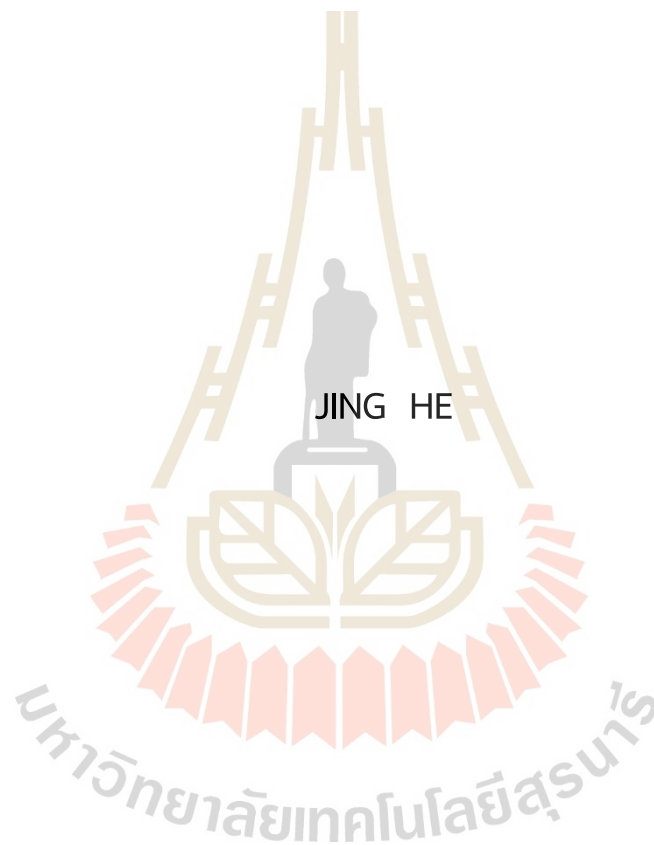# A CRITICAL DISCOURSE ANALYSIS OF VALUES EMBEDDED IN CHINESE COLLEGE ENGLISH LISTENING AND SPEAKING TEXTBOOKS: THE PERSPECTIVES OF NEOLIBERALISM AND UNEQUAL ENGLISHES FRAMEWORKS

JING HE

A Thesis Submitted in Partial Fulfillment of the Requirements for the

Degree of Doctor of Philosophy in English Language Studies

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การวิเคราะห์วาทกรรมเชิงวิพากษ์ของคุณค่าที่ซ่อนเร้นในตำราเรียนวิชาการ
ฟังและการพูดภาษาอังกฤษในประเทศจีนจากกรอบคิดของ
แนวคิดเสรีนิยมใหม่และภาษาอังกฤษไม่เท่าเทียม

นางเหอ จิง

A CRITICAL DISCOURSE ANALYSIS OF VALUES EMBEDDED IN CHINESE COLLEGE ENGLISH LISTENING AND SPEAKING TEXTBOOKS: THE PERSPECTIVES OF NEOLIBERALISM AND UNEQUAL ENGLISHES FRAMEWORKS
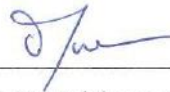
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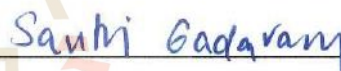
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และการพูดภาษาอังกฤษในประเทศจีนจากกรอบคิดของแนวคิดเสรีนิยมใหม่และ
ภาษาอังกฤษไม่เท่าเทียม (A CRITICAL DISCOURSE ANALYSIS OF VALUES EMBEDDED
IN CHINESE COLLEGE ENGLISH LISTENING AND SPEAKING TEXTBOOKS: THE
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คำสำคัญ: ค่านิยม/ ตำราเรียนภาษาอังกฤษของประเทศจีน/ แนวคิดสรีนิยมใหม่/ ภาษาอังกฤษที่ไม่
เท่าเทียมกัน/ การวิเคราะห์วาทกรรมเชิงวิพากษ์

ค่านิยมคือความเชื่อ หลักการ กฎเกณฑ์และข้อตกลงซึ่งเป็นที่ยอมรับโดยสามารถชี้นำความคิด
ความรู้สึก และพฤติกรรมของบุคคลได้ (Widodo et al., 2018) โดยปกติแล้ว ข้อความและภาพใน
ตำราเรียนภาษาอังกฤษจะถูกฝังไว้ด้วยค่านิยมบางอย่างซึ่งกำหนดรูปแบบโดยปัจจัยทางสังคม-
การเมือง เศรษฐกิจ และวัฒนธรรมเพื่อสร้างผลกระทบต่อผู้เรียน (Curdt-Christiansen, 2008)
เนื่องจากอาจารย์และนักศึกษาของมหาวิทยาลัยของประเทศจีนไม่ค่อยมีความตระหนักถึงคุณค่าที่ฝัง
อยู่ในตำราเรียนภาษาอังกฤษ (Kang & Xu, 2018) พวกเขาอาจได้รับผลกระทบจากค่านิยมโดยไม่
รู้ตัว ดังนั้น การศึกษานี้จึงมุ่งที่จะศึกษาคุณค่าที่แฝงอยู่ในตำราเรียนภาษาอังกฤษของมหาวิทยาลัย
ของประเทศจีน 2 เล่มที่แพร่หลายมากที่สุด ได้แก่ New Horizon College English 2 (NHCE 2)
และ New Progressive College English Inspire 2 (NPCEI 2) และหน้าที่ความสัมพันธ์ของรูปภาพ-
ข้อความ ลักษณะในการปลูกฝังค่านิยมผ่านการวิเคราะห์วาทกรรมเชิงวิพากษ์อย่างต่อเนื่องในหลาย
รูปแบบภายใต้กรอบแนวคิดเสรีนิยมใหม่ นโยบายภาษาจีน และภาษาอังกฤษที่ไม่เท่าเทียมกัน
นอกจากนี้ อาจารย์มหาวิทยาลัยชาวจีน 6 คน และนักเรียน 6 คนที่เคยสอนและเรียนด้วยตำราเรียน
นี้มาก่อน ก็ได้ถูกสัมภาษณ์เพื่อรับฟังความคิดเห็นเกี่ยวกับค่านิยมที่ฝังอยู่ในหนังสือที่เรียนด้วย

ผลการวิเคราะห์พบว่า แก่นสำคัญของค่านิยมในหนังสือเรียนทั้งสองเล่มมีความคล้ายคลึงกัน
ใน2อันดับแรกได้แก่ การอยู่ร่วมกันและวิถีคุณธรรมดั้งเดิมซึ่งเป็นไปตามนโยบายภาษาจีน และ
ค่านิยมที่โดดเด่นที่สุดอันดับสาม ได้แก่ ค่านิยมเสรีนิยมใหม่ วัฒนธรรมองค์กร และการเชื่อมต่อ
เครือข่ายสากลใน NHCE 2 และ NPCEI 2 ตามลำดับ ในขณะเดียวกัน ค่านิยมสำคัญของนโยบาย
ภาษาก็ถูกทำให้ถูกต้องตามความเชื่อในสามัญสำนึก นอกจากนี้ยังมีความแตกต่างในการผสมผสาน
ระหว่างหนังสือเรียนสองเล่ม: ค่านิยมใน NHCE 2 มีความหลากหลายมากกว่า แม้ว่าค่านิยมที่ฝังอยู่ใน
NHCE 2 จะเบี่ยงเบนไปจากนโยบายภาษาจีนเล็กน้อย ในขณะที่กลุ่มค่านิยมที่พบบ่อยที่สุดใน NPCEI
2 นั้นได้รับการสนับสนุนโดยนโยบายทางภาษา และค่านิยมใน NPCEI 2 คาบเกี่ยวกับนโยบาย

เล็กน้อย นอกจากนี้ ความสัมพันธ์ระหว่างรูปภาพกับข้อความและลักษณะบางอย่างยังสามารถถูก
ส่งเสริมด้วยข้อความในหนังสือเรียนสองเล่มนี้เพื่อปลูกฝังค่านิยมให้กับนักศึกษาชาวจีนที่เป็นผู้อ่าน
และผู้ชมที่เป็นเป้าหมาย

       การศึกษาในปัจจุบันได้ยืนยันว่าค่านิยมในตำราเรียนที่สามารถสื่อความหมายผ่านข้อความ
และภาพได้นั้นถูกกำหนดโดยปัจจัยทางสังคม วัฒนธรรม เศรษฐกิจ และการเมืองเป็นหลักในบริบท
บางประการ และการศึกษาทางศีลธรรมที่เกิดขึ้นจากตำราเรียนภาษาอังกฤษในประเทศจีนนั้นจะ
สะท้อนถึงเจตจำนงของรัฐบาลจีนและการพัฒนาประเทศในอนาคต นอกจากนี้วิทยานิพนธ์นี้ยังเป็น
การศึกษาชิ้นแรกที่นำเสนอเกี่ยวกับการวิเคราะห์ค่านิยมในตำราเรียนภาษาอังกฤษของมหาวิทยาลัย
ของประเทศจีนที่เกี่ยวข้องกับเสรีนิยมใหม่และภาษาอังกฤษที่ไม่เท่าเทียมกัน

สาขาวิชาภาษาต่างประเทศ   ลายมือชื่อนักศึกษา _Jing He_____

ปีการศึกษา 2564   ลายมือชื่ออาจารย์ที่ปรึกษา_____

JING HE : A CRITICAL DISCOURSE ANALYSIS OF VALUES EMBEDDED IN CHINESE COLLEGE ENGLISH LISTENING AND SPEAKING TEXTBOOKS: THE PERSPECTIVES OF NEOLIBERALISM AND UNEQUAL ENGLISHES FRAMEWORKS.
THESIS ADVISOR : ASST. PROF. ADCHARAWAN BURIPAKDI, Ph.D., 327 PP.

Values are the accepted beliefs, principles, standards and conventions which could guide a person's thinking, feeling and behaving (Widodo et al., 2018). Usually, texts and visuals in ELT textbooks are embedded with certain values which are shaped by socio-political, economic and cultural factors to exert effects on learners (Curdt-Christiansen, 2008). Since Chinese college English teachers and students have low awareness of values embedded in the textbooks (Kang & Xu, 2018), they might be affected by the values unconsciously. Thus, this study aimed to unravel the values embedded in two most widely-circulated Chinese college English textbooks, namely *New Horizon College English* 2 (*NHCE* 2) and *New Progressive College English Inspire* 2 (*NPCEI* 2), and the functions of image-text relations, tones in values inculcation though Critical and Multimodal Discourse Analyses under the frameworks of Neoliberalism, Chinese language policies and Unequal Englishes. In addition, 6 Chinese college teachers and 6 students who have taught and learned the textbooks before were interviewed to get their views on values embedded in the textbooks.

The results of the analysis indicate that the salient themes of values in both textbooks are similar: the top 2 are Coexistence and Traditional virtues which are espoused by the Chinese language policies; and the third most dominant values are neoliberal values Enterprise culture and Globalized interconnection in *NHCE* 2 and *NPCEI* 2, respectively. Meanwhile, the salient values of language policies have been legitimized as the commonsensical beliefs. Furthermore, there are differences in integrating values between two textbooks: values in *NHCE* 2 are more diversified although values embedded in *NHCE* 2 slightly deviate from the Chinese language policies, while the most frequent group of values in *NPCEI* 2 is advocated by the

language policies, and values in *NPCEI* 2 are slightly in line with the policies. Plus, image-text relations and some tones could complement with the texts in two textbooks to inculcate values in Chinese college students who are targeted readers and viewers.

The current study has confirmed that values in the textbooks which can be conveyed through texts and visuals are primarily shaped by socio-cultural, economic and political factors in the certain context, and moral education realized through ELT textbooks in China embodies Chinese government's will of future national development. Furthermore, the current thesis is the first study on analyzing values in Chinese college English textbooks related to neoliberalism and Unequal Englishes.
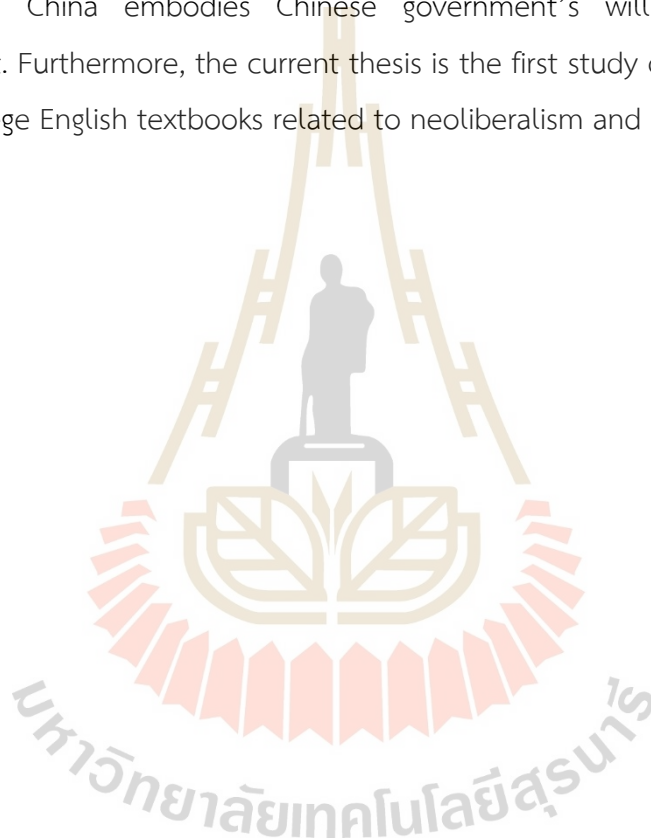
School of Foreign Languages   Student's Signature _____Jing He_____

Academic Year 2021   Advisor's Signature _____

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As I typed in the last word of my doctoral thesis, my student days have come to an end. Looking back over the five years of doctoral study, I have a lot of feelings. But first of all, I would like to express my sincere gratitude to many people who have helped me finish this thesis with their continuous support and encouragement.

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Jing He

TABLE OF CONTENTS

TABLE OF CONTENTS (Continued)

TABLE OF CONTENTS (Continued)

TABLE OF CONTENTS (Continued)

LIST OF TABLES

LIST OF TABLES

LIST OF FIGURES

LIST OF FIGURES (Continued)

LIST OF ABBREVIATIONS

CDA	Critical Discourse Analysis
CET	College English Test
CLT	Communicative Language Teaching
EFL	English as a Foreign Language
ELF	English as a Lingua Franca
ELT	English Language Teaching
ENL	English as a Native Language
ESL	English as a Second Language
EV	Emerging Value
GE	Global Englishes
GTM	The Grammar Translation Method
LP	Language Planning
LPV	Language Policy Value
MDA	Multimodal Discourse Analysis
MoE	Ministry of Education
NHCE 2	New Horizon College English: Listening, Speaking and Viewing 2
NNS	Non-Native Speakers
NPCEI 2	New Progressive College English Inspire 2
NV	Neoliberal Value
NS	Native Speakers
SFL	Systemic Functional Linguistics
TBLT	Task-based Language Teaching
UE	Unequal Englishes
UEV	Unequal Englishes Value
WE	World Englishes

CHAPTER 1

INTRODUCTION

"In a neoliberal world there is no longer a distinction between the economy and society; everything is economic" (Lemke, 2001, as cited from Saunders, 2010, p.7).

The current study seeks to uncover the moral and cultural values, functions of image-text relations and tones in two wide-spread Chinese college English listening and speaking textbooks published by different prestige presses in China through Critical Discourse Analysis and Multimodal Discourse Analysis from the perspectives of neoliberalism, Unequal Englishes and Chinese language policies frameworks. This chapter is an introduction to the research background and rationale of the study. Besides, research purposes, research questions, significance of the study, scope and limitation of the study, definitions of key terms for the study, and finally a summary of the whole chapter are provided as well.

1.1 Background of the study

1.1.1 Interrelations between English and neoliberalism, Unequal Englishes

According to *The Globalist* (2017), there are 335 million native speakers of English, ranking the third most common language in the world; currently, 110 countries in the world take English as the native language, official language or second language, thus causing a phenomenon of "English mania" across countries. From the statistics, the pervasiveness of English language in the current world cannot be overstated. Neoliberalism which is the economic theory, political ideology, and political paradigm is a "neo" form of liberalism to reform the former highly constrained markets by states, the Keynesianism, characterized by governance from the market relations (Evans & Sewell, 2013; Holborow, 2012). Neoliberalism as "a stamp of our age" (Holborow, 2012,

p.14) together with globalization have evolved into a global trend in the past several decades (Bori, 2018a). They are the current situation that most of the countries, institutions and individuals in the world need to admit and participate in. Globalization and neoliberalism are inherently interrelated since globalization is one of the representations of neoliberalism (Harvey, 2005). Furthermore, the pervasion of neoliberalism and globalization de facto is closely intertwined with the hegemonic manipulation over the world by the USA. Against this global background, the widespread and penetration of English are intricately interwoven with neoliberalism and globalization as English is the inalienable tool for propagating neoliberalism and globalization around the globe nowadays (Holborow, 2012).

Moreover, as neoliberalism emphasizes commodification, nearly all social aspects are undergoing this process (Harvey, 2005). As a result, in English language teaching context, the relationship between the teachers and students has been commodified as the relations between customers and "providers of things" (Levidow, 2005, p. 165). In addition, English is also regarded as the precious and valuable commodity and symbolic capital (Bourdieu, 1991) which can be sold and bought and should be acquired in the global linguistic market by the learners since it is naturalized as the language of global competitiveness by neoliberalism (Heller, 2010). Therefore, English which is a highly and widely consumed product in the global market presently occupies a vital status as the high-stake language worldwide.

The crucial and critical importance of English language across the world is conspicuous. At the national level, there is a general consensus that foreign language competence is a vital representation of a nation's soft power. Most of the countries admit the essential significance of English and invest manpower, material and financial resources into promoting English learning domestically (Tong, 2015). The root of this phenomenon lies in the acceleration of the process of economic globalization and the influential role of superpower-America around the globe as billions of people in most nations need to learn English for the purpose of international communication to boost their countries' economic development.

At the individual level, because of the ever-increasing recognition that English plays a vital effect on the global economy, in many societies, learning English

is considered essential for one's education or access to better-paying jobs. Meanwhile, English has been recognized as a "neutral, natural and beneficial language" which is not specifically connected with anyone's culture, without obvious political actions and brings economic benefits to individuals through acquisition (Park &Wee, 2012; Pennycook, 1994; Rubdy, 2015). This recognition de facto serves as an important source of social and economic inequality, as individuals in society already have various access to English on account of different resources they hold at their social strata (Park &Wee, 2012; Henry, 2015). Nonetheless, the social inequalities that surround English are often justified based on a neoliberal commodification which has taken English as an acquirable skill with which the individuals should be equipped in order to make themselves the more attractive and marketable commodities (Park &Wee, 2012; W. Chun, 2009).

