark Twain's stories are set _____ of the US.
- 3 Listen and read. 

Mr Jackson: Hello, Betty. What's up?
Betty: I want to join an Internet group to discuss great books by great writers.
Mr Jackson: So, who are your great writers?
Betty: Well, maybe Confucius and Shakespeare.
Mr Jackson: Really? I accept that they're great because their works are **still** read by many people today. But I think I'd describe Confucius more as a teacher and thinker than a writer. He was a very wise man. What do you have to do for the discussion?
Betty: Well, each of us reads a favourite book and writes a review for the discussion.
Mr Jackson: I see. We're still influenced by Confucius's ideas, and Shakespeare's plays also make a lot of sense to us today. People have always read, and will always read great books. By the way, what do you think of Mark Twain, the great American writer in the nineteenth century?
Betty: He was important, but I suppose he isn't as well-known as Confucius or Shakespeare.
Mr Jackson: No, but his books are still popular, and one of his books is my favourite, *The Adventures of Tom Sawyer*.
Betty: Great! Why don't you join in the discussion and tell us about it?

Everyday English

- What's up?
- Well, maybe...
- I suppose...
- Why don't you...?



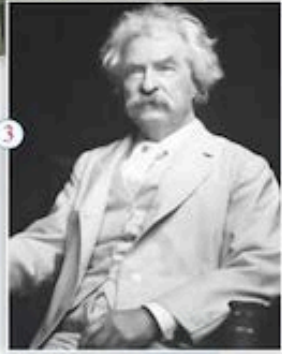




Figure 4.13 Unit 7-1 of the Foreign Language Teaching and Research Press

This text introduces three important people who have long-term effect in constructing people ideologies in Chinese history and western history. Confucius is

considered the greatest of the ancient Chinese sages and his ideas become the foundations of the code of conduct for Chinese. And it is known that Shakespeare's works and Mark Twain's works reveal the modern western humanism and liberalism.

..... I think that mooncakes are delicious! **UNIT 2**

3a Read the passage about Mid-Autumn Festival and answer the questions.

1. How do people celebrate Mid-Autumn Festival?
2. What do mooncakes look like? What meaning do they carry?
3. What story is the reading about?

Full Moon, Full Feelings

Chinese people have been celebrating Mid-Autumn Festival and enjoying mooncakes for centuries. Mooncakes have the shape of a full moon on mid-autumn night. They carry people's wishes to the families they love and miss.

There are many traditional folk stories about this festival. However, most people think that the story of Chang'e is the most touching. Chang'e was Hou Yi's beautiful wife. After Hou Yi shot down the nine suns, a goddess gave him a magic medicine to thank him. Whoever drank this could live forever, and Hou Yi planned to drink it with Chang'e. However, a bad man, Feng Meng, tried to steal the medicine when Hou Yi was not home. Chang'e refused to give it to him and drank it all. She became very light and flew up to the moon. Hou Yi was so sad that he called out her name to the moon every night. One night, he found that the moon was so bright and round that he could see his wife there. He quickly laid out her favorite fruits and desserts in the garden. How he wished that Chang'e could come back!

After this, people started the tradition of admiring the moon and sharing mooncakes with their families.



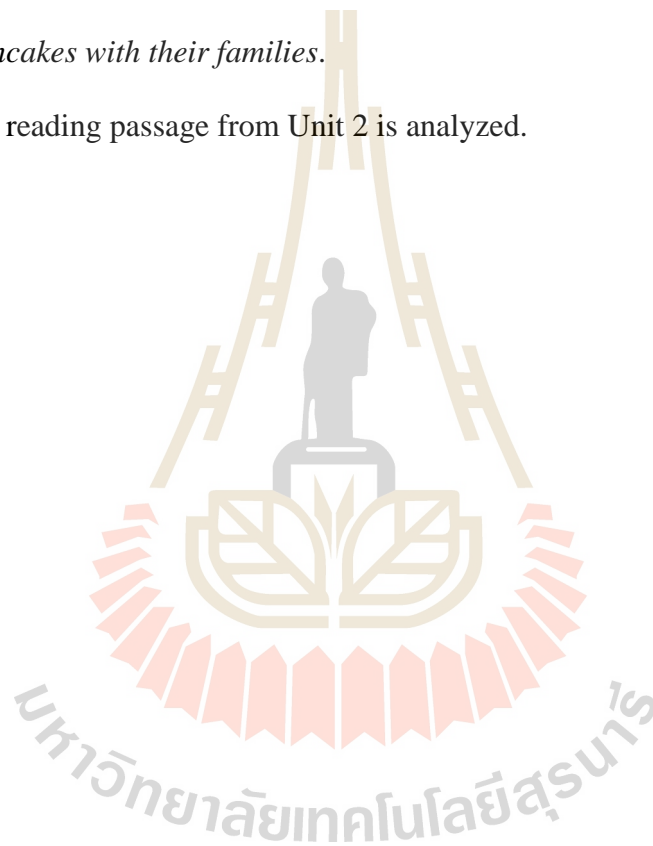
Figure 4. 14 Unit 2-1 of the People Education Press Textbook

This passage describes the Chinese Mid-Autumn festival discussing its heritage as a traditional Chinese festival taking place over thousands of years and with rich cultural associations. The text gives a pleasant and historical impression of the Mid-Autumn festival by using words such as *enjoying*, *for centuries*, *wishes*, *love* and *miss*.

Then, a traditional story is told to explain the origin of the festival. The story suggests that kind people always win over bad people in an attempt to build a positive image of the Mid-Autumn festival, an important event for Chinese people including the students who use the textbook.

The text ends by describing traditions associated with the festival. It also implicitly constructs the collectivism of the culture by using the phrase *admiring the moon and sharing mooncakes with their families*.

Another reading passage from Unit 2 is analyzed.



UNIT 2

2a Do you know when these special days are? Try to match each day with the correct date.

Christmas	Fourth Thursday in November
April Fool's Day	February 14th
Halloween	April 1st
St. Valentine's Day	October 31st
Thanksgiving	December 25th

2b Read the passage about Christmas and answer the questions.

1. What are the common things that people think of for Christmas?
2. Who wrote *A Christmas Carol*?
3. What is the true meaning or spirit of Christmas?

The Spirit of Christmas

Many would agree that when we think of Christmas, we probably think of gifts, Christmas trees and Santa Claus. But behind all these things lies the true meaning of Christmas: the importance of sharing and giving love and joy to people around us. The story in *A Christmas Carol* is perhaps the best example of this.

A Christmas Carol is a famous novel written by Charles Dickens. It is about an old man named Scrooge who never laughs or smiles. He is mean and only thinks about himself, and doesn't treat others nicely. He just cares about whether he can make more money. And he hates Christmas. One Christmas Eve, Scrooge sees the ghost of Jacob Marley, his dead business partner. Marley used to be just like Scrooge, so he was punished after he died. He warns Scrooge to change his ways if he doesn't want to end up like him. He also tells Scrooge to expect three spirits to visit him.

That night, three ghosts visit Scrooge. First, the Ghost of Christmas Past takes him back to his childhood and reminds Scrooge of his happier days as a child. Then the second spirit, the Ghost of Christmas Present, takes him to see how others are spending Christmas this year. Everyone is happy, even poor people. The last one, the Ghost of Christmas Yet to Come, takes him to the future. He sees that he is dead but nobody cares. Scrooge is so scared that he wakes up in his bed and finds out it is already the next morning on Christmas Day!



He decides to change his life and promises to be a better person. He happily celebrates Christmas with his relatives. He also gives gifts to people in need. He now treats everyone with kindness and warmth, spreading love and joy everywhere he goes. And that is the true spirit of Christmas!

INFERRING

This means you have to "read between the lines" to get the meanings that are not clearly stated in a text.

Figure 4.15 Unit 2-2 in People Education Press Textbook

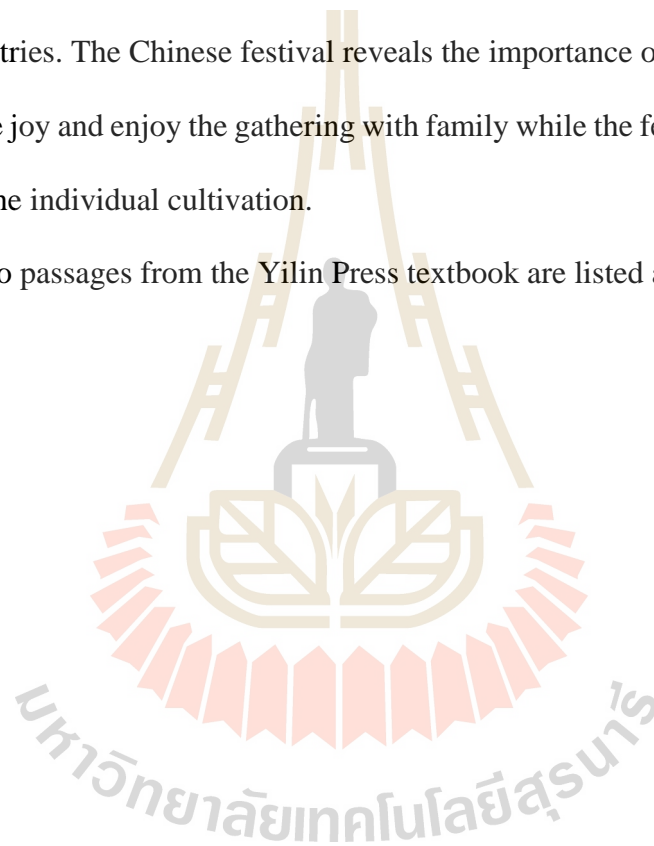
This is a story about a western festival, Christmas.

At the beginning, it uses phrases *sharing and giving love and joy to people* to build a positive image of Christmas. Then, a story is told for telling people the origin of

Christmas. Though the main character in this story is not a good person, he repents finally and changes his character in a very positive direction. It makes a good ending for the story. The text implies the beliefs associated with this western festival by stating that the spirit of Christmas includes *treating everyone with kindness and warmth, spreading love and joy everywhere.*

These two examples described two representative festivals from China and western countries. The Chinese festival reveals the importance of *Mid-Autumn festival* is to share the joy and enjoy the gathering with family while the festival *Christmas* pays attention to the individual cultivation.

Now two passages from the Yilin Press textbook are listed and explained.





A Kitty's favourite film star



Kitty's favourite film star is Audrey Hepburn. She has found an article about this international superstar in a magazine. Here is the article.

Hollywood's all-time best— Audrey Hepburn



Audrey Hepburn is one of Hollywood's all-time greatest actresses. When she

died in 1993, the world felt very sad about the loss of a great beauty, a great actress and a great humanitarian.

Hepburn was born in Belgium on 4 May 1929. As a child, she loved dancing and dreamt of becoming a successful ballet dancer. After World War II, she moved to London with her mother. She worked as a model before becoming an actress.

In 1951, while acting in France, Hepburn met the French writer Colette. Hepburn's beauty and charm caught the writer's attention. Colette insisted that Hepburn was the perfect girl for the lead role in *Gigi*, a play based upon her novel, although Hepburn had never played any major roles before. That event marked the beginning of her successful career.

Two years later, Hepburn was chosen to play the lead role of a young princess in the Hollywood film *Roman Holiday*. It was a big success and Hepburn soon became world-famous. She won the Oscar for Best Actress for her role in this film that year.

During her lifetime, Hepburn had four more Oscar nominations. In 1989, Hepburn made her final appearance in the film *Always* and played the role of an angel.

Hepburn's achievements went beyond the film industry. She began to work for UNICEF in the 1950s. Hepburn spent her last few years working closely with UNICEF so that she could help poor children in different parts of the world. She won many awards because of her efforts in this area.

In 1991, Hepburn discovered that she had cancer. On 20 January 1993, she passed away peacefully in her sleep.

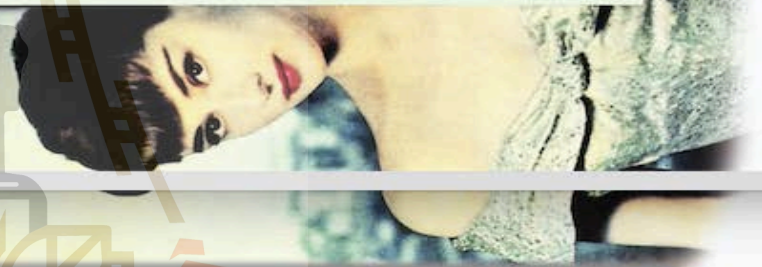
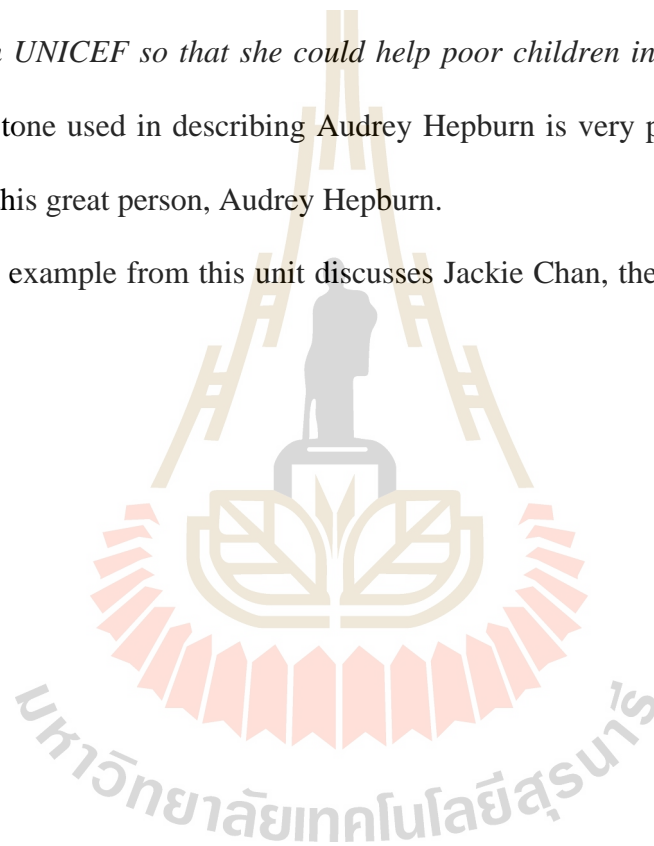