In these global and local contexts, different approaches for understanding global English and the spread of English such as World Englishes, English as a Lingua Franca and so on have come to the fore. According to Park and Wee (2012), the time of producing the critique to the global English coincided with a period of change during which the spread of English continued rapidly. Nevertheless, the emergence of neoliberal economic policies in the US and UK, together with the advancement of information-communication technology and the rise of Internet, have resulted in a considerable increase in the movement of people, goods, and ideas across national borders; in other words, it leads to a period of intensified globalization and neoliberal economic paradigm. Unequal Englishes (Tupas & Rubdy, 2015) is born in this context, while this context also needs Unequal Englishes to understand the increasingly complicated situation of the spread and use of English. In this light, Unequal Englishes (henceforth UE) as a newly emerged approach to English critique will be addressed in this study.

The previous critique to global English cannot deal with the problems concerning with power which may lead to and help to perpetuate "inequalities and injustices among Englishes, groups of English users and different languages" (Kubota, 2015, p.24). Nevertheless, UE makes an endeavor to handle issues arising out of inequalities of Englishes not only between varieties of Englishes but also among race,

gender, class, sexuality and other social categories within national borders, in other words, within varieties. Blommaert (2005) argues that inequality is about modes of language use, not languages per se; therefore, we should analyze the manners, timing and interlocutors of speaking; to be specific, the manners and the identities of participants involved in the real language use must be considered. Besides, the inequalities UE determines to expound are shaped by specific social and ideological phenomenon constituting these inequalities, process of globalization and English linguistic imperialism (Tupas & Rubdy, 2015). Therefore, to describe and address the inequalities, the context within which the inequalities are produced and ideologies that sustain the pervasion of the inequalities must be investigated and studied. In this sense, to understand possible unequal uses of English in China better, the Chinese context concerning using English should be traced, presented and clarified firstly.

1.1.2 "English mania" in China

The roots of pervasiveness and significance of English language in the current world have been clearly and explicitly explicated in the previous section. There is a general propensity and phenomenon of learning English among all the people in most of countries worldwide. China is not an exception. China's emphasis on enhancing its citizens' English linguistic competence has attracted worldwide attention. In China, about 415 million Chinese with a junior middle school education or above have studied one or more foreign languages, of which English accounts for 93.8 percent (Wei & Su, 2012). Looking at the developing process of English spread and learning in China, it is no accident that "English mania" continues to heat up.

"English mania" in China can be traced back to Qing Dynasty. Since Qing government was in the urgent need of plenty of English talents at that time, the establishment of the Imperial Translators' College (Jing Shi Tong Wen Guan) by the government in 1862 launched the education of foreign language causes in pre-modern China and marked the beginning of the first wave of "English mania" in Chinese history. The second wave came to the fore when Nanjing National Government prescribed that foreign language was a compulsory subject in college entrance exam in 1935. This period was also the hotbed of later Chinese English education flaw: exam-oriented teaching which is also one of the reasons why English teaching and learning is under

the most severe attack in China now. It is said and evidenced that exam-oriented education has caused Chinese students to learn English for the purpose of dealing with exams and lack interest and motivation to study English actively (Long & Chen, 2014; Yang & Tang, 2018; Zhu, 2018); besides, it has also affected students' concepts on English, participation in the activities of English, therefore leading to students' low capabilities in language communication (Yu, 2018).

In the wake of Deng Xiaoping's Reform and Opening up policy in 1978, China has entered a new stage with more international communication at both national and personal levels. More and more Chinese choose to study in the USA or Commonwealth countries, thus leading to an increasingly booming market in English tutorial schools. Moreover, Chinese Ministry of Education required the popularization of English course from the third grade of elementary school all over the country in 2001. Chinese students at secondary and tertiary levels are urged to study English unremittingly because of pressure of English proficiency tests (e.g., senior high school entrance examination; college entrance examination; CET4; CET6; postgraduate entrance exam and etc.) and career development. In the 21st century, China has ushered in various development, and several major events have contributed to the continuous rise of English fever: China's accession to the World Trade Organization in 2001, the 2008 Beijing Olympic Games, the 2010 Shanghai world expo, etc. These events have enabled all walks of life to join in the mania of learning English in China.

In the meantime, more and more social and educational problems relevant to "English mania" have constantly emerged. The current "English mania" in China is one of the inevitable results of the prevalence of exam-oriented education to a large extent, rather than the national enthusiasm for learning English in the real sense (Tong, 2015). In addition, over-emphasis on English and aspiration for the accents of anglophones to join in the trend of globalization have caused a situation of self-deprecation of Chinses English accent (Henry, 2015). All these phenomena have already aroused great concern from Chinese scholars and all walks of life in China because they may have a negative impact on formation of worldviews and the attitudes towards their homeland of the new generation (Zhong & Li, 2011). In order to lead Chinese students to shape positive outlooks on world, values and the

confidence in nation's rejuvenation, Chinese state leaders (e.g., Deng Xiaoping; President Xi Jinping and etc.) have a tradition of emphasizing moral and cultural education in students. In this light, Chinese educational documents and language policies at the tertiary level have also prescribed the inculcation of the moral and cultural education in Chinese college students.

1.1.3 Moral and cultural education in Chinese ELT at the tertiary level

Moral education and cultural education can be integrated into English Language Teaching (henceforth ELT) naturally because ESL/EFL classroom is a right place for moral education and teaching because the EFL discipline can fit the dynamics of moral values well (Shabban, 2005). Moreover, as ESL/EFL per se lays much emphasis on interaction and communication between peoples and cultures, the ambience of this discipline is conducive to personal intracultural, intercultural appreciation, and understanding of the Self and Other's values; while these are the core ideas of moral education (Canh, 2018).

According to Widodo (2016), language curricula and policies are always determined by a myriad of contextual factors of social environments, i.e., social, cultural, political, historical, educational, economic, geographical, and institutional effects. By virtue of the profound effects of Confucian thinking on China's history and culture, Confucian values have guided the daily behaviors of most Chinese people and affected all aspects of people's lives. As one of the foci of moral education and cultural education is on fostering moral and cultural values in students (Lovat, 2017; Shabban, 2005; Wagner & Byram, 2017), Chinese government put forward the inculcation of values in Chinese college students through moral and cultural education in language policies by assimilating the essence and discarding the dross of the traditional Confucian values together with consideration of other contextual factors (Li, 2012).

In 2010, executive meeting of the State Council in China hosted by the former Premier Wen Jiabao reviewed and passed *Outline of China's Medium and Long-term Educational Reform and Development Program* (2010-2020) (henceforth *The Outline*), the first education plan since China entered the 21st Century and a programmatic document guiding the reform and development of the national

education during the period of 2010-2020. In order to fully implement the Chinese Communist Party's education policies, further deepen the reform of college English teaching and improve the teaching quality, Ministry of Education (MoE) in China issued and published a language policy to keep up with the rapid changing and developing situation at home and abroad in 2017, and it is: *College English Teaching Guide* (henceforth *The Guide*). These two educational documents and language policies prescribe the moral and cultural education in Chinese college students through college English curriculum as Table 1.1 showcases. The numbers in the table are the serial numbers in the original documents

Table 1.1 Requirements of moral and cultural education in Chinese language policies

Language Policy	Stipulations of Moral Education	Stipulations of Cultural Education
The Outline	**4. Strategic theme**: Place moral education in the first place. Strengthen moral education and foster character and civic virtues; integrate the Core Socialist Value system into the whole process of national education......We will strengthen education of the Socialist Concepts of Honor and Disgrace, and cultivate students' good qualities of solidarity, mutual assistance, honesty and trustworthiness, legal compliance, and hard work..... Moral education permeates every link of education and teaching, and penetrates every aspect of school education, family education and social education. We will strengthen and improve ideological and moral education for juveniles and ideological and political education for college students.	**4. Strategic theme**: We will strengthen education of the excellent traditional culture and the revolutionary tradition of the nation.

Table 1.1 Requirements of moral and cultural education in Chinese language
policies (Cont.)

Language Policy	Stipulations of Moral Education	Stipulations of Cultural Education
The Guide	**2.2 The character of the course:** Core Socialist Values should be integrated into college English teaching.	**2.2 The character of the course:** In terms of humanity, intercultural education is one of the important tasks of college English curriculum……. (Students should) learn about foreign society and culture, enhance the understanding of different cultures, the awareness of similarities and differences between Chinese and foreign cultures, and cultivate Intercultural communicative competence. **4.2.3 Intercultural Communication Curriculum:** the intercultural communication curriculum aims to carry out intercultural education, to help students understand the differences between Chinese and foreign world views, values, ways of thinking and other aspects, cultivate students' intercultural consciousness, improve students' social language ability and intercultural communicative competence.

Chinese college English majors and non-English majors use different sets of English textbooks; by and large, the textbooks for the English majors are much more difficult than the ones for non-English majors. This thesis exclusively focuses on the textbooks for non-English majors because non-English major students outnumber English majors tremendously; therefore, the textbooks for non-English majors might exert wider influences. The language policies listed above that college English courses for non-English majors in China should abide by set the general direction and basic tasks for Chinese college English courses: moral education and cultural education. Thus, the design and compilation of college English textbooks in China should be

deployed and implemented under these documents and policies. Whether Chinese college English textbooks' writers and ELT practitioners have followed and implemented the requirements is an issue that needs to be investigated.

1.2 Rationale of the study

ELT materials can act as cultural mediators, as they disseminate salient and covert social values and visuals (Ndura, 2004). Furthermore, the texts in ELT textbooks are the value-laden social and cultural artifacts filled with particular beliefs, culturally appropriate values and norms, and ideologies, while these things are intended to impose their effects on learners (Curdt-Christiansen, 2008; Gebregeorgis, 2016; Littlejohn, 2012). By and large, these values can be represented and constructed through visual, and textual representations in the textbooks (Widodo, 2018). As a result, ELT textbooks can exert an influence on students' acceptance of a community's dominant values, beliefs, and assumptions as a value agent to a certain extent (Widodo et al., 2018a; Xiong, 2012). This thesis aims to address values embedded in Chinese college listening and speaking textbooks from the perspectives of Neoliberalism, Unequal Englishes and Chinese language policies through Critical Discourse Analysis and Multimodal Discourse Analysis for the following reasons:

Firstly, Chinese college students and ELT teachers have low awareness of the cultural and moral values in ELT textbooks (Kang & Xu, 2018; Lu, 2016). Chinese college teachers and students should be aware of the values in the textbooks, as they have rights to decide to accept or reject the values rather than accept them unconsciously. Meanwhile, it should also be the responsibilities of Chinese ELT teachers to give due guidance to their students in terms of values education since the values are integrated in ELT textbooks. Meanwhile, without the awareness of the values in the textbooks, values education which is a crucial component of moral and cultural education in Chinese ELT at the tertiary level cannot be carried out without ease; as a result, they have not met the requirements dictated in the language policies. A small-scale survey to investigate the general situation of awareness of values in Chinese college English textbooks was conducted among 30 Chinese college English teachers who were chosen through convenience sampling by the researcher. The participants were asked

to answer the following questions: 1. Have you ever noticed that there are cultural and moral values in the college English textbooks for non-English majors? If yes, 2. Have you ever pointed them out and explained them to your students? If yes, 3. Do you give importance to cultural and moral values when you teach English? Besides, an open-ended question was prepared for the participants who 1) answered "Yes" to the first question but gave the answer "No" to the 2nd question; or 2) answered "Yes" to the second question but "No" to the third question: Why do you choose not to expose/expose little about cultural and moral values to your students in the textbooks? All of the questions were raised in Chinese through the online chat app WeChat.

If participants answered "no" or "never" to the first question, they were classified as the group with none awareness; if they answered "the textbooks seem to/should have cultural or moral values in them", they were grouped into the category with moderate awareness; if they gave the affirmative answer as "yes", they were in the group with a high degree. It's interesting to point out that one associate professor with teaching experience over 20 years shows no awareness indicating that the awareness has little relationship with length of service. The results indicate that 8 teachers have no awareness of values in the textbooks; 9 teachers have little awareness; while only 13 teachers have high awareness

The 22 teachers in the groups with moderate and high awareness were asked the further question and it was found that among 22 college English teachers who have realized the values in the textbooks, only 5 teachers gave importance to the values while teaching. On the basis of the answers to the open-ended question, the reasons seventeen teachers refuse to introduce values or just put a little stress on the values in the textbooks can be concluded into the following 3 points: 1) as they lack relevant knowledge of cultural and moral values, they may mislead their students; 2) they do not have enough time for values education as they give priority to grammar, translation and structure analysis of the texts; 3) students cannot understand and show no interest in the values, therefore suppressing their teaching interests. In addition, most of the teachers just realize the values such as collectivism, individualism, but in general moral values are neglected, further confirming the fact of their inadequate repository in this

field. The results of the survey are congruent with the studies proposing that Chinese college students have little awareness of the values embedded in college English textbooks (Kang & Xu, 2018; Lu, 2016).

As introduced in the previous section, Chinese language policies emphasize moral and cultural education besides the acquisition of language skills, while one of the foci of moral and cultural education is on moral and cultural values cultivation through college English curriculum (Lovat, 2017; Shabban, 2005; Wagner & Byram, 2017). Moral and cultural values can play an influential role in directing a person's feelings, thinking and behaviors (Halstead & Taylor, 2005; Widodo et al., 2018a). If both Chinese college teachers and students have no or little awareness of values in the textbooks, students might be affected by the values in the textbooks subtly; in this way, the ideologies in the textbooks entrenched by the Chinese authority or the textbook editors to impose on the students may be taken in by students without their own thinking. In this regard, it's crucial to conduct this study since it can raise or strengthen Chinese college students and ELT teachers' awareness of the cultural and moral values in ELT textbooks to a certain degree. Moral education is usually adopted by the authority to instill dominant values and ideologies in the society (Spring, 1999); therefore, it is a common teaching element in the modern education. In this light, moral and cultural education is the necessities to maintain a nation's stability and improve students' understanding and confidence in the country. This thesis may also provide Chinese college students and teachers with more knowledge of the values to promote moral and cultural education in Chinese ELT at the tertiary level, at least partly.

Secondly, studies on the connection between Chinese ELT materials and the sociopolitical, economic and cultural issues are underexplored (Xiong &Yuan, 2018). Language teaching is not a neutral undertaking but a sociopolitical act that involves cultural, political ideologies; meanwhile ELT materials and activities are the reflections of sociopolitical, economic, or cultural reality (Cortazzi & Jin, 1999; Widodo et al., 2018a). As a consequence, language teaching and learning should go beyond mere linguistic skills acquisition and communicative competence development to the cultivation of critical thinking on the sociopolitical, cultural and economic contexts in which it occurs (Kumaravadivelu, 2008; Weninger & Kiss, 2013; Widodo et al., 2018b,

p.181; Xiong & Yuan, 2018). In this light, one of the stresses of the previous studies of ELT materials is on the connections between curricula content and its sociopolitical, cultural and economic contexts (Curdt-Christiansen & Weninger, 2015; Gray, 2013; Hu & McKay, 2014; Weninger & Kiss, 2013).

In addition, against the global context of neoliberalism and globalization, neoliberalism reflected in ELT materials has received wide and intense attention internationally. A number of studies have been performed on neoliberal discourses in ELT textbooks; and it is found that mainstream neoliberal ideologies e.g., individualism, competition, entrepreneurship are prevalent in the famous international ELT textbooks primarily compiled by Britain and the USA (Copley, 2017; Gray, 2012; W. Chun, 2009). However, the issue of neoliberalism and its manifestations in Chinese ELT textbooks is still understudied (Xiong &Yuan, 2018). So far, some research (Xiong, 2012; Xiong & Yuan, 2018) has already put forward that Chinese ELT textbooks at the secondary level have been integrated with neoliberal values and discourse, and the neoliberal discourse has been discursively reproduced and legitimated as the commonsensical beliefs in Chinese ELT textbooks. But the literature on neoliberal discourses in Chinese college English textbooks is scarce.

Also, the phenomena of inequalities of English in China are also closely related to Chinese sociopolitical, economic and ideological contexts with neoliberalism being a prominent contextual factor. "Perfect English" as an ideology which resonates with native speakerism by proposing that native speakers are the models of the English language in terms of the accents and grammars is the ideal that all Chinese English learners should aspire to and struggle towards (Henry, 2015; Holliday, 2005); besides, it is treated as a precious and positive social value and has been deeply ingrained in the minds of some elites in China and long held by them (Henry, 2015). Therefore, it is worthwhile to study the issue of "Perfect English" and some other ideologies related to it as rare research can be found currently. Furthermore, neoliberalism which is the larger social structure must be taken into consideration while addressing the issues of "Perfect English". Nevertheless, there is little literature studying on the effects of Chinese language policies, another sociopolitical factor in Chinese context, on Chinese college English textbooks.

The global context requires Chinese students to enhance their intercultural communicative competence besides their English linguistic skills; while the influx of neoliberal discourses and ideologies which are established on the basis of deep-rooted thoughts and principles of capitalism through various public and social media might be different from the values and ideologies espoused by Chinese language policies. Therefore, Chinese ELT students' values formation may be influenced. This study therefore not only can fill the research gap by addressing the issues of neoliberalism (Xiong & Yuan, 2018), Unequal Englishes, Chinese language policies and their possible manifestations in Chinese ELT textbooks, but also can expose the values in the textbooks to offer students with references to critically accept or disavow the values.

Thirdly, Chinese college English listening and speaking textbooks are understudied compared with Chinese college English integrated textbooks. It is generally acknowledged that developing listening and speaking skills is an indispensable part in acquiring language competence. Recognizing the high status of listening and speaking skills in English learning, *College English Teaching Guide* (2017) stipulated by Chinese Ministry of Education for non-English major students in China lists listening, speaking, reading, writing and translation skills as the five basic English proficiency skills that Chinese college students should acquire, and gives special attention to listening and speaking skills to enhance their communicative competence for their future study, career and social interactions. In China, most universities offer two types of compulsory college English courses for non-English majors: integrated course; and listening and speaking course. These two courses use different textbooks respectively: reading and writing textbooks for the integrated course; and listening and speaking textbooks for the listening and speaking course. The current research plans to analyze values embedded in Chinese college English listening and speaking textbooks rather than the reading and writing textbooks for the following reasons:

In the first place, in addition to written texts, visual representations also help convey values (Widodo, 2018; Xiong, 2012), so listening and speaking textbooks with more audios, videos and pictures than reading and writing textbooks can offer more abundant visual representations for this study from the dimension of multimodality. Second, the texts in some versions of reading and writing textbooks are written

exclusively by anglophones (Kang & Xu, 2018), while the texts and activities in listening and speaking textbooks are revised by Chinese editors on the basis of authentic materials to simulate real life, so analysis of listening and speaking textbooks might provide a more localized lens of the values embedded in Chinese college English textbooks than analysis on reading and writing textbooks.

Last but not least, studies carried out on college English listening and speaking textbooks are much less than on the reading and writing textbooks until now. According to the number of publications on analysis of reading and writing textbooks and listening and speaking textbooks from 1990 to 2010 on Chinese National Knowledge Infrastructure (CNKI), research on reading and writing textbooks has outnumbered that of listening and speaking textbooks overwhelmingly with 68 articles V.S. 28 articles (Lu, 2013). Given the discrepancy between the vital role of college English listening and speaking classes for Chinese non-English majors and inadequate research on listening and speaking textbooks, it is an urgency to conduct more studies on the widely circulated college English listening and speaking textbooks in China now.