Figure 4.16 Unit 7-1 from the Yilin Press Textbook

This passage introduces a famous Hollywood actress, Audrey Hepburn. It begins by praising the western/world icon by using the phrases *all-time greatest actresses*, *the world felt sad*, *great beauty*, *great actress*, and *great humanitarian*. The description then shifts to her achievements focusing on the words and phrases *successful*, *perfect*, *a big success*, and *world-famous*. The last passage illustrates her efforts to help people in need by saying that *Hepburn spent her last few years working closely with UNICEF so that she could help poor children in different parts of the world*. The tone used in describing Audrey Hepburn is very positive and expresses respect for this great person, Audrey Hepburn.

Another example from this unit discusses Jackie Chan, the famous Chinese film star.



Unit 7



Task

My favourite film star

A A website about films is inviting people to write about their favourite film stars. Daniel wants to write about Jackie Chan. Read the fact sheet about him.

Tip You can find information about your favourite film star in newspapers or on the Internet.

Jackie Chan

Personal details
 Date of birth: 7 April 1954
 Place of birth: Hong Kong
 Talents: actor, Chinese kung fu superstar

Acting career

- spent ten years in the China Drama Academy
- worked as a stuntman after he graduated
- *Drunken Master* (1978): a big success in Asia
- *Rumble in the Bronx* (1995): a great success in Hollywood
- other famous films: the *Police Story* series (1985, 1988, 1992 and 1996)
New Police Story (2004)
Shanghai Noon (2000)
 the *Rush Hour* series (1998, 2001 and 2007)
- has acted in nearly 100 films and won many awards

What is special about his films: They join humour and exciting action together.

Charity work: He set up the Jackie Chan Charitable Foundation in 1988. He has spent many years doing charity work. He has helped people not only in China, but in over 30 countries all over the world, including the USA, Australia, Japan, Russia and South Africa.

Figure 4.17 Unit 7-2 from the Yilin Press Textbook

This example is similar to the previous one because both describe their achievements and how they helped people in need.

Compared to the previous passage, not as many words were used in this text. Phrases and numbers that present the tone of the text include *a big success*, *a great success*, *100 films*, and *30 countries all over the world*. These numbers and phrases build a positive image for Jackie Chan.

These two examples from the Yilin Press textbook choose two representative people in Chinese and western cultures both most famous as film stars.

From the above examples, the dominant ideologies are constructed via a large number of examples relating to western and Chinese cultures with an objective tone given through the use of neutral words and a positive tone presented in an inspirational and meaningful manner.

4.5 Conclusion

To summarize, this chapter presents findings relating to the categories of cultural items, the position and form of cultural representations, the comparison between NECS and the textbooks, and the ideological construction behind the textbooks. It is found that typically the textbooks are more likely to present superficial cultural representations related to western and Chinese cultures by providing cultural facts. However, communicative skills are largely ignored in the textbooks. The findings will be further discussed in the following chapter.

CHAPTER 5

DISCUSSION, IMPLICATIONS AND CONCLUSION

This chapter presents a summary of the findings, a discussion of findings based on former studies and interpretation, the implications, suggestions for future research, and conclusions.

5.1 Summary of findings

The widespread use of English as a Lingua Franca provided the motivation for an investigation of the cultural representations and ideological constructions hidden within three textbooks from three different publishers within the Chinese market. The publishers include Yilin Press (YLP), People Education Press (PEP), and Foreign Language Teaching and Research Press (FLTRP).

The analysis is grounded in critical discourse analysis (CDA) and the semiotic approach. The semiotic approach examines texts, images and relationships between texts and images in terms of categories cultural items, the position of cultural items and the form of cultural items in the English textbooks. The ideological constructions of the texts are further analyzed using the CDA.

The results found in the present study are summarized in Table 5.1.

Table 5.1 Findings of the four research questions

Research questions	Findings
Research questions 1 : What kinds of cultural items are shown in the Chinese junior high school English textbooks?	22 categories of cultural items have been found in the textbooks. The highest frequency fall into the categories of cultural items such as <i>country/city/district, famous people, entertainment, scenic places</i> , and <i>festivals/holidays</i> . Low frequency cultural items are found in the categories of <i>beliefs</i> and <i>values</i> .
Research questions 2 : How is culture represented in Chinese junior high school English textbooks?	Most cultural representations in the textbooks are related to native speakers' cultures in western countries and Chinese culture. Other cultures such as countries in the Outer Circle and international cultures are nearly omitted from the textbooks. Meanwhile, the emphasis in the three textbooks is on providing cultural facts but not as much on involving authentic interactions among speakers.
Research questions 3 : To what extent do the cultural representations meet the needs of the National English Curriculum Standard (NECS) ?	Comparisons were made between the NECS and the textbooks regarding the three aspects. Beyond the 16 categories required by the NECS, six additional categories were found in the textbooks. Three categories required by the NECS were not found in the textbooks. The findings relating to cultural position were in line with the requirements of the NECS. Finally, the imbalance of information-oriented and communication-oriented content is inconsistent with the requirements of the NECS.
Research questions 4: What are the dominant ideologies reflected in the textbooks? And in what ways?	The dominant ideologies reflected in the textbooks are western ideology and Chinese ideology. The tone used towards western culture includes a mix of objective and positive adjectives while the tone used towards Chinese culture tends to be highly positive.

5.2 Discussion

5.2.1 Oversimplification of cultural content

The frequency of cultural items is polarized in the three textbooks. The top five highest frequency categories are *country/city/district*, *famous people*, *entertainment*, *scenic places*, and *festivals/holidays*. The low frequency categories included *beliefs* and *values*. It was found that the cultural content included in the textbooks often displayed simplistic conceptualizations, which can be interpreted as the incompleteness of cultural content.

The present study found that the incompleteness of cultural content in the three textbooks lined up with previous studies (Lee, 2009; Matsuda, 2002; Xiao, 2010). The preference is content introducing simple cultural knowledge and facts such as places, people, festivals, and food rather than in-depth content such as beliefs and values.

Incompleteness of cultural content can be discussed through the lens of a cultural iceberg as proposed by Hall (1989). As seen in Figure 5.1, the level of culture can be divided into external and internal levels. Only 10% of cultural items relate to external culture visible in the behaviors of a society or group. The external culture includes food, festivals, flags, holidays, music, games, arts & crafts, literature and language, etc. The present study found that these external culture items, though less representative of the whole of a culture, are found in a high frequency, and includes the categories of *country/city/district*, *famous people*, *entertainment*, *scenic places*, and *festivals/holidays*, which are regarded as external and visible culture. The 90% of a culture represented in the figure as under the waterline, is the internal culture, which is built over years, is hidden by powerful forces, and which influences humans unconsciously. Compared to the external culture, the internal culture is deeper and

broader, and not easy to understand and change. The categories of *values* and *beliefs* are the internal cultural items found in the textbooks.

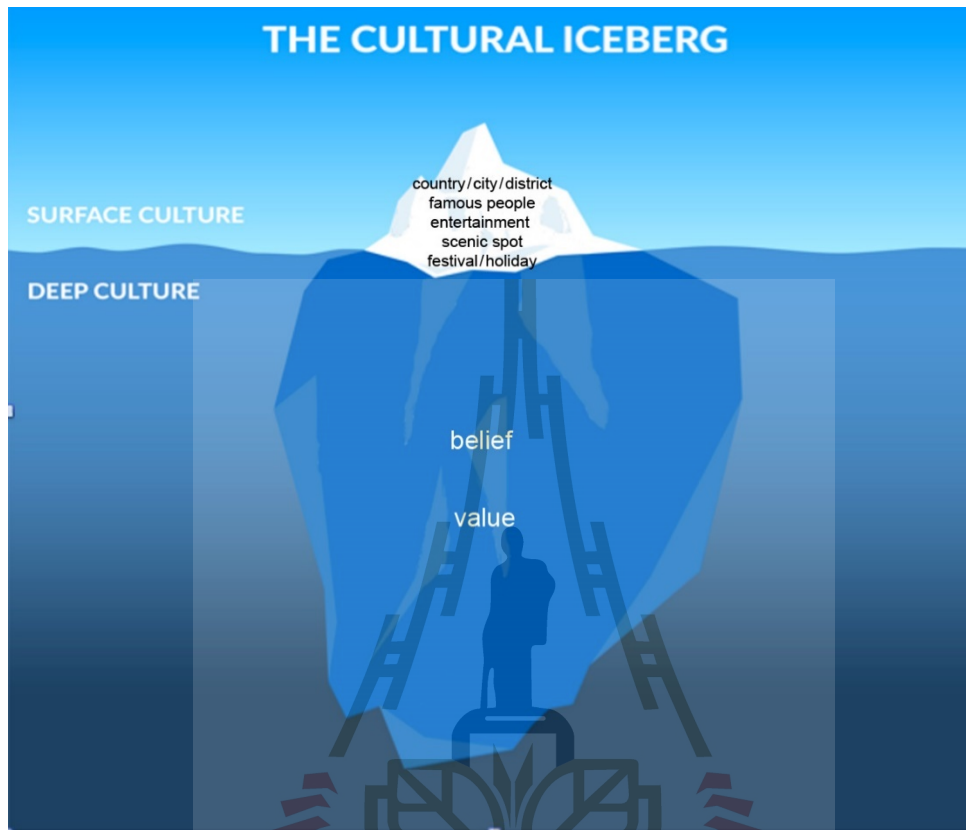


Figure 5.1 Cultural iceberg found in the three textbooks (modified from Hall, 1989)

The present study found that the 90% of culture (deep culture) represented as being under the waterline, has not been shown frequently in the three textbooks. In other words, the cultural representations included in the textbooks frequently present superficial conceptualization of different cultures. As a result, according to the NECS requirements, the cultural representations in the textbooks do not satisfy the needs of teaching and learning culture. As mentioned in the previous chapters, English textbooks should act like a map, providing learners with a general view of cultural representation as well as a discourse allowing learners to imagine the social communities with enough

materials. However, the imagined communities for learners in these three textbooks are mostly built based on the simple conceptualization like places and information about famous people, which does not seem to address the core cultural values.

From the curriculum design perspective, it is understandable that junior high school students are in the primary stage of absorbing and understanding foreign cultures. It may be difficult for students to digest the core cultural values of different countries. Under this circumstance, simple conceptualization is suitable for students at this stage.

5.2.2 The ignorance of Othering

This study explored cultural position and found that the Inner Circle and the Expanding Circle (Kachru, 1985) have been given much more attention than the Outer Circle. Using the categories of Cortazzi & Jin (1999), a strong emphasis falls into the Target and Source cultures. However, International culture is the least frequently found category among the three types of culture. Based on these findings, the textbooks are western-oriented and Chinese-oriented (local-oriented).

From the perspective of western culture, this study's findings correspond with the earlier studies (Hamiloglu & Mendi, 2010; Naji & Pishghadam, 2012; Yamanaka, 2006; and Zu & Kong, 2009). The textbooks analyzed by earlier studies emphasized western culture such as American culture, British culture, Australian culture, etc. In the previous studies, the English of native-speakers is regarded as Standard English, which means that western culture is the dominant culture for students to learn. From the perspective of local-oriented, the present study is in accordance with Dinh's (2016) study, which analyzed local culture as represented through the texts and pictures in locally produced English textbooks. A point of difference between the precious studies

and the present study is that both western culture and local (Chinese) culture are almost equally presented in the three English textbooks analyzed for this study.

The reason why the selected textbooks in the present study address both western and local culture can be explained by understanding the tension between globalization and localization. With the global spreading of English language, English language teaching has a place in Chinese educational system. In China, a country in the Expanding Circle, the English subject is a compulsory course in official education from primary school to university studies, which means that English is linked to the “particular ideological imperatives” (McKay & Bokhorst-Heng, 2008, p. 182). From the current study, it can be interpreted that English subject is viewed as an essential part of developing course agenda. At the same time, the standard description in NECS requires deepening students’ knowledge of Chinese culture and cultivating students’ spirit of patriotism. Because of the tension between globalization and localization, an “ambivalent attitude” (Pan, 2015, p.19) exists in Chinese ELT pedagogy. This study reconfirm that the textbooks construct students’ imagination about social communities like a Taiji ☯ placing culture into a western side and a Chinese side. The textbooks attempt to balance the proportion of each side in presenting cultural representations.

Compared to the requirements of the NECS, the current findings are in keeping with the standard descriptions of Cultural Awareness (CA). There is a great degree of cultural representation of both western countries and China in the textbooks. However, one issue is ignored in both the NECS and within the textbooks, which is the diversity existing within all cultures. It can be called as the lack of “Othering” (McKay & Bokhorst-Heng, 2008, p. 188). The lack of “Othering” refers to the lack of cultural hybridization in the selected 3 textbooks.