Fourthly, so far, little literature has been done on the value analysis in the main Chinese college English listening and speaking textbooks through adopting Critical discourse Analysis and Multimodal Discourse Analysis. Currently, research articles concerning the analysis of Chinese college English listening and speaking textbooks are generally written from these perspectives: inadequate pragmatic knowledge and limited varieties of pragmatic information in the textbooks (Ji, 2007); general investigation on the use of the textbooks (Chen, 2012); comparison between integrated textbooks and listening and speaking textbooks (Miao, 2014); empirical experiment on listening course (Shi, 2017); design and compilation of listening and speaking textbooks (Li, 2009; Liu & Hu, 2011; Wang, 2014); general evaluation of the textbooks (Jin, 2008; Zhang, 2008; Zhang & Zhao, 2009); cultural studies such as Chinese cultural aphasia (Lu, 2016; Song & Bai, 2018) and cultural representation of target/source language (Kang & Xu, 2018; Qin, 2016; Wen & Mo, 2013). In this regard, the research gap can be obtained from the previous studies: research on value analysis in Chinese college English listening and speaking textbooks is rare.

As textbooks are one kind of discourse which is able to represent the political power (Crawford, 2000), and CDA is an approach which could approach and tackle problems of power and inequality (Van Dijk, 1997), CDA will be utilized to explore whether these values deviate from the ones espoused in the language policies in this thesis. Meanwhile, CDA to a certain extent helps analyze values in the textbooks because CDA can best demystify how a cultural text represents and constructs social realities linked to a certain ideological (value) system through concealed messages on the basis of what is exposed and not exposed (Widodo, 2018, p.137). Additionally, CDA is based on the idea of the dialectical interconnection between language and other factors in the social life (Fairclough, 2003), so it is suitable for studies involving the contextual factors like social, political, economic and cultural ones. Besides, as the frequently adopted perspective to carry out neoliberal deconstruction (Poole, 2010), CDA is appropriate to be deployed to analyze the values embedded in the textbooks from the perspectives of neoliberalism and Unequal Englishes.

In the meantime, visual representations in the ELT textbooks are also laden with values (Widodo, 2018). Kress and Leeuwen contended that discourses can be realized through text, and other modes of communication, e.g., pictures (2006). In this sense, Multimodal Discourse Analysis was employed to investigate the functions of relationship between visual images and written texts, and tones of voice in embedding values in this thesis to enable readers to comprehend the integral meaning of textbook texts and their relevant modal resources; in this way, readers can understand the ideas and information in the texts more accurately and efficiently.

There was an explicit acknowledgement that communication is inherently multimodal, and that literacy is not confined to language. Especially the listening and speaking textbooks which are the combinations of visuals, verbal texts and audios should be the multimodal artifacts. All of the modes in the textbooks can convey meaning to the students. Critical Discourse Analysis seeks to show how language is used to convey power and status in contemporary social interaction (Kress & van Leeuwen, 1996). However, image-text relations can also expand the meanings which have impacts on our communication and understanding of the modes (Royce,1998), and tones influence our communication and understanding too (O'Halloran), and both

of them belong to the study field of Multimodal Discourse Analysis. In this sense, adopting both Critical Discourse Analysis and Multimodal Discourse Analysis in this study can help the researcher have a wider and deeper understanding of the functions, interrelations and meanings of different modes in the textbooks from various angles. Nevertheless, it should be stated at the outset of this thesis that Critical Discourse Analysis is the dominant perspective and framework as it studies the discourse in this thesis; while Multimodal Discourse Analysis is deployed to study the relations and tones to add to the results of Critical Discourse Analysis.

Basing on the above discussion, it is high time to analyze the values encapsulated in Chinese college English listening and speaking textbooks from the perspectives of neoliberalism, Unequal Englishes and Chinese language policies through adopting Critical Discourse Analysis, and Multimodal Discourse Analysis and examine whether these values comply with or deviate from the requirements prescribed in the language policies. The results of this study would be able to fill the research gap concerning textual and visual analysis of values in college English listening and speaking textbooks in China. In this regard, this thesis has following research objectives.

1.3 Research objectives

In order to address the aforementioned issues, this study aims

1. To uncover the salient cultural and moral values embedded in Chinese college English listening and speaking textbooks compiled by prestige presses in China;

2. To examine whether there are differences in embedding and presenting cultural and moral values between the textbooks;

3. To explore to what extent do these values comply with the stipulations in language policies for Chinese college English courses (*Outline of National Medium and Long-term Educational Reform and Development Program* (2010-2020) adopted by the State Council of China in 2010; *College English Teaching Guide* issued by Chinese Ministry of Education in 2017); and

4. To investigate the relationships between the visual images and written texts, the tones of the speakers in the textbooks and whether the image-text relationships and tones contribute to the inculcation of values.

1.4 Research questions

This study is guided by the following research questions,

1. What are the salient cultural and moral values embedded in Chinese college English listening and speaking textbooks? And in what ways?

2. Are there any differences in embedding and presenting cultural and moral values between the textbooks compiled by different prestige presses in China? If yes, what are they?

3. To what extent do the values in the textbooks comply with the stipulations in Chinese language policies for college English courses?

4. What are the image-text relationships and the tones of the speakers in the textbooks? Do the image-text relationships and tones contribute to the inculcation of values?

1.5 Significance of the study

As language is not neutral, ELT and ELT textbooks cannot be value-free (Widodo et al., 2018). Values in ELT textbooks may affect students' thinking and behaviors to a certain degree. From the perspective of the researcher, although it is natural for the authority in a society to inculcate certain values in students to strengthen the governance, students and teachers should have their own rights to uncover the values and judge whether they should adopt these values or not. Therefore, raising ELT teachers and students' awareness of and developing their critical thinking abilities on the values incorporated in the textbooks should be one of the ELT prime tasks and objectives nowadays, especially against the global backdrop of emphasizing diversity (Park, 2011; Xiong &Yuan, 2018). In this light, analyzing values in the ELT textbooks not only can enrich the theoretical knowledge, but also provide implications for pedagogy. In the following part, the significance of this study will be described in detail.

1.5.1 Theoretical significance

Firstly, the scarcity of information on the college English textbook analysis from the perspective of neoliberalism framework in China can be improved. Neoliberal discourses have been found in a popular EFL textbooks series for Chinese junior middle

school students (Xiong &Yuan, 2018). But rare studies on analysis of Chinese college English textbooks under neoliberalism have been carried out yet. Secondly, this study can fill the research gap of no college English textbook analysis from the perspective of Unequal Englishes which is a new conceptual framework in China and little literature on Unequal Englishes embodied in ELT textbooks in other contexts. As there is only one inquiry on textbook analysis under Unequal Englishes in India (Ramanathan, 2015), it can also provide implications for the researchers from other countries while conducting similar studies in the future, therefore contributing to the theory development of Unequal Englishes at the global level.

Thirdly, this thesis can contribute to the knowledge base of value analysis on Chinese college English listening and speaking textbooks. As the literature on how values are presented in internationally edited ESL/EFL textbooks is scarce (Canh, 2018), this study may also shed light on the value analysis of ELT textbooks internationally. Fourthly, this thesis may enrich the research on relations among Chinese language policies, Chinese college English textbooks' compilation and the social contexts since few studies on this issue can be found.

Taking above into account, it is hoped that this study will contribute theoretically to Chinese ELT textbooks analysis at home and theory development of neoliberalism and Unequal Englishes both domestically and internationally.

1.5.2 Pedagogical significance

Textbooks as an important embodiment of discourse are laden with ideologies and values because it is mainly in discourse that ideologies are transmitted and values are taught and learned (Fairclough, 1995). In this light, the pedagogical significance of this study is generalized into the following points:

Firstly, Chinese college students and ELT teachers' awareness of values and possible unequal power relationships between, e.g., native speakers and nonnative speakers in the textbooks which they have been aware or unaware previously might be raised or further strengthened. Chinese college students need to develop the general perceptions that values and ideologies can shape human minds and behaviors to a certain degree; and values and ideologies are inherently embedded in the textbooks. If they do not have such perceptions, their formations of values and

ideologies might be influenced for they may accept the values in the textbooks unconsciously. Moreover, since more knowledge of values can be provided through this thesis, Chinese college students' moral and cultural education may be enhanced in this way.

Secondly, Chinese college students and ELT teachers may develop or strengthen their disclosing and critical thinking abilities on values and ideologies in the textbooks to a certain extent. They may get to know how to become the active assessors of the values in the textbooks instead of being passive receivers with the reference to the analysis process in this thesis. In addition, in the current society, social dominant group exerts power through ideology rather than physical violence (Fairclough, 1995), and the textbooks are the primary channel of inculcating ideologies and values advocated by the social authority in students. Therefore, it is a crucial task to develop students' critical thinking abilities to evaluate values and ideologies in the textbooks critically and make decisions on accepting or rejecting values and ideologies by themselves.

Furthermore, for Chinese college ELT teachers, they may be led to pick the content embedded with values in the textbooks through this study; or they can find materials from the other sources if they think the contents in the current textbooks do not satisfy their teaching objectives of values education in the classroom. As a result, they may aid their students in forming cultural and moral values towards themselves through their guidance and inculcate in their students the critical thinking and reflexive awareness towards their surroundings through this thesis. They can provide suggestions on the choices of the versions of the listening and speaking textbooks to their universities as well.

For Chinese college students, as more and more of them get to realize the unreasonable aspects of naturalized ideologies of inequalities of English as well as some other social situations, and begin to adopt the critical thinking abilities, the various phenomena of inequalities in the society might be gradually improved. In this way, students may become the critical agents, or even the transformers of the society (Widodo et al., 2018).

Thirdly, since the selection of the textbooks in China which usually involves the interests of various parties (i.e., publishers, universities and etc.) is an issue at each university level, this study might offer references for Chinese universities on selecting the appropriate college English listening and speaking textbooks. Chinese universities should be led to have the awareness that textbooks selection is political: choosing one series means abandoning the contents in another series. Therefore, they should decide the choices based on their purposes for English education in their students; to be specific, whether English education should be moral education oriented, language policy oriented and etc.

Fourthly, for the curriculum developers and material editors in China, this study can shed light on them by providing them with suggestions on what moral and cultural values should be disseminated or shunned in the future textbooks' revision. Chinese curriculum developers and material editors are under the political pressure of maintaining the current social relations as Chinese education is inherently a moral-political act (Paine, 1992). Over-presentation of either values and ideologies favored or unfavored by the government will mask the heterogeneity of the current world. How to reach a balance between abiding by the language policies and exposing students to the current complicated cultural, sociopolitical and economic global contexts is one of the priorities and crucial issues they are confronted with.

All in all, it is believed that the results of this study will play a positive role in promoting the college English textbook analysis in China theoretically and the future compilation of the textbooks. As mentioned above, this study hopefully can benefit college ELT teachers, students, textbook authors and researchers who would like to conduct similar research in China in the future. Nevertheless, not only Chinese ELT practitioners, students, editors and researchers are the beneficiaries of this study, similar groups of people in the other nations might also reap the benefits from this thesis.

1.6 Scope of the study

This thesis focuses on two widely circulated college English listening and speaking textbooks published by 2 most prestige presses in China for analysis. They are *New Progressive College English Inspire* 2 published by Shanghai Foreign Language Education Press in 2017; and *New Horizon College English: Listening, Speaking and Viewing* 2 (3rd edition) published by Foreign Language Teaching and Research Press in 2017. The values, image-text relations, and tones of the speakers will be explored; furthermore, how the values are presented in the textbooks will also be investigated. Each textbook covers 8 units, therefore, altogether 16 units will be analyzed in the study.

1.7 Definitions of key terms

1. Values, cultural values and moral values

In this study, 1) value refers to the cultural and moral beliefs, principles, standards and conventions which guide the ways of one's thinking, feeling and behaving and are accepted by a society (Halstead & Taylor, 2005; Johnston, 2003; Widodo, 2018; Widodo et al., 2018); 2) cultural values refer to the implicitly or explicitly shared cultural beliefs, principles, standards and conventions about what is good, right and desirable in a society (Halstead & Taylor, 2005; Williams, 1970); 3) moral values are the moral beliefs, principles, standards and conventions of good and evil to govern one's thinking, feeling and behaving (Kinneging, 2009). Moral values are considered as a part of cultural values in this thesis.

2. ELT textbooks

In this study, ELT textbooks refer to the coursebooks and their related materials such as exercise books, reading books, CD, cards, computer software and so on (Cheng & Sun, 2011); Chinese college English listening and speaking textbooks for non-English majors refer to the coursebooks used in the classroom teaching, and CDs or DVDs attached to the coursebooks and teacher's books.

3. Neoliberalism

Neoliberalism is "a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial

freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade" (Harvey, 2005, p.2). Originally an economic theory, now it is not only the political and economic paradigm but also a dominant ideology that have reigned the world in the past 40 years; its rationality has shaped people's behaviors worldwide (Bori, 2018a). As it treats everything as a commodity which can be sold and bought from the economic perspective, English language teaching and English are also undergoing a process of commodification; meanwhile, they are driven by the concept that English is a good product. In addition, its predominant principles also subsume free market, entrepreneurship, competition, Homo Oeconomicus and etc.

4. Unequal Englishes

Unequal Englishes (UE) is a newly coined term. It is proposed as an approach "to understand English today and probe deep into the structures, contexts, and configurations of inequalities of Englishes, and then seeks to find ways to address them...in a sustained and systematic way in geopolitical, sociocultural, and theoretical contexts" (Tupas & Rubdy, 2015, p.3) because the other approaches of critique to global English e.g., World Englishes (WE), English as a Lingua Franca (ELF) and etc. have not gone far enough to address unequal usage of English, e.g. discrimination and self-deprecation of local English varieties, around the globe nowadays. In addition, it is also reflected in the threat of English use on other languages, treating white people as the owners of English and so on.

5. Chinese language policies

In this thesis, Chinese language policies refer to *Outline of China's Medium and Long-term Educational Reform and Development Program* (2010-2020) (*The Outline*) issued by the State Council in China in 2010 and *College English Teaching Guide* (*The Guide*) by Chinese Ministry of Education in 2017. These two documents guide the writing and editing of Chinese college English textbooks.

6. Critical Discourse Analysis

CDA generally aims to uncover opaque and some "naturalized" ideologies, power relationships, such as some kinds of social inequalities, embodied in semiotic data (written, spoken or visual) through various approaches, therefore leading to social

or cultural change. CDA treats discourses not only as the reflections or representations of reality, but also as an important component of social practice. It primarily focuses on interpreting written and spoken texts at the macro level: how the written and spoken texts are produced within the sociopolitical, economical, historical and cultural contexts.

7. Multimodal Discourse Analysis

MDA is a developing paradigm of discourse research that expands the research on language to the research of language in conjunction with other sources, such as visuals, gesture, sound and so on (O' Halloran, 2011). It also involves the design, production and distribution of multimodal resources in social settings (van Leeuwen, 2008). In this thesis, it includes the analysis of image-text relations by adopting intersemiotic complementarity (Royce, 1998, 2007, 2015), and voice tones (LaPlante & Ambady, 2003; Phelan, 2014).

1.8 Summary of the chapter

In this chapter, an introduction to the background of the study was given, which was composed of the relations between English language and neoliberalism, Unequal Englishes, the root and phenomenon of crazing for English in China, and moral and cultural education in Chinese college English language teaching. The background of the study was followed by the rationale of the study, research objectives, research questions, significance, scope of this study. In the last two sections, the definitions of key terms in this thesis, and the summary of the chapter were presented briefly. This thesis primarily targets at analyzing the values in Chinese college English listening and speaking textbooks through CDA; analysis of image-text relations and voice tones through MDA will be deployed to explore how these values are presented to and embedded in the students. In the next chapter, theories and past studies that are relevant to this thesis will be presented minutely and reviewed critically.

CHAPTER 2

LITERATURE REVIEW

This chapter comprising nine sections reviews the literature relevant to this study. The first section presents the roles of instructional textbooks in English language teaching (henceforth ELT) and the development of Chinese college English textbooks. In the second section, moral education and Chinese ELT in the new era is reviewed. The third section expounds language planning, language policy and ELT in Chinese context. In the fourth section, introduction to neoliberalism including history and main principles of neoliberalism, neoliberalism and higher education, English education as well as neoliberalism in China, neoliberalism and ELT textbooks is explicated. The fifth section describes Unequal Englishes. The sixth section is on the term discourse with small "d" and big "D", the definitions of key terms, theoretical origins and main approaches of CDA. The seventh section profiles the key terms in MDA, theoretical basis of and introduction to intersemiotic complementarity and the interaction between producers and viewers of the visuals. The eighth section critically elaborates previous research on value analysis of ELT textbook which is followed by the summary of the whole chapter in the ninth section.

2.1 Instructional materials and textbooks in ELT

As the present study primarily revolves around Chinese college English language textbooks analysis, it is of paramount importance to examine the definitions of the textbooks, their significant role in ELT and the development of Chinese college English textbooks for non-English majors at the tertiary level.

2.1.1 Definitions and roles of textbooks in ELT

Definitions of the textbooks can be given from the broad sense and narrow sense. In a broad sense, the definitions of textbooks can be concluded as 1) teaching

materials, 2) teaching contents of each subject, 3) knowledge and skills of disciplines; in a narrow sense, they are the coursebooks used in the classroom (Cheng & Sun, 2011). Textbooks in ELT refer to the coursebooks and their related materials such as exercise books, reading books, CDs, cards, computer software and so on (Wang, 2010). In this thesis, Chinese college English listening and speaking textbooks refer to the coursebooks used in the classroom teaching, and CDs or DVDs attached to the coursebooks and teacher's books.

Textbooks are one of the key elements for teachers to complete their teaching process. Without textbooks, it will be an arduous task for teachers to analyze teaching points and concepts systematically during teaching activities. In the meantime, textbooks are not only the medium between teachers and students, but also the carrier of teaching contents conveyed from the teachers to the students in the process of teaching activities. Therefore, they are the indispensable teaching instruments and guidance inseparable from teaching activity.

Cunningsworth (1995) suggests that ELT textbooks can play varied roles: a resource for presentational material (spoken or written); a source of interactive activities for learners to practice and communicate; a reference material on grammar, vocabulary and pronunciation and etc. for learners; a source of inspirations and ideas for classroom language activities; a syllabus; a resource for autonomous learning. What's more, the textbooks should be at the service of teachers' teaching aims rather than the masters of the teaching activities. As the considerable influences can be exerted on students by ELT textbooks, they should be selected carefully.