The emphasis on western and Chinese culture as well as the lack of “Othering” as found in this study may lead to an overemphasis on the cultural similarities and differences between western and Chinese cultures in the selected textbooks. This may also influence students to imagine cultural issues as the simple comparison between western culture and Chinese culture, and create the phenomena of cultural bias and stereotypes existing in the selected textbooks. The overemphasis of western culture and Chinese culture in the present study may construct a stereotypical ideology and an imagined community that foreign countries and foreign culture refer to western countries and western culture without including other non-western countries. Therefore, students may have a problem during cross-cultural communication without enough input of multiple perspectives inherent to multiculturalism.

5.2.3 Overgeneralization of information-oriented cultural content

The analysis of cultural form revealed that information-oriented content dominates the three textbooks in contrast to a paucity of communication-oriented content. Information-oriented content was found 365 times in the textbooks. Whereas, communication-oriented content was found only 11 times. Moreover, no instances of communication-oriented information were found in the Yilin Press textbook. Thus, all three English textbooks contained very little communicative content. In this light, it can be said that information-oriented content is overgeneralized (Dinh, 2016) in the textbooks.

The present study is in line with previous studies (Murayama, 2000; Shin, Eslami & Chen, 2011), which also found an inadequacy of communication-oriented content in ELT textbooks.

As mentioned previously, three Cultural Awareness objectives in NECS are the acquisition of cultural knowledge, cultural understanding and cross-cultural communication (see Figure 5.2). And there are 6 out of 14 standard descriptions referring to communicative manners for students' achievement in the NECS. When analyzing the textbooks against the NECS, the existing communication-oriented content does not meet the requirements of the NECS, nor do the textbooks develop intercultural communicative competence as required by the NECS. Although there are some listening and reading activities included in the textbooks, they seem not provide or simulate authentic intercultural communication situations.

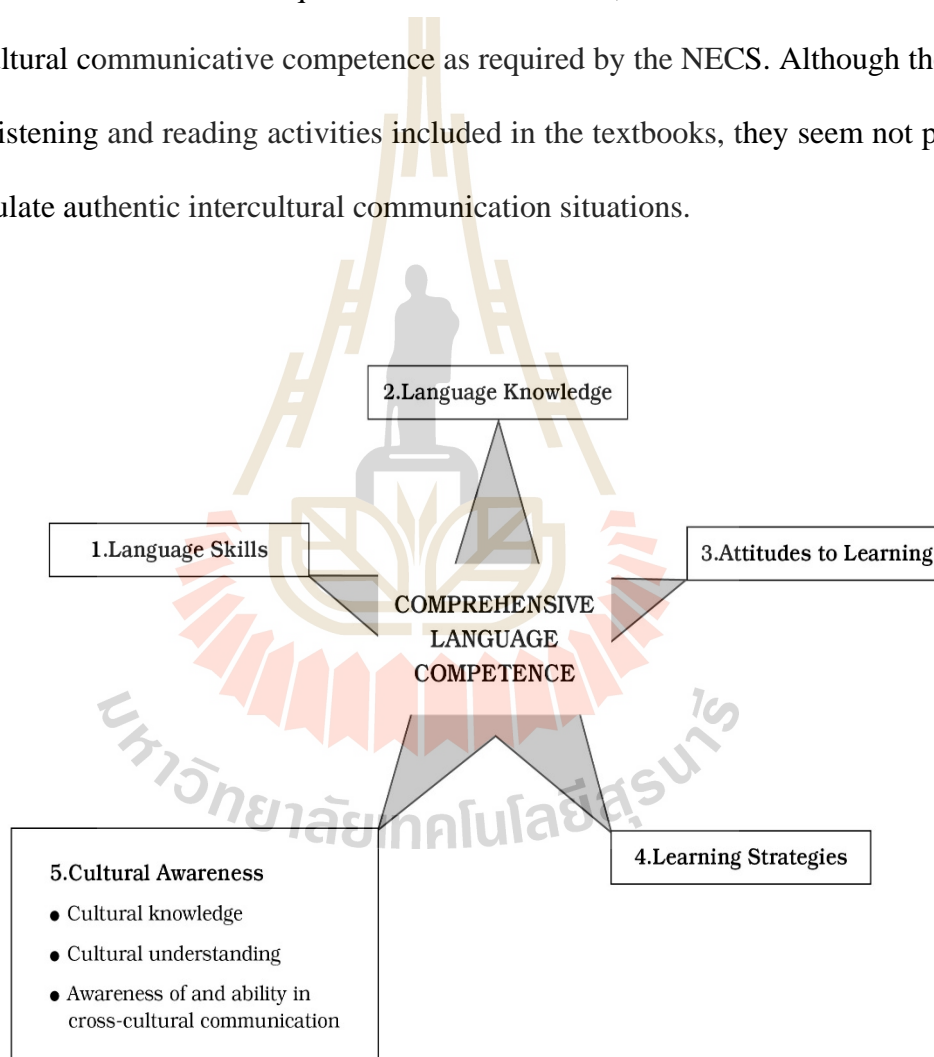


Figure 5.2 The general objectives of the National English Curriculum Standard

The shortage of communication-oriented content in the selected textbooks may cause difficulties in selecting materials that enhance students' intercultural communicative competence and cultivate students as active participants in cross-cultural communication. Therefore, instead of presenting cultural facts, the cultural representations in these 3 textbooks could be focused more on expanding students' cultural awareness and their abilities to explore global and multicultural views.

5.2.4 Western ideology and Chinese ideology as constructed in the textbooks

5.2.4.1 The relationships between texts and visuals

The visual analysis shows that less than half of the pictures match cultural items with explicit cultural position. In other words, less than half of the pictures in the textbooks are effective and functional in helping students create imagined social group communities.

The relationship between visuals and texts is explored using the five types of relationships mentioned in the previous studies (Dinh, 2016; Johannessen, 2014) to evaluate the impact of visual culture. The five types of relationships include indexical, detached, incidental, topical, and extension of topic.

Previous study found a topical relationship as the most common relationship between texts and visuals within the textbooks analyzed by Dinh (2016). Different from Dinh's study (2016), the present study found that the majority of images in relation to the texts are indexical and incidental, which means that the images in the three textbooks failed to invite "cultural exploration" (Dinh, 2016, P.36).

The relationships of indexical, incidental and detached relationships are not considered to be as helpful in "inviting cultural exploration" (Dinh, 2016, p.36), which means that indexical, incidental and detached relationships cannot facilitate culture

teaching and learning. In other words, most images in the three textbooks analyzed in the current study failed to correspond to the texts and to involve some insight that cannot be accessible by texts. It is important to select visual images appropriate for the textbooks and consider how imagination may influence students' learning by pictures. The reason is that the colorful visual effect included in the textbooks may transmit the information that lack in the texts and then further help students build their imagination of the target social community. However, the present NECS does not contain standard descriptions related to visuals for textbooks, which should be paid attention in order to provide richer information in visuals.