Cortazzi and Jin (1999) suggests that EFL textbooks can function as "a teacher, a map, a resource, a trainer, an authority, a de-skiller and an ideology" (p. 199-200). ELT textbooks are thought as an ideology because they can be the reflections of a worldview, cultural system, and social construction in a certain society, and they are able to be delivered to teachers and students secretly and construct their views of world, life as well as ideologies. Meanwhile, the semiotic resources in ELT textbooks planned by the textbook writers affect students' understanding of language; furthermore, ELT textbooks may potentially play the role of identity management referring to the concerted efforts made by institutions at different levels to shape or

direct the identities of individuals or groups on students and teachers, and naturalize the beliefs espoused by the authority as the norms (Manboob, 2017).

Plus, Li (2010) propounds that there are four dominant functions performed by Chinese English textbooks in Chinese ELT. First of all, English textbooks should have the functions of guiding students to learn; and its systematic knowledge distribution skillfully shows students the methods of English learning so they can accept the methods. Secondly, the English textbooks are a good assistant of ELT teachers' teaching and provide a model for teachers' English teaching activities. Thirdly, English textbooks, as the main source of information for students to learn English, aid them in practicing English, exercising their communicative skills, and creating modelling scenes for students, so as to make it easier for students to remember key and difficult points in English. Finally, the textbooks can reflect the contents and objectives of English courses, which gives ELT teachers the opportunity to display themselves, so that they can flexibly use teaching skills according to the course objectives, and design more appropriate activities for teaching. In this sense, Chinese English textbooks incorporated with a variety of ideologies are a medium of communication between teachers and students; they are not only the textbooks for students to learn, but also an indispensable part of language course and teaching.

Moreover, ELT textbooks should provide students with informative, amusing, even provocative content which reflects the real situations and comprehensible social and cultural contexts. By and large, sets of social and cultural values which are the "hidden curriculum" are inherently incorporated into ELT textbooks (Cunningsworth, 1995, p.90); in this sense, Chinese college English listening and speaking textbooks should not be the exceptions. In most cases, ELT textbooks are the expression of the unstated values which definitely influence the contents of written texts and visuals of teaching materials. In this regard, ELT textbooks can never be neutral; and it is necessary for teachers to unearth the implicit values to expose them to the students since teachers are seen to play the roles of monitoring learners through the learning process and guiding students' progress with the aid from the textbooks.

With the advent of globalization, international designed ELT textbooks have been used more and more by the countries from the Outer Circle and Expanding Circle.

Nevertheless, these textbooks filled with western cultural values are Anglo-centric (Kumaravadivelu, 2012; Pennycook, 2017). Although some of them have been curtailed to a certain extent to cater to the local flavor, the global textbooks remain centrally controlled and continue to embrace and spread the native-speaker ideology (Pennycook, 2017). As a result, locally produced ELT textbooks should be encouraged; but if conditions do not permit, teachers should have "context-sensitive" supplementary materials designed by themselves which are appropriate for the local social and cultural environments.

Through learning language, language learners may have the imagined feeling of being included in the countries, also taken as the communities; in this way, linguistic nationalism may be established (Anderson, 1991). Therefore, ELT textbooks per se as the instrument for language teaching are never neutral. They can be applied to promulgate the ideologies and value to form students' views. This issue has been reflected and confirmed partly by the guideline issued by Chinese Ministry of Education to ban the use of foreign teaching materials and instill the dominant ideologies in the textbooks used by Chinese public primary and secondary schools since 2020 to tighten the ideological control of Chinese new generation (Cheung, 2020). In this sense, contents in ELT textbooks for students must be meticulously designed to equilibrate the dominant ideologies, values in the society and the foreign ones to expose students to the globalized world; if globally designed textbooks are adopted, they should be edited to balance the proportion of western cultural values and local ones. In the meantime, ELT teachers at various levels should be equipped with the abilities to critically evaluate the teaching contents, analyze values, ideologies in the textbooks, and assist their students in fostering such abilities; finally, in the case of using centrally-produced ELT textbooks which are edited by the nations from the inner circle, ELT teachers should have competence to develop their own supplementary materials to the textbooks.

2.1.2 Instructional textbooks in Chinese ELT classroom at the tertiary level

In China, college textbooks are usually reviewed by special committees before they are released to guarantee that there are no serious ideological deviations. Since the founding of the People's Republic of China in 1949, the development of

Chinese college English textbooks for non-English majors has gone through the twists and turns. College English listening and speaking teaching textbooks have always been attached to college English teaching materials and started relatively late, but their compilation spirit is in line with college English teaching materials'. Therefore, this study sorts out the four developing periods of college English teaching materials in China to illustrate the changing focus and spirits of college English listening and speaking textbooks' editing. Some Chinese scholars (Liu, 2011; Liu & Hu, 2011; Zuo, 2009) have divided the developing process of Chinese college English textbooks for non-English majors into four stages as Table 2.1 demonstrates. The publishing years of representative textbooks in the fourth period are not listed in the table because these series have various versions revised and published every several years.
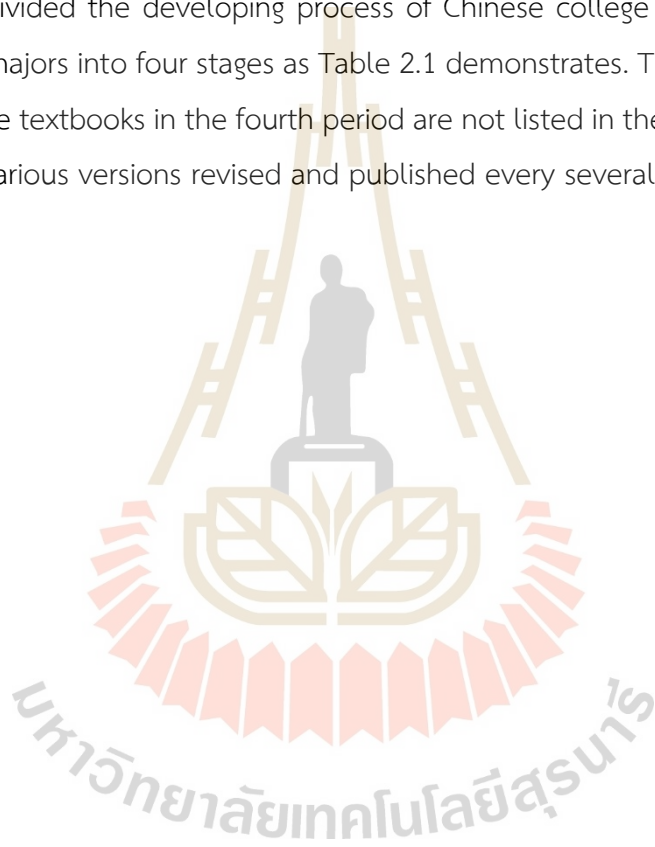
Table 2.1 Development of Chinese college English textbooks for non-English majors

Period	Language Policy(s)	Focus	Representative Presses	Representative Textbooks
First Period: From 1949 (the Founding of PRC) to 1966 (the Beginning of the Cultural Revolution)	- *English Teaching Syllabus* (*Draft for Trial Implementation*) in1962	Giving priorities to grammar, reading ability and text analysis.	- Shanghai Jiaotong University; - Fudan University and etc.	- English (For Higher Technical Schools) from 1962-65; - English for Liberal Arts (For Non-English Majors) in 1961.
Second Period: From 1976 (the End of the Cultural Revolution) to Mid-1980s	- *English Teaching Syllabus* (*Draft for Trial Implementation*) in1980	Giving priorities to grammar; and reading ability with little emphasis on listening, speaking and writing ability.	- People's Education Press; - The Commercial Press; - Peking University Press.	- English (For Science and Engineering) from 1979-82; - English (For Non-English Majors) from 1981-83; - English (Liberal Arts) in 1984 and etc.
Third Period: From Mid-1980s to Mid-1990s	- Two College English Syllabus in 1985 and 1986	Highlighting reading ability; less emphasis on listening, speaking, writing; putting forward the development of translating and communication abilities.	- Higher Education Press & Macmillan; - Shanghai Foreign Language Education Press; - Tsinghua University Press; - Liaoning University Publishing House.	- Modern English Series in 1986; - College English Series in 1986; - New English Course Series in 1986; - College English Series from 1986-1988 and etc.
Fourth Period: From Late 1990s to 2010s	- *Teaching Quality and Teaching Reform in Colleges and Universities* in 2003; - *College English Curriculum Requirements* in 2007 - *The Outline* in 2010; - *The Guide* in 2017.	Highlighting listening, speaking, reading, writing and translation abilities as five basic abilities; increasing emphasis on moral education and intercultural communication competence; establishing network teaching platforms.	- Tsinghua University Press; - Higher Education Press; - Foreign Language Teaching and Research Press; - Shanghai Foreign Language Education Press; and etc.	- New Era Interactive English Series; - New Experiencing English Series; - New Standard English Series; - New Horizon College English Series; - New College English Series; - New Century College English Series - New Progressive College English and etc.

As Table 2.1 concerning the stages of Chinese college English textbook development displays (Liu, 2011; Liu & Hu, 2011; Zuo, 2009), college English listening and speaking textbooks in China did not come to the fore until mid-1980s; the college English textbooks edited by international collaborations also emerged during this period. By tracing the process of domestic Chinese college English textbook development, it can be discovered that the early versions only underlined the cultivation of students' language skills (Liu & Hu, 2011). The textbooks from fourth generation have already stressed the combination of the basic training of language skills with moral education and cultivation of students' intercultural communication competence (henceforth ICC) to help them adapt to an ever-changing globalized world; while moral education and fostering ICC can be partly realized through inculcation of values (Lovat, 2017; Shabban, 2005; Wagner & Byram, 2017). Therefore, analysis of values in Chinese college English textbooks in this thesis generally aligns with ICC formation and moral education set by Chinese language policies; above all, studying on values in international collaboration textbooks should be given more attention since they are the sites where various, even contradictory sets of values coexist.

2.2 Moral education and ELT in Chinese context

The previous section has stated that ELT textbooks are the transmitters of certain values and ideologies; meanwhile, one of the paramount attentions of Chinese college English textbooks is on moral education in students. Moral education has always been a powerful tool deployed by Chinese government to affect students' acceptance of the dominant values and ideologies in the society, at least in part; and ELT textbooks are the crucial medium to fulfill this task.

2.2.1 Definitions of morality and moral education

Morality has been defined from various perspectives. One dominant viewpoint has discussed it within the domain of social superstructure and ideology. According to Marxism ethics, morality is the sum of behavior norms that regulates the

relationship between people; and it is a social category belonging to the social superstructure and ideology (as cited from Luo, 1989).

Another viewpoint propounds that morality reflects people's social relations and it is the sum of norms that is able to adjust the interrelations between people. Wang (2001) proposes that morality is a kind of non-power norm established or approved by the society about how people's behavior with social utility should be rather than must be.

One view elucidates morality from the reaction way of it proposing that morality is to form people's inner beliefs through education and public opinion, so as to restrict people's behavior in relation to each other (Wang, 2015). According to Zhu (2013), morality is the sum total of psychological consciousness, principles, norms, and behavior activities formed by public opinions, traditional customs and inner beliefs to regulate interpersonal relations; it includes moral consciousness, moral norms and moral practices.

From the above referenced definitions, the similarities among the definitions could be extracted: morality is the dynamic developing conduct, and the behavior attributes of human. In this study, morality is defined as the right behavior norms that are generally approved, accepted and abided by the people in the society to promote the common development of the society and individuals. Moral education can be understood as the education of morality to a certain extent.

With regard to the definition of moral education, it varies from country to country, depending on different political, historical, cultural, religious and educational conditions. A popular definition of moral education was given by Shabban (2005, p.201) referring to "*strategic teaching of basic values and principles—such as fairness, honesty, and respect for others—that would develop in learners a sense of social and personal responsibility*". In the meantime, in the Chinese most authoritative encyclopedia *Encyclopedia of China* (1985), it is the education utilized by the educators to exert systematic influence on educatees in a purposeful, planned and organized way to convert certain thoughts into education of an ideology and a morality. In this thesis, moral education refers to the strategic and systematic teaching of moral virtues and values advocated by Chinese government to develop in students

a sense of social and personal responsibility through the implementation of school curriculum in English education. Since moral education is usually administered by the authority in a society to implant dominant ideologies and values in students, it can shape, at least in part, students thoughts, beliefs and views; as a result, moral education occupies an essential status in the current education system in many countries worldwide; and moral education in Chinese ELT is not an exception.

2.2.2 Moral education and ELT in Chinese context

Moral education plays a pivotal role in school education. No matter which country or social form, there are some requirements for school moral education. Moral education as the cultural undertaking of a country, is bound to reflect and serve for a country's political, economic, military, scientific, and technological development; and moral education in the schools also shoulder such responsibility to serve for a state and a society. Just as Spring (1999) stated, there is hardly a modern education system that does not instill obedience from the rulers of the state to the ruled. Hence, moral education has more or less been saturated with the national political ideologies and mainstream cultural values. In a similar vein, moral education in China should not only be the tool implemented by Chinese authority to train obedient citizens, but also play the role of helping students set up the worldviews, outlook on life and values which can facilitate the country's development. Moral education in China is always a vehicle to deliver political and moral messages, but the focus shifts over different periods especially after 1978.

With the deepening of Reform and Opening up Policy in 1978, China's socialist market economy which has implicit yet deep relations with neoliberalism has developed by leaps and bounds. The development of the market economy is conducive to the liberation and development of the productive forces of the society, the enhancement of overall national strength, the improvement of people's living standards, the increase of people's awareness of competition, efficiency and innovation, and the mobilization of people's enthusiasm and creativity of a society. But the market economy itself also has weaknesses and negative aspects due to its cores of neoliberal doctrines, such as the pursuit of profit, spontaneous competition and so on, and they may be also reflected in Chinese people's moral life and

interpersonal relations. In this sense, Chinese college students may also be affected in some respects. In parallel with the economic development and some major big events, the dominant ideologies in China also change (Franklin, 1989; Lee & Ho, 2005, as cited from Li, 2012) as the following table lists.

Table 2.2 Ideological shifts in China since 1978

Time Period	Ideological Focus
1978-1988	Rehabilitation of the intellectuals
1988-1989	Further expanding the market mechanism to involve more students in political demonstrations
1989-1991	Consolidation from the aftermath of the Tiananmen square event
1992-1995	Further economic liberalisation
1996-1999	Strengthening nationalism related to the return of Hong Kong and Macao
2000-now	Recognition of entrepreneurs and further opening up to the world

With the changes of ideological foci, moral education in China has also gone through alterations. Through Deng Xiaoping, former Chairman Jiang Zemin, Hu Jintao to President Xi Jinping, Chinese state leaders have attached great importance to the shaping of Chinese college students' ideologies and values through school moral education. Although the main spirits of their advocacy for moral education is under the name of Communism, there are minor differences among them.

Deng Xiaoping (1994) prescribed that the primary mission of Chinese higher education is to train qualified talents with all-round development of morality, intelligence, physique, aesthetics and labor for the Socialist cause which places the cultivation of college students' morality in the first place; and the main means of moral education is through the schools, because the schools are the primary place for the activities of young college students; in addition, teachers are the key implementers of moral education because teachers can transmit their ideologies to the students. The moral education during this period is used to strengthen socialist ideological education for consolidation.

Former Chairman Jiang Zemin (2006) pointed out that (we should) always keep in mind the soul of college students' moral education: education of patriotism,

collectivism and socialism. He also stressed the importance of carrying out excellent national and revolutionary traditions such as Chinese traditional virtues to make young Chinese people understand the long history and splendid culture of their motherland.

Jiang's successor Hu Jintao (2006) also suggested that school moral education is to aid Chinese college students in setting up right views of world, life and values and forming the ideologies of collectivism, socialism and patriotism. Moreover, according to the essential law of college students' education, Hu Jintao propounded the educational principles of educating people first, giving priority to moral education, and taking building morality and cultivating people as the basic task and priority direction of education. Plus, he put forward Socialist Concepts of Honor and Disgrace: love the country, do it no harm; serve the people, do no disservice; follow science, discard ignorance; be diligent, not indolent; be united, help each other, make no gains at other's expense; be honest and trustworthy, do not spend ethics for profits; be disciplined and law-abiding, not chaotic and lawless; live plainly, struggle hard; do not wallow in luxuries and pleasures. From these concepts, several virtues celebrated by Chinese government can be extracted: patriotism; acting in the interests of others; believing in the science; hard work; mutual assistance, solidarity; honesty, trustworthiness; the rule of laws and thrifty (Hu, 2006). During Jiang and Hu's period, the moral education is utilized to support the modernization of the country; nevertheless, the modernization must be premised on recognizing the predominant status of socialism.

On the basis of the kernels of moral education explicated by the former Chinese leaders, Chinese current President Xi Jinping set the general direction of moral education in the new era of globalization and neoliberalism: it is Chinese dream which means to realize national prosperity and rejuvenation, social harmony and people's well-being. Concerning the concrete contents of Chinese moral education, President Xi (2014) emphasized that (Chinese moral education is) to cultivate and promote the Core Socialist Values consisting of prosperity, democracy, civility, harmony, freedom, equality, justice, the rule of law, patriotism, dedication, integrity and friendship as a soul and infrastructure, inherit and carry forward Chinese excellent traditional culture and virtues, implement extensively the publicity and education of Core Socialist

Values, actively guide people to abide by morality and pursue lofty moral ideals, and constantly consolidate socialist ideological and ethical basis with Chinese characteristics. In other words, Chinese current authority propounds that Chinese college students' moral education should absorb excellent traditional cultural and moral essence, explore deeply the values of Chinese traditional virtues such as benevolence, people-oriented, honesty, justice, harmony and etc. in the new era; moreover, the newly-proposed and promoted Core Socialist Values should also run through every aspect of college students' studies and lives. Therefore, these values should be acquired by the students through various means, e.g., TV, street signs, moral education in the schools, textbooks used by students and etc.

Recently, a new concept of moral education in China has come to the fore, and it is the "Ideological and Political Education in All Courses" firstly proposed by Shanghai Municipal Party Committee and Municipal Government in 2014 and promoted all over the country now. This concept refers to a kind of comprehensive education concept that combines all kinds of courses and ideological and political theory courses in the same direction to form synergistic effect and takes "cultivating people by virtues" as the fundamental task of education in the form of constructing the pattern of educating people by the whole staff, whole process and whole courses (2014). Furthermore, it is advocated that to strengthen ideological and political education in colleges and universities, the country must start from the essential requirement of "educating people" in higher education and from the strategic height of national ideology. Instead of talking about the construction of "ideological and political courses", the higher education in China should grasp the core link of curriculum reform and give full play to the role of classroom teaching as the main channel in educating people. What is more, the foci should be given to the ideological and political education throughout the whole process of school education and teaching, on the implementation of teaching and education in the main channel of classroom teaching, on the in-depth exploration of ideological and political theory education resources of various courses; meanwhile, all courses should fully play the educational function, and all teachers implement the educational responsibilities.

Moral education and ELT are closely related with each other for the following causes: to begin with, all of the teaching activities, no matter in which subject or discipline, are moral in nature because teaching is supposed to transform students into the better selves, most of teachers' work in the classrooms is rooted in moral values and teacher-student relations are moral (Johnston & Buzzelli, 2008). Secondly, Shabban (2005) proposes the ESL classroom as an ideal place for moral education because the teaching strategies used in the classrooms are an excellent tool for spreading the values widely received by ESL teachers and scholars. Thirdly, as aforementioned, ELT textbooks can be embedded with values targeting at shaping students' views of life, world and values, thus facilitating moral education required by the authorities.

Recognizing the significant functions ELT can play in students' moral education, Chinese government and Chinese Ministry of Education have issued two language policies for ELT at the tertiary level to resonate with the core spirits and guidelines of moral education in general national policies; and they are: *Outline of China's Medium and Long-term Educational Reform* (2010-2020) and *College English Teaching Guide* which lead the direction of Chinese college English textbooks' compilation. The language policies have strictly followed the national policies by giving priority to the moral education and stipulating the integration of traditional virtues, Socialist Concepts of Honor and Disgrace, Core Socialist Values into the process of Chinese college English textbooks' development. The codebook of Chinese language policies' values developed in Chapter 3 mainly builds on the traditional virtues, Socialist Concepts of Honor and Disgrace and Core Socialist Values drawn from *The Outline* and *The Guide*.

2.3 Language planning, language policy and ELT

2.3.1 Introduction to language planning, language policy and their relations with ELT

Language planning (henceforth LP) is frequently defined as intended efforts to impact the behaviors of others through acquisition or functional allocation of language codes (Cooper, 1989); while Fishman defined it as the organized search for solutions to language problems, particularly at the national level (1973) and authoritative allocation of language resources (1994). Nevertheless, both definitions have given too much stress on national interventions while neglecting the impacts of public practices on language use. Therefore, this study takes the definition from McGroarty (1997, p.1): *LP can be defined as the combinations of official decisions and prevailing public practices related to language education and use*.

The period of rapid development of LP research is in parallel with the intensified economic globalization, mass migration and promotion of communication modes (Lo Bianco, 2004). It usually begins with language problems, but language problems can never be neither interests-free nor ideology-free; therefore, LP is de facto a tool adopted by "*ethicisers, nativisers and traditionalisers*" who participate in language planning for their own purposes (Fishman, 1994, p.96); it is even sometimes seen as colluding in social oppression for the benefits of the nations and the rulers (Luke et al., 1990). As LP is premised on the human control of language, power is real in LP (Bartsch, 1988). Plus, language problems usually arise in a specific sociopolitical, economic, historical and ethical context involving conflicting interests; so LP research is an interdisciplinary applied discipline that treats education as a domain in which language policies are implemented on the basis of the social context (Lo Bianco, 2001). In this light, critical approaches to languages that deal with connections of power, ideology, social contexts with languages (Fairclough, 1989) should be able to be drawn on to construct and deconstruct the issues of LP.

Classical LP scholars insist that LP must be deliberate and conscious, executed by authoritative institutions and then by teachers, which makes the existence

of LP in specific activities invisible to observers, especially in daily practices in teaching (Lo Bianco, 2010). Language policy is never a top-down practice; although the implementation of the requirements in the language policies is partly in the hands of the institutions, ELT teachers play a crucial and indispensable role in making choices of curriculum contents and pedagogy in the classroom teaching.

Teachers are inescapable from LP activity while teaching. Their professions enable them to be more than the implementers of language changes required by others, but also act in a dynamic form (Bakhtin, 1981) since teacher classroom language goes in a dialogical way. In the metalinguistic reflections and analysis within teacher classroom language, teachers may attach some connotative meanings, e.g., values or ideologies, to their language form; nevertheless, classroom language should be the mutual communication between teachers and students instead of imposing norms, values and ideologies by teachers on their students (Lo Bianco, 2010). The prescribed curriculum, syllabus, textbook activities and assessment are expected to produce only general policy, but teaching should go beyond the intents and expectations in the curriculum statements or textbooks. Therefore, dynamic micro-LP resides in the practices covering the process of dialogic exchange of messages, daily interactions and classroom tasks between teachers and students, or between students and other students (Lo Bianco, 2010). The voice of the teacher, as a prime example of the formulation of LP, must be integrated with the voice and interests of researchers, policy makers, and the society as the primary set of interests involved; then teachers can enter LP makings as practitioners and performers of ongoing language policy, rather than passive receivers of requirements of the policies (Lo Bianco, 2010).

Taking above discussion into account, the degree of implementation of the requirements of values education in Chinese language policies depends to a large extent on ELT teachers' classroom language besides the textbooks compilation by the material writers and the choices on the curriculum contents made at the institutional level. Furthermore, the voice of the teachers after the practices of values education in the classroom should be taken into special consideration for the future language policies making and textbooks editing; in this regard, the current study will also explore Chinese college English teachers' perceptions of the values in the textbooks through

interviews. Lastly, as the classroom teaching should be a dialogic and dynamic activity in which students are also the crucial members, the interviews with Chinese university students will be carried out as the supplementary data as well.

2.3.2 English Language planning and policies in China

As profiled in the last section, language planning and policy is largely socio-politically, economically, linguistically and culturally situated and shaped, the understanding of language policies in China should not be detached from its various contextual factors, especially the government' linguistic, political and economic agendas (McCarty, 2011). Chinese language planning and policy is also closely interwoven with these factors. Lam (2005) identified six stages of Chinese English language planning and policy from the establishment of the Republic of China in 1949 to 1990s as Table 2.3 displays.

Table 2.3 Phases of English language planning and policy in China

Period	Focus	Essential Political Issue (s)	Teaching Methodology(s)
Early 1950s to late 1950s	Russian as the main foreign language	• Aligning with communist nations	• The Grammar Translation Method (GTM)
Late 1950s to mid-1960s	Return to English	• The Sino-Soviet split in 1960	• The Direct Method
Mid-1960s to early 1970s	Rejection and abandonment of foreign language education	• The Cultural Revolution	N/A
Early 1970s to mid-1970s	Revival of English	• The visit of President Nixon to China • Entering the United Nations (UN) • The demise of Chairman Mao • The end of Cultural Revolution	• The Audiolingual Method
Late-1970s to early 1990s	English for modernization	• Reform and opening up policy	• Communicative Language Teaching (CLT)
Early 1990s to the present	English for international stature	• Deepening period of reform and opening up policy	• CLT • Task-based Language Teaching (TBLT)

It can be observed from the table that the development of English language policies in China is chiefly shaped by the political issues; and the decisions of current Chinese government on language policy is made by considering the global context, e.g., globalization and etc. The predominant reason of implementing present language policies in China is to integrate into globalization which is also one of the issues this thesis endeavors to explore through textbooks analysis; as a result, communicative competence should be a required skill for Chinese English learners. Nevertheless, it is reported that Chinese students' English communicative competence is not on par with their written test scores (Gil, 2016). So, how to improve Chinese English learners' communicative skills effectively is a language policy challenge Chinese government should take into serious account in the future.

On the other hand, Chinese government has taken countermeasures to minimize the effects of English learning on Chinese language and culture, e.g., inhibition of using English acronyms in materials published in China (Zhang, 2012). The reason of this phenomenon lies in the pervasive penetration of English in various Chinese social aspects, e.g., media, tourism, literature and etc., on account of English language policies in China (Gil, 2016).

To conclude, although widespread political and popular supports have been provided for English language education in China, there is still a long way to go to achieve the desired results. It can be seen and foreseen that the current and future Chinese language policies would still stress the development of students' English communicative skills such as ICC; in the meantime, to decrease the ideological influences exerted by English learning on students, ideological control on the textbooks editing is and will continue to be tightened through a variety of measures e.g., integrating mainstream Chinese values into the textbooks.

2.3.3 Language planning, language policies and ELT textbooks

The significant impacts of language policies on ELT textbooks development are salient and undeniable. In most cases, textbooks are the embodiments of requirements in language policies (Chang, 2018). Nonetheless, it can be observed from language policies and curriculum documents in some nations, educational standards and competencies in a country have, at least sometimes, been defined without

comprehensive knowledge of languages and pedagogy, collaboration between policy and curriculum makers, and strict negotiation on demands at local and global levels (Widodo, 2015). These factors may result in little compatibility between language policies and ELT textbooks development (Chen, 2013).

Moreover, as ELT teachers are the main implementers of the language policies (see 2.3.1), in the case of no awareness of the policies, teachers may rely on textbooks because they believe textbooks can be a substitute for courses since textbooks contain information about topics, teaching objectives, materials, and exercises (Hawanti, 2014). In this sense, as the primary practitioners of language policies, ELT teachers should be informed with the policies clearly from various sources. Meanwhile, textbooks editors should follow, at least in part, main points in language policies to provide some of the teachers who have little knowledge of language policies with the approach to implement the policies.

To sum up, language policies in a nation which can direct the writing of ELT textbooks should be the reflections of the wills of authorities through taking account of the national and international backdrops and the language use in daily practices, e.g., teacher classroom language. In this regard, global context such as neoliberalism and globalization also plays an essential role in the policies' making. Nonetheless, the past literature on the influences of language policies exerted on ELT textbooks is little. Most importantly, till now, rare studies can be found on studying the relations among Chinese language policies, Chinese college ELT textbooks writing and the local, international contexts; whereas, this thesis seeks to fill this research gap.

2.4 Neoliberalism and English education

This study seeks to analyze the values in Chinese college English listening and speaking textbooks and examine whether neoliberal values have infiltrated into the textbooks. Therefore, a brief explication of the history and principles of neoliberalism, is necessary. Moreover, the impacts on the worldwide higher education and English education caused by neoliberalism, neoliberalism in China and previous studies on neoliberalism and ELT textbooks are also deserved to be investigated.

2.4.1 History and principles of neoliberalism

Neoliberalism which is one of the economic schools can be traced back to the Mont Pelerin Society founded by Austrian political philosopher Friedrich von Hayek in 1947 (Engel, 2000; Palley, 2005). The Society adhered to the free-market principles espoused by Classical Liberal Economics that had appeared in the second half of the nineteenth century. They embraced Adam Smith's idea of the invisible hand of the market for mobilizing market dynamism and strongly opposed state interventionist theories proposed by John Maynard Keynes. In other words, neoliberalism propounds that the neoliberal state should support strong individual private property rights, and the system of free market and free trade. Meanwhile, it basically opposes to any forms of planning and control, and advocates an absolute free market; nevertheless, it calls for government to provide the policies, environment and strengthen the institutional infrastructures to keep free trade and market operating smoothly (Harvey, 2005).

However, the academic reception and popularization of neoliberalism can be attributed to a group of scholars in University of Chicago represented by the Nobel laureate Milton Friedman in the 1970s (Harvey, 2005). Milton Friedman' book *Capitalism and Freedom* (1962) whose thoughts align with Hayek's free-market ideals propounds that market activity rather than government intervention is the most suitable tool to resolve social problems (Harvey, 2005).

It is in Chile that neoliberalism was firstly put into practice from theory when the Pinochet dictatorship took the radical economic reforms during the first half of 1970s (Boas & Gans-Morse, 2009). While in the advanced capitalist countries, embedded liberalism employed by them to tackle the 1930s slump with the distinguishing feature of social and political constraints on economy used to bring high-speed economic development in 1950s and 1960s (Harvey, 2005); when it came to 1970s, this economic structure and model began to break down internationally reflected by high unemployment rate and long-lasting stagflation throughout the 1970s. To deal with "the structural crisis", Margaret Thatcher and Ronald Reagan concomitantly abandoned embedded liberalism featured by state interventions and adopted neoliberalism to quell inflation in later 1970s. Then neoliberalism as an economic and political structure began to spread around the world; after four decades,

it has established itself as a global trend and predominant economic structure characterized by competition, individualism, freedom, entrepreneurship, self-responsibility for personal fulfillment, commodification, marketisation, and etc.

Neoliberalism strongly encourages competition because it is believed that competition will naturally lead to economic development, thus benefiting all individuals (Apple, 2001; Giroux, 2005; Shaikh, 2005; Slaughter & Rhoades, 2004). Competition at different levels is treated as a basic virtue in neoliberalism. International competition is seen as a necessity in the current global context since it has retarded the inflationary trend by increasing efficiency and productivity and lowering prices (Harvey, 2005). In this way, globalization which was identified by Marx in the middle of 19th century as an inner tendency of capitalism (Dumenil & Levy, 2005) is intricately intertwined with neoliberalism. The so-called process of globalization de facto is just an "international face of neoliberalism" (Dumenil & Levy, 2005).

Since neoliberalism is still an economic structure within the domain of capitalism, individualism is one of the predominant principles of neoliberalism; while different from the embedded liberalism preceding neoliberalism, the government is free from ensuring equitable distribution of wealth or solving collective problems (Lentin & Titley, 2011). The philosophy of neoliberalism is premised on market-driven fundamentalism on the basis of economic individualism leading to a generally wider and wider wealth gap between rich and poor (Peters, 2018).

Although the market-driven ideology of neoliberalism stresses freedom over equality, this freedom is closely related to individualism as it is understood as the personal capability to make rational choices considering one's self-interest (Peters, 2018). In this light, Drucker (2014) argues that we are definitely in an era of entrepreneurial economy at present. In a neoliberal logic, our social domain is governed by the rational choices of entrepreneurs who treat everything they do as maximizing their human capital, and things should be based on this logic (Baez, 2007). Through minimal state intervention in their lives, individuals are "free" to pursue their interests; nonetheless, it is the individuals who bear the costs and responsibility to pursue the interests (Fitzsimons, 2002). As a consequence, neoliberalism praises highly

the idea that there are no social problems in the world, but only the personal challenges (Sauders, 2010).

The process of neoliberalization has brought about not only economic structural transformation worldwide since the end of 1970s, but also "creative destruction" of social relations, lifestyles, ideas, reproductive practices, attachments to the land and habits of the inner selves (Harvey, 2005, p.3). As a result, initially being a dominant economic structure, neoliberalism has already extended from the economic sphere to the social sphere; everything is economic, and culture, relationships, social institutions are also commodified and marketized (Baez, 2007; Lemke, 2001). In a neoliberal society, distinctions between market and the state, between the public and private, and between the individual and the social no longer exist (Lemke, 2001).

The principles of neoliberalism are pervasive universally because neoliberalism has established itself as a hegemonic mode of discourse (Saad-Filho & Johnson, 2005). According to Giroux and Giroux (2004), because neoliberal discourses dominate the public imagination, people cannot come up with the words to describe political or social change, democracy-inspired visions, or critical concepts of social institutions to expand the meanings and purposes of democratic public life. Additionally, Engel (2000) claims neoliberal ideologies to be a secular religion. Besides the International Monetary Fund and the World Bank which are the primary hubs for promulgation of neoliberal ideas since 1982, neoliberal ideologies are also circulated through various sources—corporations, the media, institutions such as universities. It is no wonder that David Harvey comments that neoliberalism "has pervasive effects on ways of thought to the point where it has become incorporated into the common-sense way many of us interpret, live in and understand the world" (2005, p.3).

In summary, neoliberalism has become the dominant ideology and the principal political and economic structure to consolidate power. Furthermore, it has also waged a war of ideas by defining itself as a form of common sense with it as the only player in the ground (Leyva, 2018). A neoliberal model and template has already been established not only for the market, but also nearly all aspects of our social life including higher education.

2.4.2 Neoliberalism and higher education, and English education

There is little doubt that neoliberalism has transformed, even overturned the traditional higher education. The influences of neoliberalism on higher education can be understood premised on the dominant neoliberal principles explicated in the last section. To profile the impacts in a broad sense, the relationships between teachers and students are embodied as the relations between the sellers and buyers of some things (Levidow, 2005). To be more specific, neoliberalism seeks to transform the modern university into "a self-interested, entrepreneurial organization" which could provide educational and research services for paid students; in the universities, scholars as the providers of the knowledge should not only follow the rules of the organizational processes, but also quantify their research and teaching to prove that they can contribute to the universities; on the other hand, students as the consumers of the knowledge have a certain degree of right in determining how the educational services they receive should be presented and delivered to them (Hadley, 2015). The operations of marketisation and corporatization of universities aforementioned are called "academic capitalism" (Slaughter & Rhoades, 2004).

Running akin to companies, universities aim to improve their competitiveness embodied by their national and international rankings to attract more students and produce revenues. Since internationalization is one of the measurements of rankings, English as medium of instruction has been particularly favored in the universities. In this way, English has been adopted as a criterion and medium for one's academic excellence (Piller & Cho, 2013).

Besides the pivotal role of English in one's academic performance, since the neoliberal free-market fundamentalism naturally makes English the language of global competitiveness, the promotion of English proficiency as one of the key criterial of a talent in the job market can also be accounted for through neoliberalism. In the modern times, the learning duties for university students have been altered into a responsibility of adjusting themselves flexibly based on the change of employability requirements and the realization of social inclusion; and lifelong learning becomes a tool for enhancing individual, regional and national competitiveness (Levidow, 2005). Meanwhile, students' success or failures are interpreted in respect of entrepreneurial

virtues or personal failings (such as not investing significantly enough in one's competitive competence through education) rather than being attributed to any structural causes (Harvey, 2005). In addition, in the neoliberal logic, everything from personal relationships to educational and professional decisions are determined based on a cost/benefit analysis; in the similar vein, individual college students are redefined as consumers who can contribute to the economic growth (Giroux, 2005; Saunders, 2010). As neoliberalism embraces that it is the personal accountability to develop the human capital to guarantee the individual economic success and English proficiency is one of the crucial human capitals possessed by the individuals, promoting one's English proficiency level is pivotal for personal and national development (Kubota, 2015). Not only in education and job market, English is also used in the varied social domains like business, tourism, media and etc. as the predominant medium of communication. In this sense, enhancing the level of English is one of the essential tasks for modern people to survive in the current fierce competition society. In consequence, the overemphasis on English proficiency has driven the non-native speakers worldwide on an endless way of English learning.

Bourdieu proposes the concept of market as a place where individuals struggle to maintain or change the allocation of a particular form of capital (Thompson, 1991) enabling us to confront clearly the power issues ingrained in English in the globalized world (Park & Wee, 2012). The values of languages are evaluated according to a price-setting system that prevails in a given market; therefore, one language may be more valued than the others; and the languages or the language varieties are treated as the commodities in the linguistic market (Bourdieu, 1991). The language policy can be used to form a large linguistic market in which interactions at the local level are forming the small markets. Nevertheless, a global linguistic market can also be formulated given the intensified communication and mobility nowadays and in the neoliberal world, English is the "*ultimate commodified linguistic resource in the global market*" (Park & Wee, 2012, p.145).

English as a commodity which can be sold and bought at a certain price has led to varied phenomena of inequalities related to English in the current society as people with little wealth do not have much access to English, so they are less

competitive in the tough marketplace. But they are persuaded that their inevitable hardships are resulted from their own failures rather than the drawbacks of neoliberalism. Nevertheless, the measurement of English competence is determined by the structure of linguistic market which is controlled by the authorities (Park, 2011). Neoliberalism has already rationalized unequal social structures; and the competition shaped by the unequal social relations of power in the neoliberal market has been detrimental to the entrepreneurial self who has to shoulder the responsibilities to develop the personal human capital (p.184). The enterprise culture is resulted from neoliberalism and characterized by self-responsibility, innovation, the ability to fit into the fierce competition and etc. (De Costa, Park & Wee, 2016). In this context, linguistic entrepreneurship is an ethical behavior that strategically develops language-related resources to enhance one's value in the world, and a language entrepreneur is a person who behaves according to this principle (De Costa, Park & Wee, 2016, p.696). In this sense, linguistic entrepreneurship which is imposed by power is the concrete representation of commodification of English (Heller, 2010).