5.2.4.2 Ideological construction in textbooks with regard to western and Chinese culture

In order to identify the ideologies hidden behind the textbooks, an analysis of the tone used for western and Chinese cultures was conducted for this study. It was found that the tone used when depicting Chinese culture in the textbooks was always highly positive in an inspirational and meaningful manner with phrases and words used such as *fantastic*, *a famous wonder*, *a true hero*, etc. Similarly, western culture is depicted sometimes using positive phrasing, for example *a great actress and a great humanitarian*, and sometimes using neutral phrasing, using numbers in the description, for example *There are about 40,000 rocks*. The findings relating to western culture is in line with Pan's (2015) study.

As described in Chapter 4, the tone related to scenic places and historic sites in China are praised, promoting national pride; the tone for famous people in China is inspirational and presents famous people as exemplars; and the tone used for customs and traditions are meaningful for students in constructing their national identity and

patriotism. The tone used for western culture includes the use of numbers to describe the features of scenic places; it chooses worldwide-recognized people as examples for teaching and learning; and it shows a preference towards narration, rather than emotional expression in presenting their culture. The perception is that the Ministry of Education in China aims to spread Chinese culture and maintain the cultural governance. Meanwhile, in order to coordinate these aims, the editors may not choose the content with low degree of public recognition for the teaching and learning of English culture. Thus, it is appropriate to present western culture in a neutral and objective way, which represents the Chinese cultural value of moderation.

The ideologies of western culture and Chinese culture are revealed in this study. First, China attaches much importance to the cultivation of a spirit of patriotism and the construction of a national identity. Secondly, western ideology in the 3 textbooks displays the picture of western liberalism and modernism by examples of important national holidays, iconic figures and representative works.

It can be seen that, NECS, the powerful language policy in the present study, acts as a stage reflecting Chinese government's ideologies of ELT. And the textbooks are actors who play along with the scenario as constructed in the scripts.

5.3 Implications

5.3.1 Implications for curriculum developers and textbooks' editors

It's a highly complex job for non-native curriculum developers and textbook editors to formulate requirements and choose cultural representations for an English textbook. They need to be very thoughtful regarding the existing current political environment and in their selection of cultural representations for English textbooks.

As mentioned previously, cultural representations should be delivered in-depth. In an attempt to avoid oversimplification and a dichotomy issue, cultural representations should not merely provide students with an external level of culture, but also reflect on the internal culture including traditions, beliefs and values. It is essential for providing students chances to think and voice out critically about their own cultures and other cultures' values, which is also significant to cultivate students' independent ideology in cross-cultural communication.

Furthermore, as revealed in this study, cultural variety within the textbooks is not sufficient both in quantity and quality for learners. The English of native speakers is regarded as Standard English and the culture of native English speakers is likewise viewed as mainstream culture in the three textbooks. With the recognition of English as a Lingua Franca, native-speakers' culture could be priori but should not be monopolized in the textbooks. Other cultures should be included in the textbooks. Besides the native speakers' scenic places, festivals or holidays, famous people, norms, beliefs, and values, the inclusion of other countries and areas' scenic places, festivals or holidays, famous people, norms, beliefs, and values should also be addressed in the textbooks. Thus, it is important that curriculum developers and textbook editors include more cultural diversity in order to expand students' students' horizons and cultivate students' multicultural awareness.

Moreover, the standard description about illustrating pictures in the textbooks should be paid attention. Illustrating pictures play an important role in making up for information that cannot be shown in the texts. The considerations about how many pictures should be put in the textbooks, how do they make connections with the texts,

and how do they play their particular role in the textbooks are also necessary parts of textbook editing.

Finally, more emphasis should be placed on communicative manners in the cultural representations. It is found that cultural representations in the textbooks are presented in an information-oriented manner. Yet, it is crucial that curriculum developers and textbook editors introduce more authentic communicative situations and tasks for learners during introducing cultures. Having a better understanding of other cultures during the authentic communicative practicing will promote students' abilities to bridge the gap between their own cultures and other cultures.

5.3.2 Implications for teachers

It is understandable that teachers have to follow the language policies and the textbooks published by official and authority organizations. Yet, teachers act as a key role in absorbing and spreading knowledge. This study tries to provide some suggestions for teachers.

First, it is important for teachers to have an eye for seeing the incomplete content in the textbooks. Perfecting internal and external culture in classroom teaching that is not included in the textbooks is beneficial to provide opportunities to develop students' critical thinking about cultural bias and stereotypes.

Secondly, it is teacher's job to introduce and include more authentic communicative activities in the classroom. It is obvious and undeniable that information-oriented content is dominant in the textbooks. Therefore, to provide more communicative skills and activities can balance the proportion between information-orientation and communication-orientation, and even promote students' ability and awareness to cross-cultural communication.

Finally, it is suggested that teachers can collect and provide students with a variety of materials found on the Internet and other resource, not merely textbooks. Preparing for learning resources outside of class is an alternative way to assist students in accessing international and multicultural examples, which will broaden their horizons by referring to a variety of resources.

5.4 Suggestions for future research

In light of the results from this present study, the following suggestions may serve as guidelines for further studies:

First, further studies may improve on the design of the present study. The present study has initiated the coding system as shown in the chapter 3 based on the researcher's limited experience. Future researchers may adapt and use this initiate coding system according to the their own experienced teaching and learning experiences. They also can apply other models of cultural position and cultural form based on their research needs.

Second, the present study focuses on investigating the cultural representations in three textbooks published by three publishers from China. To gain better insight into the cultural representations, future studies may examine textbooks published by other publishers selling books for the Chinese market. Furthermore, future researchers can investigate cultural representations in high school and university textbooks by using the CDA and semiotic approach.

Finally, this study attempts to examine the ideological construction hidden behind English textbooks for junior high school students on the basis of the National English

Curriculum Standard. Future studies may use other language policies in China as a reference to investigate the ideological construction from various views.

5.5 Conclusion

These final remarks bring the thesis to a conclusion. The research investigates the cultural representations and ideological construction hidden behind the three English textbooks for junior high school students using critical discourse analysis (CDA) and the semiotic approach. It is found that most cultural representations in the textbooks are presented at a surface level and are information-oriented. In addition, the dominant cultures presented in the textbooks are both western and Chinese cultures with an objective and positive both in quantity and quality. The researcher hopes that more research studies on the cultural representation and ideological construction found in textbooks will be conducted in order to improve the cultural content of the textbooks, meeting the needs for intercultural communication in this era with English as the Lingua Franca.

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APPENDIX

The appendix shows the results of pilot study, which includes two parts. The first part involves the textual analysis of 3 units in the 3 textbooks and the second part is about the visual analysis of the 3 units for pilot study.