Taking all the above phenomena in higher education and English education throughout the world into account, neoliberalism now can be understood as a political and developmental model spanning fields of education and schools; an ideology infiltrating the social, educational space and a set of language policies delivered at international and national level establishing the contents, time, approaches and reasons of learning (d'Agnese, 2018). Furthermore, it is presumed that commodification of language and identity has entailed "*a uniform way of talking*" which is not only a linguistic imperialism, but also the cultural imperialism (Cameron, 2002, p.80). In this light, it is essential for the students to strengthen their reflexive awareness of the linguistic entrepreneurship to stand up to the neoliberal ideologies (De Costa, Park & Wee, 2016). Against this global context, China, as a socialist country, has also taken on some neoliberal elements in various aspects.

2.4.3 Neoliberalism in China

Against the aforementioned global backdrop, China has also adopted a special kind of market economy marked by incorporation of neoliberal elements intersected with authoritarian and minute planning from central government (Harvey,

2005). The reforms after 1978 Reform and Opening up in China coincide with the neoliberal structural adjustment in Britain and the US and contribute to the burgeoning development of this trend worldwide.

Neoliberal elements in Chinese economy can be reflected by the following aspects. First, decollectivism of agriculture started in 1978 and completed by 1984 which results in a large quantity of proletariats; they as well as urban layoff workers are the relatively powerless labor force required by neoliberalism; second, although the state sector of urban industry was retained, privatization began in the 1990s, albeit cautiously but quite obviously; furthermore, the stock market was established in 1991 and the joint stock corporations were established following legislation in 1988 (Bhaduri, 2005); third, since 1978, China is apt to embrace the idea of hidden hand of market economy. In the light of these elements, China certainly qualifies as a neoliberal economy (Harvey, 2005). Meanwhile, some newly emerging problems have accompanied the economic reforms in China, such as environmental degradation, social inequality, and possibly the reconstitution of capitalist class power (Harvey, 2005).

But in one aspect China has diverted noticeably from the traditional neoliberal template. China has a huge surplus of labour that must be absorbed or severely curbed if social and political stability is to be achieved. All this requires Chinese government to do differently from neoliberal orthodoxy and behave like a Keynesian state. This demands it to maintain capital and exchange rate controls (Harvey, 2005, p. 141). Nonetheless, still many phenomena mentioned above in current China suggest that it has "*definitely moved towards neoliberalization and the reconstitution of class power*" with its own marked characteristics (Harvey, 2005, p. 151).

According to Marx and Engels, productivity is the ability to transform nature by combining people with labor abilities and means of production; and production relation refer to the social relations formed by people in the production process of materials, and is the social form of production mode, including the form of ownership of production means (as cited from Xu, 2016). Productivity determines the relations of production, whereas production relation must adapt to the development of

productivity. On the whole, human history would and will go through the five relations of production: proto-communism, slavery, feudalism, capitalism and communism. Socialist relation of production is the lower stage of communist relations of production. For the productivity determines that only capitalist relation of production is the fittest relation in the current era, China still cannot go ahead of the development of the times by adopting purely socialist relation of production. Therefore, the fact that China as a socialist country has adopted neoliberalism which is an economic structure with capitalist characteristics to a certain extent conforms to the law of economic development. In a similar vein, the aforementioned dominant principles of neoliberalism should be disseminated to various aspects of social life in China as well. As a result, this study aims to investigate whether neoliberal discourses, ideologies and values have been integrated into Chinese college ELT textbooks.

2.4.4 Past studies on neoliberalism and global textbooks

There is a large pool of studies substantiating that neoliberalism has established the status as a powerful influence factor in the English as a second/foreign language education around the world (Bernstein et. al., 2015; Piller & Cho, 2013). It is natural that its effects have permeated into ELT textbooks in different countries.

Individualism is a typical neoliberal discourse in the ELT textbooks. Gray (2010a) examined the representations of the world of work in several sets of bestseller ELT textbooks produced by Britain since 1970s and found that the textbooks have evolved with the development of neoliberalism. Besides, the discourses/values like individualism, self-responsibility for the personal fulfillment and commodification of English are ad hoc celebrated in the recently developed textbooks. Whether these discourses/values are morally right or wrong are a big concern of some ELT teachers. Still the same author, Gray (2012) researched on dramatic rise in representations of celebrity in UK-produced ELT textbooks from the late 1970s until the present, a period of spread of neoliberalism, and collected questionnaires from 15 teachers of their opinion on this phenomenon. The connection between celebrity and neoliberalism is through the concept of individualism. The conclusion of this study affirms Harvey's (2005) assertion that neoliberalism has become "hegemonic as a mode of discourse".

Besides, the author argues that it's the time to produce and disseminate materials with different discourses/values from Neoliberalism.

Individualism is also discovered in another set of commercially produced ELT textbooks in Copley's (2017) study. In the meantime, another neoliberal discourse competition is also enthusiastically celebrated in these textbooks. Copley propounds that the extent to which the students and ELT teaches are critical of the neoliberal content in the textbooks should be a promising and productive research area in the future since this area is understudied.

Bori (2018b) analyzed tourism discourse in six series of Catalan language textbooks through CDA. The results indicate that tourism is a common topic in the textbooks and consumerism, hedonism, superficial cosmopolitanism, neoliberal rational including individualism, freedom, self-responsibility, and entrepreneurship represented by backpacking and adventure sports are quite pervasive in the tourist discourse in the textbooks. This may be attributed to the strong tourist industry of the country. Teachers are encouraged to provide alternative materials to counter the neoliberal ideologies in the classroom. Choi and Kim (2018) analyzed textbooks of Korean social studies and found that the textbooks are dominated by neoliberal ideologies such as economic globalization, competition and market orientation; meanwhile, globalization in the textbooks helps to perpetuate the neoliberal values. While this feature is related to socio-political contexts of the country.

Whether neoliberal discourse/value is moral or immoral is still an unsettled issue; but some scholars have suggested pedagogical approaches to contest them. W. Chun (2009) analyzed an IEP (Intensive English Program) website and two chapters in commonly used textbooks in an IEP/EAP curriculum through multimodal analysis in an American university to investigate how neoliberal discourses articulate through the website and teaching content in their institutionally mediated interactions with students and found out that the textbook is the carrier of neoliberalist discourses such as entrepreneurship. Besides, through the combination of critical questioning of discourse and self-reflection on discourse, the teaching intervention challenges the neoliberalism and opens up a space for the substitution of disciplinary standpoint in

English teaching. It's argued that the interventions may shed much light on ELT pedagogy in the future.

Neoliberal discourses have also been incorporated into Chinese ELT textbooks. By taking CDA as the methodological approach, Xiong and Yuan (2018) investigated the neoliberal discourses in a widely used EFL textbook series for junior middle school students in China. The neoliberal commonsense e.g., commodifying competence in English as a crucial cultural capital, self-responsibility for English competence development and building a monolingual and monocultural virtual dream for the learners are deeply embedded in the textbooks. The authors hold the opinion that ELT should strive to free the learners from the shackles of certain ideologies and make them more aware of and possibly critical of their circumstances.

From the above previous research, a safe conclusion can be drawn: neoliberal discourses have been confirmed to be prevalent in ELT textbooks. As there is little evidence to prove whether neoliberal ideologies are detrimental to students or not which is not on the agenda of this thesis, raising students' critical awareness towards it is an essential task that ELT teachers should undertake now; and this field should be a promising study area in ELT. In addition, there is a research gap since rare studies have been carried out to explore the neoliberal discourses in Chinese ELT textbooks.

To sum up, Chinese rocketing economic development speed can be attributed to the combination of the special form of neoliberal economic structure and the political paradigm of a high degree of centralism. This seemingly strange combination has violated the basic doctrines of neoliberalism on the one hand but gives new life to neoliberalism compared with the sluggish economic development of the major capitalist countries adopting both neoliberal economic and political paradigms on the other hand. In this context, this thesis argues that Chinese higher education may have also adopted, at least in part, neoliberal elements. Additionally, as the ELT textbooks should be a reflection of the reality and largely under the influences of the national superstructure, the ideologies, values and principles of neoliberalism should have already infiltrated into Chinese college ELT textbooks. Nonetheless, based on the past literature, few studies have explored whether

neoliberal phenomena have been presented in Chinese college ELT textbooks. In this sense, this thesis endeavors to fill this gap.

2.5 Unequal Englishes

This thesis strives to investigate whether values of Unequal Englishes (henceforth UE) have been encapsulated in Chinese college English listening and speaking textbooks. A critical elaboration of the theoretical foundations of Unequal Englishes and reasons for proposing such a relatively new framework is necessary.

2.5.1 Pluralist approaches to English

In the past four decades, pluralist approaches to English which broadly identify with World Englishes (henceforth WE), English as a lingua franca (henceforth ELF), and etc. have greatly challenged the traditional views of English as a fixed, bound and unified system (Jenkins, 2000; Kachru et al., 2006). By virtue of the communication in a globalized era and world, more and more people have taken English as the diverse, fluid and everchanging language nowadays (Mckay & Bokhorst, 2008). Although these approaches have called into question and promote our understanding of the essential issues related to English, they still have received criticisms on their inadequacies to recognize the panorama of English use in a world closely and intricately correlated through the globalization and neoliberalism.

WE and ELF do share various similarities: both of them think of English as a pluricentric concept; they pay special attention to the use of English by non-native English speakers; they claim the global ownership of English; and they provide certain implications for English teaching and learning (Galloway & Rose, 2015). Nonetheless, there are still some discrepancies between them.

The paradigm of WE which categorizes countries in the world into three primary groups in terms of English users, that are "Inner Circle", "Outer Circle", and "Expanding Circle" corresponding with the categorization of ENL (English as a Native Language), ESL (English as a Second Language), and EFL (English as a Foreign Language) speakers respectively, firstly contested the purist view of English, especially the status of British or American English as the models of English use (Kachru, 1985; Kachru, 1992;

Kachru et al., 2006). Inner Circle is viewed as "norm-providing" as the countries in this group can set the norms of English use; Outer Circle is "norm-developing" since most of the countries in this circle were the former colonies of Britain and may develop their own norms independent from the countries in the Inner Circle; and Expanding Circle is "norm-dependent" because the countries in this circle need to follow the norms set by the Inner Circle (Kachru, 1985; d Kirkpatrick, 2007). The foremost focus of WE is generally given to the identification and documentation of national varieties of English, such as the distinct features of English varieties' phonology, lexis, grammar, and pragmatics (Galloway & Rose, 2015).

Nevertheless, WE model has been critiqued as a "twentieth-century construct" without usefulness (Bruthiaux, 2003, p.161.) for it overemphasizes geographic and historic factors in the times featured by global mobility of people (Saraceni, 2009); moreover, this model cannot capture the changing role of English in multi-ethnic and monolingual territories (Galloway & Rose, 2015); plus, its description of the national varieties represented by the socially, economically, and politically dominant segment of the population as the mono-lingual models falls into a new prescriptive and essentialist trap by ignoring the social factors such as social class, ethnicity, education and so on within the communities (Holborow, 1999).

Different from the varieties of English, ELF is a contact language that may be used by the diverse speakers of English within and across national borders; but by no means it is the "non-standard forms", since it has its own internal systematicity (Galloway & Rose, 2015, p.13). ELF is not only a research paradigm that contests the superiority of standard English, but also a phenomenon that celebrates the heterogeneity of English use (Galloway & Rose, 2015). In parallel with the period of the rise of globalization, ELF recognizes the fluidity of communication and views English as being unprecedentedly flexible and fluid (Seidlhofer, 2006). Instead of focusing on the national varieties, ELF scholars make more efforts to depict communication between non-native speakers than between native-speakers and non-native speakers and study how to negotiate, adapt and change to achieve intelligibility and successful communications between non-native speakers through the concerted efforts from the various parties (Jenkins, 2000; Seidlhofer, 2011).

Although ELF has made contributions, at least partly, to the pluralist understanding of English use, the voices of criticism on it still arise incessantly. To begin with, it is doubted that ELF movement may be on the road to the imposition of a single variety of English or English rules (Galloway & Rose, 2015). Moreover, Phillipson (2008) claims that the seemingly neutral word "lingua franca" actually disguises the processes of language hierarchization and it is a common way of legitimization of English. Furthermore, O'Regan (2014) has suggested that ELF movement is neoliberal-bound and geoculturally Eurocentric rather than its own claim of being ideology and culture free. In addition, as language, culture and identity are inherently intertwined, the pervasion of the global lingua franca may lead to the localization of western cultures represented by American culture. These cultures may be conveyed and promoted through English language teaching, therefore affecting English learners' national identity to a certain extent (Galloway & Rose, 2015). In addition, it has not paid enough attention to the English use of marginalized people within English varieties.

Taking the above discussions into account, although both WE and ELF celebrate diversity, they do not go far enough to explore and address the issues on the inequalities and injustices between and within the varieties (Kubota, 2015). The power relations among Englishes, among English users from various social backgrounds and between English and other languages are overlooked by WE and ELF (Rubdy, 2015). Besides, the relation between English use and the social structure in which it is produced is also underexplored in WE and ELF literature, while these gaps are on the agenda of UE research.

2.5.2 General introduction to Unequal Englishes

The aforementioned pluralist paradigms do provide us with new understanding of Englishes but they have not yet sufficiently addressed the daily struggles of non-native or non-standard speakers of English or English speakers of color (Rubdy, 2015, p.36). As a newly coined term, UE is proposed as a pluralist approach "*to understand English today and probe deep into the structures, contexts, and configurations of inequalities of Englishes, and then seeks to find ways to address them...in a sustained and systematic way in geopolitical, sociocultural, and*

theoretical contexts" (Tupas & Rubdy, 2015, p.3). As Englishes are linguistically equal but socio-politically unequal (Tupas & Rubdy, 2015), UE makes an endeavor to handle issues arose out of inequalities of Englishes not only among different countries but also among race, gender, class, sexuality and other social categories within national borders, and transform unequal power relations of English uses, such as between "Standard English" and its varieties and between English users (e.g., NS VS. NNS). Therefore, it is proposed that UE could be "*a more useful and reasoned understanding of the global presence and spread of English*" than WE (Tupas & Salonga, 2016).

Park (2015) proposed that the ideology of a native speaker as an alien means that one can never attain the desired level of English proficiency; therefore, English learning is a task that is able to last for one's whole lifetime. Besides, based on Rubdy (2015), the supremacy of standard English and the dominant discourse of native speaker authority, which places non-native speakers in a position of deficit competence, are at the root of UE, and have much to do with the historical, economic, political and ideological processes associated with colonization and globalization. In this sense, deep exploration and probe into the historical, economic, political and ideological background in which the issues to be discussed and addressed take place is a prerequisite and necessity in UE studies; whereas neoliberalism and globalization is the "big context" that we must admit and cannot escape around the world, so this contextual factor must be taken into account while dealing with Unequal Englishes issues. Plus, at the micro level, how to purge the non-native speakers out of the self-deprecating images and mental structure, e.g., subjectivity of inferior English proficiency, imposed through English is one of the essential issues UE aims to deal with as well. In parallel with the belief in the superiority of NS English, self-deprecation on their English proficiency and subscribing to so-called American standard English by NNSs (Tupas & Salonga, 2016), there are still numerous NNSs who have strong attachment to and affection for their own Englishes; therefore, they are on the arduous way to fighting for a high status of their varieties in their societies through theoretical, political and pedagogical means (Kubota, 2015; Park, 2015).

In addition, although sociolinguists claim that all languages and all dialects have the same value, the reason why dialects are still considered substandard is that

the relative value of these dialects is determined by the societies (Rubdy, 2015). To elaborate, British English and American English are usually represented by Cockney English and New York English/Washington English respectively because these metropolitans are the symbols of prestige and privilege in the two nations. Nevertheless, users of some dialects of Englishes begin to stand up and take various ways to gain prestige for their languages in the local context (Higgins, 2015).

Furthermore, the hegemonic spread of English in the world has established English as a "killer language" which also creates varied phenomena of unequal uses of English since English has devalued, even endangered some minority languages. Meanwhile, with the pervasive use of English in these societies, the power and culture engrained in English exert extraordinarily detrimental impacts on the ecology of local and international culture and languages. In addition, the stereotype of equating white people with Inner Circle native speakers of English has marginalized people of color who are also native speakers, thus resulting in another phenomenon of inequalities of English use. The values of native-speakerism, self-deprecating subjectivity, resistance across varieties, discrimination within a variety, resistance within a variety, threat of English on other languages and whiteness/white supremacy explicated in the above three paragraphs are the primary sources for establishing the codebook for analyzing UE values in Chapter three.

Since China is in the Expanding Circle, phenomena of inequalities of English uses in China have already been reported. For instance, Henry (2015) analyzes the Chinglish jokes made and spoken by a Chinese teacher which are used to emphasize the negative effects of nonstandard English, Chinglish in this case, in a training school. Stigmatization of Chinglish may cause students to approach their own language acquisition with suspicion in which way linguistic inequality is engendered and maintained through their daily communication. Naturalization of Chinglish as a form of pathology rather than diversity may strengthen the ideology of Standard English as a precious and positive social value and Chinglish speaking as an illegitimate participation in the English-speaking community. Pan (2015) elucidates linguistic landscape of Dashilan, a prosperous commercial center in history, in Beijing and finds out that although the globalization is the general trend worldwide, it's an uneven process which

may take contempt to the disadvantaged groups such as people with low English proficiency in society. These studies clearly reveal that unequal relations caused by English uses are acquiesced and accepted unconsciously to a certain extent in China at present.

The possibility to transform the inequalities of English proposed by UE may be achieved through the following way comprising three steps. The first step is to raise the awareness of UE among English users including native-speakers and non-native speakers and give the users the chances on reflecting upon UE phenomena and their interconnections with the social, political and historical factors (Park, 2015). It is the practice of self-marginalization of non-native speakers that help native speakers perpetuate their subtle power in economy, politics and culture around the world (Kumaravadivelu, 2006); therefore, arousing the awareness of both native speakers and non-native speakers are necessary. Subsequently, with more and more English users have such awareness, the sense of solidarity of transforming the inequalities may be formed through the collective reflection (Park, 2015). Lastly, the sense of solidarity may lead to the real solution: political action. Just stopping at the theory of transformation is far from enough, while political action to alter the macrostructure, e.g., neoliberalism, is the sole approach to overturn unequal uses of English.

As to the transformation of English inequalities in ELT, what is needed is not only removing the authority of Western interest group over the English Teaching, but also give agency back to teachers of the periphery groups (Kumaravadivelu, 2006, p.540). In other words, Curzan (2002) contends that it is essential that standard English be taught while creating a meta-awareness education process; in this way, students have access to explore the language hierarchies existing in English uses critically to challenge the hierarchies and choose whether to control over dominant language varieties. It implicates that ELT teachers not only need to teach students about the structure and meaning of English, but also shoulder the duty to provide students with information of standard and non-standard varieties and lead them to think critically of the interconnections between the use of varieties and the social, political, and educational factors.

With regard to the study on UE and ELT textbooks, it should be noticed that since this is a relatively new term, few studies have been conducted in this area. Ramanathan (2015) offers a postcolonial account of how ELT textbooks are localized in India through vernacular pedagogical practice in vernacular medium classrooms. It is propounded that ELT teachers should remain sensitive and open to ambiguities and conflicting voices about (western-based) English, exploring and creating spaces where their students can easily talk about the tensions they may feel between their mother tongue and English. These classroom practices are made in order to contest language policies at the national level.

The roots of current inequalities of English use cannot be addressed in the short term because it is the macrostructures at the international level, e.g., neoliberalism, and at the local levels in the different context that give rise to the dominant status of English. Unless the power behind-the-scenes loses its political, economic and military hegemony in the world, neoliberalism as a predominant political, economic and ideological paradigm is changed, there is no thorough way to tackle the root cause of the phenomena of unequal uses of English. Nonetheless, that does not mean we can do nothing about the inequalities as individuals. Although there is the conceptual gap between the theory and ELT practice, the scholars may make efforts to promote the understanding and pervasion of the theories of the use of English varieties; ELT teachers can lead students to think critically about the use of English varieties. The macrostructure changes to overturn the phenomena of Unequal Englishes in the future may accrue to the theoretical and pedagogical preparations at present. In this regard, through unearthing and analyzing the possible UE values in the Chinese college English textbooks, pointing out their irrationalities and raising countermeasures to inhibiting their negative impacts on Chinese college English learners, this study may help Chinese college ELT teachers and students develop critical thinking abilities on unequal uses of Englishes by filling the research gap of no study on Chinese college English textbooks from the perspective of UE framework.

ELT textbooks are primarily shaped by the large social contexts. And neoliberalism as the predominant national and international contextual factor must be taken into account while dealing with the issues of ELT textbooks. Besides, Unequal

Englishes issues have to be addressed in the context of neoliberalism because to address inequalities links to the unequal social relations ingrained in the capitalist societies, such as the neoliberalism. In other words, without mentioning neoliberalism, Unequal Englishes issues cannot be tackled with. Plus, the phenomena of unequal use of English have already been reported among some Chinese elites which would cause wide and profound negative impacts on Chinese English learners (Henry, 2015). Furthermore, no study on Chinese ELT textbooks and UE and rare research on neoliberalism with the textbooks can be found now. As a result, it is an urgency to carry out the research of unequal Englishes and neoliberalism in China. Adopting both of them as the frameworks allows us to study language use from the political aspect and look at English use in the Chinese social contexts more comprehensively.

2.6 Critical Discourse Analysis

CDA as one of the crucial research tools for analyzing values in the visuals and written texts in the textbooks and semi-structured interviews to answer research questions 1, 2, 3 in this thesis is introduced in this section. Owing to its complexity in the concepts and approaches, this part just expounds the concepts and methodology that are pertinent to this study in CDA. At the outset of this section, small "d" and Big "D", definitions of CDA and key terms in CDA are reviewed; besides, interrelations among key terms are profiled. Methodologies from CDA adopted in this study come last.

2.6.1 Small "d" and big "D"

Gee (2011, 2015) proposes the notions of "Big 'D' discourse" ("Discourse" with a capital "D") and "small 'd' discourse" (with a little "d"). Big "D"s are the means that can formulate meaningful identities and related practice in a community through language and behavior, interaction, valuing, understanding, and utilizing things, or tools, and technologies when the time and location are suitable (Gee, 2011). Big "D" primarily includes 1) identities in the situations; 2) the ways for the implementation and identification of identity and activities; 3) harmonizing and being harmonizing by the other persons, things, tools, techniques, symbolic systems, locations and times; 4)

and characterized means of, i.e., acting, valuing, feeling, speaking, dressing, reading, writing and etc. (Gee, 2011, P.108). While little "d" refers to "*language-in-use or stretches of language (like conversations or stories)*" (Gee, 2011, p.34) as it studies how language-in-use flows across time, and patterns, connections across language flows make sense and guide interpretation. Big "D" is not only about language, but also plus other things, like bodies, clothes, objects, tools, actions, interactions, values and beliefs (Gee, 2015); in this light, big "D" can provide a larger social context for the analysis of small "discourse".

According to Gee (2011), languages are not only a tool for conveying information (informing), but also concomitantly for doing (action), and being (identity). Since understanding languages needs to know about the world (Freire, 1995), to make out the speakers or writers' underlying meanings, social practices, genres of activities, social identities, roles and groups that form a society should be known (Gee, 2015). Nevertheless, people build identities and activities not only through languages, but also by combining languages with other non-verbal things. Therefore, to comprehend languages means to comprehend Discourses (Gee, 2015).

People may acquire varied Discourses all through their lives. Usually, the primary Discourse which is the approach with the main characteristics of a culture of being an "everyday person" in the family or community lays the root for one's culturally-specific language (Gee, 1990). All the Discourses acquired within social institutions, e.g., schools, besides primary Discourse in one's life are secondary Discourses. These two kinds of Discourses may align or contradict with each other and shape each other. Acquisition occurs in primary Discourse while learning in secondary Discourse; nevertheless, the distinction between acquisition and learning in these two Discourse is not absolute since students may also acquire the values and beliefs in the schools during the process of learning secondary Discourse (Gee, 1996).

From the definition and main components of Discourse, it can be observed that the key to Discourses is "recognition". If one can use language, action, interaction, values, beliefs, material tools and etc., to make the others recognize your identity in a certain activity, one has "pulled off" a Discourse (Gee, 2011). Secondary "D" is usually embedded in the social institutions, while some supports like books, classrooms etc.

are also involved. So, if college ELT teachers and students want to be identified by the others as the teachers and students, they have to display the specific ways with their speaking, feelings, values, beliefs, emotions, acts, instruments and locations. The Discourses enacted by them may already exist in the locations for a long time. In other words, if the students and teachers want to be good college teachers and students, they should be able to coordinate their actions, expressions, objects and themselves according to the others in this society and objects (i.e., textbooks, language policies, classroom and etc. in the current study) in the appropriate time and places (Gee, 2011).

As languages obtain meanings from the practices which generally identify with ways of saying, doing and being within which they are used, people would use languages to gain social goods which are at stake for themselves in practices, so how people use languages is very important to them (Gee, 2011). In this sense, when people use languages, social goods are always at risk; while social goods are the part of politics, in this regard, languages are also intricately interweaved with politics (Gee, 2011). Discourse analysis is about the study of language-in-use. However, from Gee's perspective, all discourse analysis should be Critical Discourse Analysis because languages are political in nature and languages are one of the means for building and maintaining the world, cultures and institutions (Gee, 2011). Meanwhile, it is the discourse analysts' responsibility to study specific language-in-use, small "d" in saying, doing and being, big "D".

2.6.2 Definitions of CDA and key terms in CDA

From the last section, it can be known that Gee has proposed Critical Discourse Analysis as a primary approach for discourse analysis. Discourse analysis is not a new term; but when it is conjoined with critical, a relatively new theoretical and methodological approach has been established. Several philosophers and linguists have presented their definitions of "critical". Connerton (1976) defines "critical" as reflections on various restraint systems created by human beings. Fowler (1987, p.46) argues that critical doesn't have to be negative or derogatory, and its etymological meaning is to analyze and then make a judgement. From the perspective of Fairclough (1989), to be critical is to uncover and expose those hidden connections and reasons; and it also means intervention. The various definitions of CDA given by different

scholars from different perspectives have the close relation with the concept of "critical".

According to van Dijk (2015), CDA which is often used interchangeably with Critical Discourse Studies is a discourse analysis study of how social power abuse, domination and inequality are formulated, reproduced and resisted by texts and discursions in a social and political context. In this sense, van Dijk's definition focuses more on the research of CDA.

However, based on van Leeuwen (2006, p.294), CDA is "*founded on the insight that text and talk play a key role in maintaining and legitimating inequality, injustice and oppression*". Discourse analysis is deployed to show how this is done. In addition, CDA makes efforts to spread awareness of this aspect of language use in society, and to call for change basing on its findings. This definition places much emphasis on the application and uses of the findings.

Meanwhile, CDA is defined as a problem-oriented interdisciplinary research movement or programme, subsuming a variety of approaches, each uses different epistemological assumptions, theoretical models, and research methods. The similarity is the common interest in the power, injustice, political, economic and cultural transformations in a society (Fairclough, Mulderring & Wodak, 2006). This definition pays much attention to multifarious methodologies in CDA.

Besides the above listed famous versions of CDA's definition, Wodak (2013) also gives a definition for all CDA approaches: by and large, CDA is featured by some principles, for example, all approaches are geared to solving problems, and therefore transdisciplinary and eclectic. Moreover, CDA is specially interested in revealing ideologies and power by examining semiotic data (written, spoken or visual) systematically.

From the above definitions on CDA, we may get a general conclusion that CDA endeavors to uncover opaque and some "naturalized" ideologies, power relationships such as some kinds of social inequalities embodied in semiotic data through a variety of approaches, therefore leading to social or cultural change to certain degrees.

CDA are featured by the notions of such vocabulary as "power", "dominance", "hegemony", "ideology", "discourse", "class", "discrimination", "interests", "institutions", "social structure", and "social order", among which "power", "ideology" and "discourse" are the central concepts to CDA (van Dijk, 2015). In regard to the definition of ideology, Phillipson (1997) who have takes a critical view of ideology argues that ideology is the one-sided set of views, in the interests of a certain social class, which may be partly accepted and partly rejected. While to Chouliaraki and Fairclough (1999, p.26), they tend to have a more Marxist view of ideology for they define it as "*constructions of practices from particular perspectives*" which "iron out" the contradictions, dilemmas and antagonisms of practices in ways which accord with the interests and projects of domination. It can be observed from these definitions that ideology is the representations of interests, views and values of dominant groups and it may reside in language to affect the views of dominated groups and produce consent to maintain power through various means. Naturalization of ideologies refers to the process or act that makes a particular ideology a common sense, therefore they are no longer seen as the ideologies (Fairclough, 1995, p.42). In other words, naturalized ideologies have been adopted as the common sense of which people would never question the rationality.

In terms of discourse, Girnth (1996) puts forward that discourse is a series of complex simultaneous and continuous interlinked linguistic acts, which are represented in the domain of social behavior and across domains as related semiotics in the forms of spoken or written symbols. This definition generally resonates with small "d" put forward by Gee. Fairclough (2003, p.26) defines discourse from two senses: "*as an abstract noun, meaning language and other types of semiosis as elements of social life*" such as conversational interaction, gestures, images and some other multi-media sources and "*as a count noun, meaning particular ways of representing part of the world*". Meanwhile, Link's notion of discourse as an means of speaking which can standardize and reinforce actions, and thus exercising power can fit into the meaning of discourse in CDA (1983, p.60, as cited from Wodak & Meyer, 2009). In sum, CDA treats discourse (or semiosis: words, pictures, symbols, design, color, gesture and so on) as a form of social practice (Fairclough, 1995; Fairclough, Mulderring

& Wodak, 2006). In other words, CDA also targets at studying small "d", linguistic elements, in big "D", linguistic and cultural elements.

Power is another essential issue that CDA studies are mostly concerned with. CDA usually researches on the social power of groups or institutions and their uses of language to implement the power (Wodak, 2013). Groups and institutions have (more or less) power if they are able to control (more or less) the acts and minds of other groups; on the other hand, dominated groups may resist, accept, comply with, or legitimate such power (Fairclough, 1995; Fairclough & Wodak, 1997; Van Dijk, 2015). Fairclough (1995) argues that in our current societies power is primarily exercised through the generation of consent rather than through coercion, through ideology rather than through physical violence, through the inculcation of social practices rather than through the violent suppression, and discourse can transmit ideologies and values. Power does not come from languages; but languages can be used to challenge and subvert the power (Wodak & Meyer, 2001). In this light, textbooks as a kind of discourse can be definitely deployed to convey and inculcate naturalized ideologies and values on the one hand; on the other hand, the teachers' interpretation of the textbooks and instruction in the classroom can lead students to critically judge and challenge the values, ideologies and power behind them, at least partly; and CDA can be utilized as a powerful weapon to fulfill this job.

In addition, Blackledge (2005) contends that there is no single unified theory and approach throughout CDA. What critical discourse analysts seek to do is to analyze the structure of small "d", so as to reveal the ideological connotation of specific ways of language use, as well as various power relations that are implied and often unknown under these ways of language use; and to address inequalities and power embedded in language use in the specific social context to make changes. It's no wonder that CDA has been repeatedly employed to tackle the issues of language use in the global context of neoliberalism (Poole, 2010). Moreover, as studies of Unequal Englishe also determine to address the issues of inequalities of English uses and power relations behind the issues, meanwhile they have to be understood and tackled in the specific social context, CDA should also be an efficient perspective. Lastly, CDA can also unravel the influences of the hidden power, e.g., language policies on language use in

the textbooks. As a consequence, CDA is adopted in this thesis as a crucial framework since the current study researches on the embodiments of neoliberalism, Unequal Englishes and Chinese language policies in Chinese college English textbooks. Nevertheless, CDA has a variety of approaches and methodologies which have different foci on carrying out research.

2.6.3 Main approaches and methodologies of CDA

CDA does not have one specific theory or methodology since there are multifarious approaches with disparate data and methodologies orientations (Wodak &Meyer, 2009). The primary approaches of CDA comprise Discourse-Historical Approach, Corpus-Linguistics Approach, Social Actors Approach, Dialectical-Relational Approach, Socio-cognitive Approach and so on, while Dialectical-Relational Approach will be given key attention in this study.

Dialectical-Relational Approach treats language as a social practice which is in a dialectical relationship with its social context since language is shaped by the society, but it can also shape and constitute the society (Fairclough, 1995). Every social practice has a semiotic element. Social relations, social identities, cultural values, consciousness and semiosis are the dialectically related elements of social practice. Meanwhile, the discursive event is also in a dialectical relationship with the various elements of situations, institutions and social structures (Fairclough, Mulderring & Wodak, 2006). Therefore, Dialectical-Relational Approach to CDA is to analyze the dialectical relationships between 1) semiosis and the elements of social practice, 2) discursive event and situations, institutions, social structures (Wodak & Meyer, 2009).

The representative figure of Dialectical-Relational Approach Fairclough's (1989) proposes the three-dimensional analytical framework. Discourse is simultaneously seen as: 1) a language text, spoken or written; 2) discourse practice (text production, distribution and consumption); 3) sociocultural practice; in addition, a piece of discourse is embedded within sociopolitical context at the levels of immediate situation, the wider institution and the social context (Fairclough, 1995). Text is the product of discourse practice including production, distribution and consumption, all of which are determined by specific sociocultural practice. The discourse practice is the intermediator between the text and its sociocultural practice:

the production or interpretation of the text is determined by the nature of sociocultural practice and the discourse is a part of the practice; whereas the text is shaped by the nature of the text production's discourse practice and the nature of the discourse practice of text interpretation determines the interpretation of a text (Fairclough, 1995). The below figure demonstrates this approach (Fairclough, 1995).
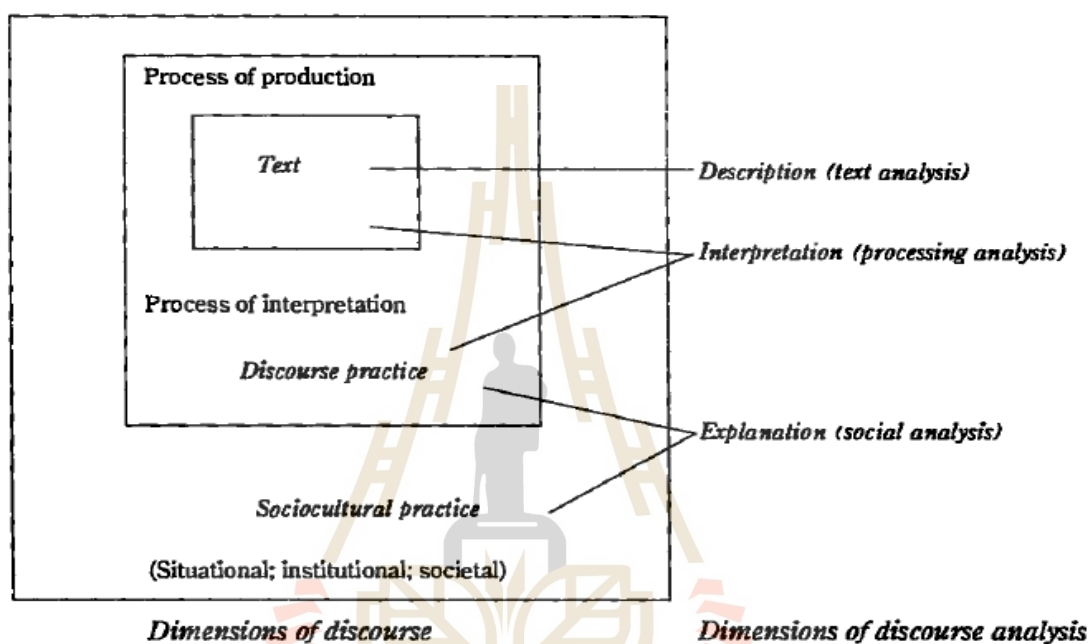
Figure 2.1 Three dimensional approach (Fairclough, 1995, p.98)

In the current thesis, text refers to the verbal and spoken texts in the English textbooks; discourse practices subsume the interpretation of the values in the textbooks and production of the textbooks by the publishers; sociocultural practices are the wider practices at the institutional, Chinese contextual level and global contextual level, to be specific, they are *The Guide*, *The Outline*, neoliberalism, Unequal Englishes and some other contextual factors in this study. The interpretation of the textbooks is determined by practices in Chinese context and global context. Figure 2.2 which is grounded in and adopted from Fairclough's three-dimensional approach displays the relations between the texts, discourse practice and sociocultural practice in this thesis.
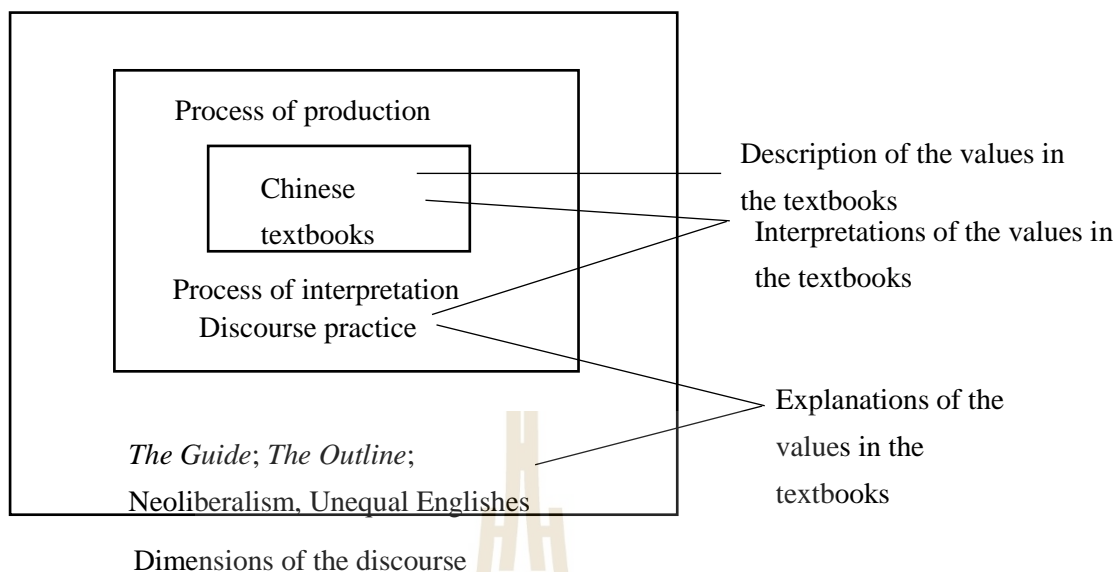
Figure 2.2 Three dimensional approach in the current study
(adopted from Fairclough, 1995, p.98)

According to Fairclough (2013), textual analysis of CDA should be interdiscursive analysis which analyzes discourses, genres and styles and the ways in which they are articulated together on the one hand; linguistic analysis for texts and multimodal analysis for different modalities on the other hand. In addition, Dialectical-Relational Approach is also pragmatic and problem-oriented, so identifying the social problem to be analyzed is the first step. This approach proposed a stepwise analyzing process: firstly pay attention to the specific social problems with semiotics, and describe the problems and identify the semiotic aspect; secondly determine the obstacles to address the social problems which includes the sub-steps of analyzing dialectical relations between semiotic symbols and social factors, and then conducting interdiscursive and semiotic analyses; thirdly, think about whether the identified social problems are necessary in maintaining the social order; fourthly, identify the possible approaches to address the obstacles (Fairclough, 2013).