Unit 1 in Yilin Press

Category	Item	Content of written tone for the item	Cultural position						Information / communication - oriented
			Inner circle	Outer circle	Expanding circle	Target culture	Source culture	Other culture	
Country / City / District	Tianjin	Liu Haotian is the chief engineer of the high speed railway connecting Sunshine Town to Tianjin.			√		√		information-oriented
Custom	Chinese lunar calendar	In Chinese lunar calendar, there are 12 animal signs.			√		√		
	12 animal signs	Each of them represents a lunar year. They appear in a fixed order and thy cycle repeats every 12 years.			√		√		
	Western star signs	In Western countries, the year is divided into a cycle of 12 star signs.	√			√			
Belief	Some believe that people born in the same year have similar personalities.	If you are interested in either animal signs or star signs, read about them just for fun. It is you who shape your life and your future.			√		√		
	Some people in the West believe that your star signs decides your personality.		√			√			
			2	0	4	2	4	0	6

Unit 1 in Yilin Press

Category	Item	Content of written tone for the item	Cultural position						Information / communication - oriented
			Inner circle	Outer circle	Expanding circle	Target culture	Source culture	Other culture	
Animal	Rat	smart			<input type="checkbox"/>		<input type="checkbox"/>		information
	Ox	hard-working			<input type="checkbox"/>		<input type="checkbox"/>		
	Tiger	brave			<input type="checkbox"/>		<input type="checkbox"/>		
	Rabbit	careful			<input type="checkbox"/>		<input type="checkbox"/>		
	Dragon	powerful			<input type="checkbox"/>		<input type="checkbox"/>		
	Snake	wise			<input type="checkbox"/>		<input type="checkbox"/>		
	Horse	lively			<input type="checkbox"/>		<input type="checkbox"/>		
	Sheep	gentle			<input type="checkbox"/>		<input type="checkbox"/>		
	Monkey	clever			<input type="checkbox"/>		<input type="checkbox"/>		
	Rooster	practical			<input type="checkbox"/>		<input type="checkbox"/>		
	Dog	loyal			<input type="checkbox"/>		<input type="checkbox"/>		
	Pig	honest			<input type="checkbox"/>		<input type="checkbox"/>		
			0	0	12	0	12	0	12

Unit1 in Foreign Language Teaching and Research Press

Category	Item	Content of written tone for the item	Cultural position						Information / Communication-oriented
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture	Other culture	
scenic places	Changjiang River	about 6,300 metres			<input type="checkbox"/>		<input type="checkbox"/>		information-oriented
	Jin Mao Tower	one of the tallest building in the world			<input type="checkbox"/>		<input type="checkbox"/>		
	Louvre Museum	the most visited museum in the world		<input type="checkbox"/>		<input type="checkbox"/>			
	Mount Qomolangma	the highest mountain			<input type="checkbox"/>			<input type="checkbox"/>	
	Stonehenge	a man-made wonder of the world	<input type="checkbox"/>				<input type="checkbox"/>		
			1	1	3	2	2	1	5

Unit1 in Foreign Language Teaching and Research Press

Category	Item	Content of written tone for the item	Cultural position						Information / Communicati on-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture	Other culture		
scenic places	the Colorado River	if you put the two tallest buildings in the world on the top of each other at the bottom of the canyon, they still would not reach the top	<input type="checkbox"/>				<input type="checkbox"/>			information-oriented
	the Empire State Building	-	<input type="checkbox"/>				<input type="checkbox"/>			
	The Giant's Causeway	most fantastic natural wonder	<input type="checkbox"/>				<input type="checkbox"/>			
	The Grand Canyon	one of the wonders of the natural world	<input type="checkbox"/>				<input type="checkbox"/>			
	the Great Pyramid at Giza	-				<input type="checkbox"/>			<input type="checkbox"/>	
	the Great Wall	in the north of China; thousands people visit every year				<input type="checkbox"/>		<input type="checkbox"/>		
			4	0	2	4	1	1	6	

Unit1 in Foreign Language Teaching and Research Press

Category	Item	Content of written tone for the item	Cultural position						Information / Communication-oriented
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture	Other culture	
scenic places	The Terracotta Army	more exciting than natural ones; more than 2,000 years old; a famous wonder			<input type="checkbox"/>			<input type="checkbox"/>	information-oriented
	The Three Gorges Dam	is fantastic too, about 2,300 meters long, 185 metres high and 15metres wide at the top. It produces electricity for millions of people in China.			<input type="checkbox"/>			<input type="checkbox"/>	
	Victoria Falls	more fantastic, 1700 meters wide and 100 meters high.		<input type="checkbox"/>					
country / city / district	Africa	Victoria Falls			<input type="checkbox"/>				<input type="checkbox"/>
	China	the Three Gorges Dam; The Terracotta Army, a famous wonder			<input type="checkbox"/>			<input type="checkbox"/>	
	Egypt	the Great Pyramid at Giza			<input type="checkbox"/>				<input type="checkbox"/>
	England	Stonehenge	<input type="checkbox"/>				<input type="checkbox"/>		
	Guangzhou	-			<input type="checkbox"/>			<input type="checkbox"/>	
	Nepal	Mount Qomolangma			<input type="checkbox"/>				<input type="checkbox"/>
			1	1	7	1	4	4	9

Unit1 in Foreign Language Teaching and Research Press

Category	Item	Content of written tone for the item	Cultural position						Information / Communication-oriented
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture	Other culture	
country / city / district	Northen Ireland	the Giant's Causeway	<input type="checkbox"/>			<input type="checkbox"/>			information-oriented
	Paris	the Louvre Museum		<input type="checkbox"/>		<input type="checkbox"/>			
	Pudong district	a fantastic view			<input type="checkbox"/>		<input type="checkbox"/>		
	Shanghai	Jin Mao Tower			<input type="checkbox"/>		<input type="checkbox"/>		
	Xi'an	The Terracotta Army			<input type="checkbox"/>		<input type="checkbox"/>		
famous people	Sir Edmund Hillary	first people to climb to the top of Mount Qomolangma	<input type="checkbox"/>			<input type="checkbox"/>			
	Tenzing Norgay				<input type="checkbox"/>			<input type="checkbox"/>	
			2	1	4	3	3	1	7

Unit 2 in People Education Press

Category	Item	Content of written tone for the item	Cultural position					Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture		Other culture
holiday / festival	The water festival	This is the time of the Thai New Year.			<input type="checkbox"/>			<input type="checkbox"/>	Information-oriented
	The dragon boat festival	It's fun to watch the races, in HK			<input type="checkbox"/>		<input type="checkbox"/>		
	The Chinese spring festival	in Beijing,							
	The lantern festival	in Jiangxi							
			0	0	4	0	3	1	4

Unit 2 in People Education Press

Category	Item	Content of written tone for the item	Cultural position					Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture		Other culture
holiday / festival	The mid-autumn festival	Chinese people have been celebrating it for centuries.			<input type="checkbox"/>		<input type="checkbox"/>		Information-oriented
	mother's day	special day for parents	<input type="checkbox"/>						
	father's day	special day for parents							
			2	0	1	2	1	0	3

Unit 2 in People Education Press

Category	Item	Content of written tone for the item	Cultural position						Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture	Other culture		
holiday / festival	Halloween	a popular festival in North America and it's on Oct 31st.	<input type="checkbox"/>			<input type="checkbox"/>				Information-oriented
	Christmas	important								
	Easter									
country / city / district	Thailand	the Water Festival			<input type="checkbox"/>				<input type="checkbox"/>	
	Chiangmai	sounds like fun			<input type="checkbox"/>				<input type="checkbox"/>	
			3	0	2	3	0	2	5	

Unit 2 in People Education Press

Category	Item	Content of written tone for the item	Cultural position					Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture		Other culture
country / city / district	Hongkong	The dragon boat festival		<input type="checkbox"/>			<input type="checkbox"/>		Information-oriented
	Beijing	The Chinese spring festival			<input type="checkbox"/>		<input type="checkbox"/>		
	Jiangxi	The lantern festival			<input type="checkbox"/>		<input type="checkbox"/>		
	Yunnan	Dai people			<input type="checkbox"/>		<input type="checkbox"/>		
	Macao	for vacation		<input type="checkbox"/>			<input type="checkbox"/>		
	Singapore	for vacation		<input type="checkbox"/>			<input type="checkbox"/>		
			0	3	3	0	6	0	6

Unit 2 in People Education Press

Category	Item	Content of written tone for the item	Cultural position					Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture		Other culture
food	mooncake	Chinese people have been enjoying it for centuries.			<input type="checkbox"/>		<input type="checkbox"/>		Information-oriented
	zongzi	They'll have zings again next year.			<input type="checkbox"/>		<input type="checkbox"/>		
climate	April is the hottest month of the year there (Chiangmai)	April is the hottest month of the year there (Chiangmai) Yes, that's true.			<input type="checkbox"/>			<input type="checkbox"/>	
custom	The water festival from April 13th to 15th that is the time of the Thai New Year	If it's similar to the Water Festival of the Dai people in Yunnan Province.			<input type="checkbox"/>			<input type="checkbox"/>	
			0	0	4	0	2	2	4

Unit 2 in People Education Press

Category	Item	Content of written tone for the item	Cultural position						Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture	Other culture		
custom	People go on the streets to throw water at each other	Cool!			<input type="checkbox"/>				<input type="checkbox"/>	Information-oriented
	trick or treat	fun things	<input type="checkbox"/>				<input type="checkbox"/>			
	A popular activity during Easter is to hide eggs around your home or garden for friends or relatives to find.	popular	<input type="checkbox"/>					<input type="checkbox"/>		
			2	0	1	2	0	1	3	





Unit 2 in People Education Press





Category	Item	Content of written tone for the item	Cultural position					Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture		Other culture
belief	the new year is a time for leaning and washing away bad things. Then you will have good luck in the new year.	good luck			<input type="checkbox"/>			<input type="checkbox"/>	Information-oriented Information-oriented
	admiring the moon and sharing mooncakes with their families in the mid-autumn festival	family togetherness			<input type="checkbox"/>		<input type="checkbox"/>		
	The importance of Christmas is sharing and giving love and joy to people around	sharing and giving love and joy to people	<input type="checkbox"/>			<input type="checkbox"/>			
			1	0	2	1	1	1	3

Unit 2 in People Education Press







Category	Item	Content of written tone for the item	Cultural position						Information / Communication-oriented	
			Inner Circle	Outer Circle	Expanding Circle	Target culture	Source culture	Other culture		
belief	Easter celebrates the beginning of new life	Many western countries celebrate Easter.	<input type="checkbox"/>			<input type="checkbox"/>				Information-oriented
famous people	Chang'e; Hou Yi; Pang Meng	characters in Chinese folk stories			<input type="checkbox"/>		<input type="checkbox"/>			
	Santa Claus	Christmas	<input type="checkbox"/>			<input type="checkbox"/>				
	Charles Dickens	writer	<input type="checkbox"/>			<input type="checkbox"/>				
literacy	A Christmas Carol	a famous short novel	<input type="checkbox"/>			<input type="checkbox"/>				
ethnics	Dai people	Yunnan			<input type="checkbox"/>		<input type="checkbox"/>			
			4	0	2	4	2	0	6	

Unit 1 — Know yourself (YLP)




picture	content	matched / dismatched	Cultural position					
			Inner circle	Outer circle	Expandin g circle	Target culture	Source culture	Other culture
	personality and characteristics (explicit)	matched (both implicit)						
	personality and characteristics (implicit)	matched (both implicit)						
	personality and characteristics (implicit)	matched (both implicit)						
	personality and characteristics (implicit)	matched (both implicit)						

picture	content	matched / dismatched	Cultural position					
			Inner circle	Outer circle	Expanding circle	Target culture	Source culture	Other culture
	personality and characteristics (implicit)	matched (both implicit)						
	personality and characteristics (implicit)	matched (both implicit)						
	personality and characteristics (implicit)	matched (both implicit)						
	Chinese lunar calendar and 12 animal signs. (explicit)	matched			1		1	
			0	0	1	0	1	0






Unit 1 — Wonders of the world (FLTRP)

picture	content	matched / dismatched	Cultural position					
			Inner circle	Outer circle	Expanding circle	Target culture	Source culture	Other culture
	The giant's causeway	matched (explicit)	1			1		
	the three gorges dam	matched (explicit)			1		1	
	Victoria Falls	matched (explicit)			1			1
	The Terracotta Army	matched (explicit)			1		1	
	The Jinmao Building	matched (explicit)			1		1	
	The Great Pyramid at Giza	matched (explicit)			1			1
			1	0	5	1	3	2

Unit 1 — Wonders of the world (FLTRP)

picture	content	matched / dismatched	Cultural position					
			Inner circle	Outer circle	Expanding circle	Target culture	Source culture	Other culture
	Mount Qomolangma	matched (explicit)			1			1
	The Empire State Building	matched (explicit)			1		1	
	The stonehenge	matched (explicit)	1			1		
			1	0	2	1	1	1

Unit 2 — I think that mooncakes are delicious (PEP)

picture	content	matched / dismatched	Cultural position					
			Inner circle	Outer circle	Expanding circle	Target culture	Source culture	Other culture
	Festivals / holidays in different countries	matched (explicit)			4		3	1
		dismatched						
		matched (explicit)			1		1	
		matched (explicit)	4			4		
		matched (explicit)	1			1		
			5	0	5	5	4	1

CURRICULUM VITAE

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