From the above introduction to Dialectical-Relational Approach, conclusion can be drawn: to begin with Dialectical-Relational Approach to CDA is interdisciplinary and problem-oriented with identification and description of the social problem as the first step (Wodak & Meyer, 2009); second the methodology is generally hermeneutic.

Methodology of Dialectical-Relational Approach stresses the significance of the role of sociopolitical context in the discourse analysis, and discourse in the textbooks is largely shaped and determined by its context; to be specific, small "d" which is the visuals and texts in the textbooks and teachers, students' interviews is formed to a large extent by big "D" which is the context at Chinese national level, i.e. *The Guide, The Outline*, economic, cultural factors and etc., and international level, i.e., neoliberalism, globalization and etc.; while the production and distribution of the textbooks mediates between the texts and sociopolitical context.

Following Dialectical-Relational Approach, in this thesis, CDA was conducted through three stages. Firstly, the social wrong which is the inculcation of certain values in ELT textbooks in Chinese college students from Chinese authorities was located. Secondly, carried out the analyses of interdiscursivity which includes genres, discourse patterns and semiotics which subsumes lexicogrammars and multimodalities to explore the obstacles that cause the inculcation of certain values in ELT textbooks by Chinese government and unearth the power relations. Lastly, discussed on how the obstacles could be removed or changed, namely, how could Chinese college students and teachers could gain the initiative while facing the values embedded by the government in the textbooks. While the introduction to the genres and discourse patterns whose analyses are a crucial step in stage 2 will be elaborated in the following sections.

2.6.3.1 Genre

The concept of genre has been discussed by numerous scholars since 1970s (Hyland, 2002; Martin, 1984; Miller, 1984). Nevertheless, one of most influential definitions of genre is made by Swales (1990): a genre consists of a class of communicative events in which members share some common communicative purpose. Bhatia (1993) further explained that an identifiable communicative purpose that could be recognized and understood by the people of certain professional and academic communities. From their definitions, it can be observed that their focus is on communicative purpose which is in line with the tenets of the Swalesian School: this ESP approach proposed that a genre type is a cluster of structured communicative events, and the members of the specific discourse community using this genre share

a series of common communicative purposes (Swales, 1990). While according to Fairclough (1995), genre is a socially approved way of utilizing language with relation to a certain social practice; meanwhile, it is the semiotic form of acting and interacting (2013). Furthermore, genre is the textual representation of the interaction between the discourse and context (Gadavanij, 2002). In this sense, analysis of the genre of the texts may provide the lens of studying the relations between text and discourse.

2.6.3.2 Discourse patterns

Hoey (2001, p.122) proposes a set of "*culturally popular patterns of organisation*" to demonstrate the structure of popular English writing. The patterns are usually composed of hierarchical organizations; meanwhile, they are culturally popular because they are not universally pervasive but is specific to particular cultures. Some of the patterns are more common than the others; and these patterns may overlap with each other.

The most common pattern among all the patterns is the Problem Solution pattern. The following example can demonstrate the structure of this pattern.

Text: I was once a language teacher. (S1)

Questioner: What problem arose for you?

T: My students came to me unable to write their names. (S2)

Q: What did you do about this?

T: I taught them text analysis. (S3)

Q: What was the result?

T: Now they all write novels. (S4)

This text is organized as the Problem Solution pattern: sentence 1 is the Situation which is used to provide background information, sentence 2 the Problem which leads to sentence 3 and 4 which may vary greatly in length, sentence 3 the Response offering the required Response to the Problem, and sentence 4 the Result which does not guarantee the full stop of the text unless it is the positive result or evaluation or both. In usual cases, the pattern can be signaled by certain lexical words, either through typical signals (e.g., solution) or typical evaluations adopting as signals (e.g., fortunately) or evoking signals (e.g., had no money) (Hoey, 2001). Nevertheless, there may be a half-way state between problem and response: plan characterized by

either defining what might be considered an appropriate Response or making recommendations as to what response should be taken. (Hoey, 2001). In addition to a plan statement, sometimes there is a Recommended Response which may divert the attention from.
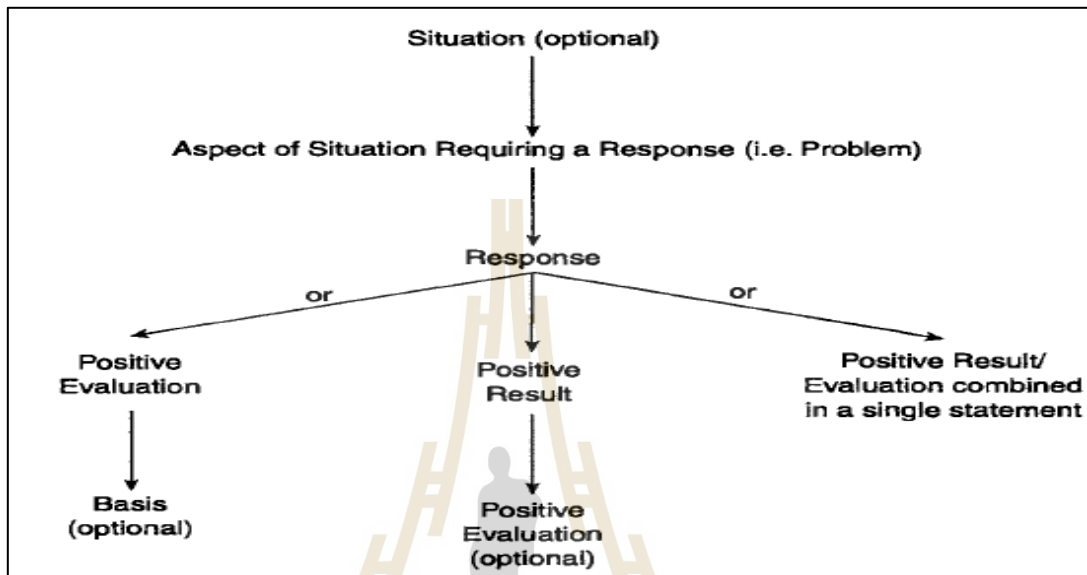
Figure 2.3 The Basic Problem-Solution patterns (adopted from Hoey, 2001, p.127)

Nevertheless, the recurring pattern might emerge when the result or evaluation is the negative one in which case the process has to go back to the middle stage between problem and response.

The second pattern is the Goal-Achievement pattern. The following example may delineate the characteristic of this pattern (Hoey, 2001, p.146).

(1) I am a teacher of English Language. (2) One day some students came to me wanting to be able to write novels. (3) I taught them text analysis. (4) Now they can't even write their names.

The pattern of this text can be analyzed through the following questions (Hoey, 2001, p.146):

What was the situation?

What goal did x want to achieve?

What method did x or y use to achieve it?

How successful was this in the opinion of x,y or z? /What was the result for x?

where x, y and z may be the same person(s) and one of them may be the writer. This pattern is mostly deployed in advertisements, scientific writing and narratives all of which are professional and specialist. The components of this pattern subsume Situation, Goal, Method of Achievement and Evaluation and/or Result with signals of words or phrases (e.g. want to, would like to, aim, objective, means, way). Although it is different from the Problem-Solution pattern in terms of the goal, this pattern can mix with the Problem-Solution pattern as Figure 2.4 shows (Hoey, 2001).

Figure 2.4 A possible interlocking of Goal-Achievement and Problem-Solution patterns (adopted from Hoey, 2001, p.148)

The previous two patterns have not begun with the offers or questions or the expressions functioning as questions. The third pattern is the Opportunity-Taking pattern starting with an implicit offer reacted by a participant. Take the following text as an example for displaying this pattern (Hoey, 2001, p.150): *Mary heard the ice cream man coming. She remembered her pocket money. She rushed into the house.*

The first sentence functions as an Opportunity, and the second and third are the (beginning of) the Taking of that Opportunity in which the second sentence serves as a potential similar to the one in the Problem-Solution and Goal-Achievement

patterns. This pattern can answer the following questions (Hoey, 2001, p.150-151).

What was the situation?

What opportunity arose for x within this situation?

What did x do about it?

What was the result for x?

This pattern is frequently employed in the text types as advertisements, newspaper offers and narratives. Moreover, it is often combined with the Problem-Solution or Goal-Achievement patterns in which the Taking of the Opportunity may often play the roles of Response to Problem or Means of Achieving Goal. The following figure can display the key process and structure.
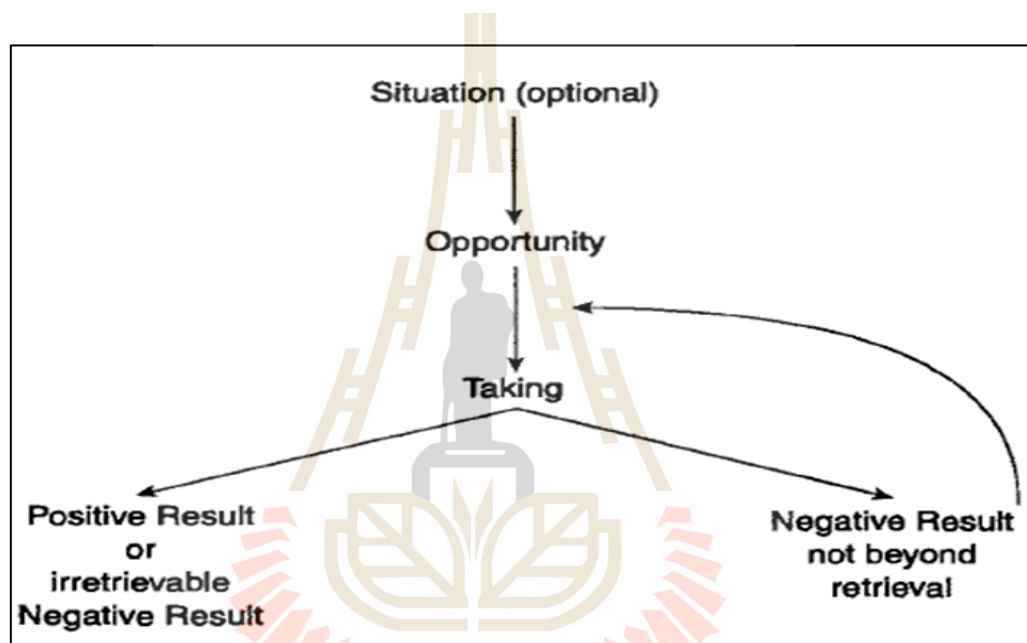
Figure 2.5 The organisation of the Opportunity-Taking pattern
(adopted from Hoey, 2001, p.151)

The fourth patten the Desire Arousal-Fulfilment pattern sometimes is an alternative to Opportunity-Taking patterns or is combined with the Opportunity-Taking. The components in this pattern can be used to answer the following questions (Hoey, 2001, p.150-151):

What was the situation?

Who or what within this situation was particularly attractive?

What effect did this have on x?

What did x do about it?

What was the result?

The primary organization of this pattern is shown in Figure 2.6.

```
(Situation)
↓
Object of Desire (Situation)
↓
Desire Arousal
↓
Attempt at Desire Fulfilment
↓
Positive or Negative Result
```
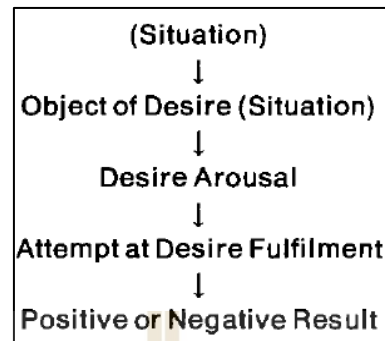
Figure 2.6 The Desire Arousal-Fulfilment pattern

(adopted from Hoey, 2001, p.157)

This pattern is different from the previous patterns for two points: to begin with, the second element Situation is mandatory which must subsume certain and specific characteristics; second, the rules of recycling is not definite since the negative results do not necessarily evoke the return to stage before the Attempt and some positive results may result in the recycling. In this thesis, discourse pattern of the texts in the textbooks have been analyzed to explore the potential effects of the text patterns on values inculcation.

Besides the analysis of genres, discourse patterns and some lexical uses, Multimodal Discourse Analysis of image-text relations, tones of voice and interactions between the viewers and the visuals as another crucial analysis framework was also harnessed in this thesis to investigate their functions in value education.

2.7 Multimodal Discourse Analysis

In this study, Multimodal Discourse Analysis (henceforth MDA) has been deployed to investigate the image-text relations, the tones of the speakers and the functions of relations and tones in values inculcation to answer research question 4. This section briefly presents multimodal discourse analysis. Human communication often involves the comprehensive use of languages, images, sounds and other modes. The single modal communication in the past has tended to be more and more multimodal communication oriented nowadays. Therefore, increasing attention has been paid to

the study of multimodal discourse; and the most influential approach is MDA based on SFL.

2.7.1 Definitions of key terms in MDA

To study MDA, the basic concepts of "*modality*", "*multimodality*" and MDA should be clarified firstly. "*Modality*" is a resource or mode that can produce meanings (Kress, 2001). Images, words, music, gestures, speech, voice tones and etc., are all modes that can be used for presentation and communication. The so-called "*multimodality*" refers to the interaction of the semiotic modes e.g., images, gestures, sounds, actions and etc. (Jewitt, 2009). With the concept of multimodality, the social interpretation of language and its meaning can be extended to all modes of presentation and communication, such as images, words, tones and so on. In this sense, MDA is an emerging paradigm of discourse research which is not confined to language itself, but also studies language in conjunction with other modes, like "*images, scientific symbolism, gesture, action, music and sound*"; MDA is sometimes referred as "*multimodal analysis*", "*multimodal semiotics*" and "*multimodal studies*" (O' Halloran, 2011, p. 120).

There are several theoretical and analytical issues in MDA according to O' Halloran, among which modelling and analyzing inter-semiotic expansions of meaning as semiotic choices in multimodal phenomena have given rise to the studies of image-text relations (O' Halloran, 2011); whereas intersemiotic complementarity proposed by Royce which will be expounded in the next section is one of the most influential research tools for analyzing image-text relations; in addition, the position of viewer designed by the producers/drawers could also be deployed to help understand the effects of the images in the textbooks on students (Kress & van Leeuwen, 2006).

2.7.2 Theoretical basis of intersemiotic complementarity

The research of Royce (1998, 2007, 2015) reveals the main feature of image-text semiotic relationship is intersemiotic complementarity. One of the theoretical origins of this framework is from SFL. Halliday makes four claims concerning language (1978): it is semiotic, contextual, semantic and functional. Therefore, SFL takes language as the "*social semiotics*". As "social" refers to social system which is similar

as culture, SFL advocates that language should be interpreted in terms of its relationship to the social structure, and attempts to describe and understand how people produce meaning in specific social settings (Kress & van Leeuwen, 2006; O'Halloran, 2008). Moreover, since language is functional, the ideas of metafunctions of language are essential in studying languages.

Halliday (1985, p.53) puts forward three kinds of meaning embodied in human language which constitutes the semantic organization of all languages; and they are the ideational metafunction, which is the resource for the representation of our experience of the world and is mainly concerned with the meaning of "*content*"; the interpersonal metafunction which refers to the embodiment of action in the language given by the speaker or writer; and the textual metafunction which is the resource for keeping connection to the context of text and situation. The interpretation of visual modes also involves the simultaneous interaction of three metafunctions, and they are represented participant, interactive participant and visual's coherent compositional elements corresponding to ideational metafunction, interpersonal metafunction and textual metafunction respectively (Kress & van Leeuwen, 2006).

The represented participant refers to all elements and entities that actually exist in visuals; interactive participants are the participants who interact with each other when they read the images, one as a graphic designer or drawer, the other as a reader or reviewer. This indicates the social relations between the viewer and the visual. Besides these two categories, the third element is compositional feature which are the ways of arrangement of visual or textual elements to give a sense of structural coherence. The layout of these elements, combined and integrated with the interactive participants and represented participants, works in concert to represent the structure of a particular culturally and ideologically dependent worldview that the graphic producer wanted to convey at the time and in the context (Kress & van Leeuwen, 2006). In this light, similar to written words, visuals are also the instantiations of the ideologies affected by the certain social context; and power embodied and conveyed by these ideologies is also real in the images.

In SFL, ideational metafunction is conceptualized through the system of TRANSITIVITY which deals with types of processes, and the concepts of process,

participant and circumstances can explain generally how phenomena of the real world manifest itself in the structure of language (Halliday, 1985, p.102). Interpersonal metafunction can be examined through an analysis of intersemiotic MOOD, or the ways both modes deal with the viewers/readers. Visual modes are representations of reality, or representations of experience or information. In terms of ideational metafunction, the study of the interaction between visual and textual modes involves the identification of participants, processes or activities, circumstances, and attributes. These elements can be reduced to Visual Message elements (henceforth VMEs). VMEs are visual features with semantic properties, and these semantic features or meanings are realized by visual designers through a variety of visual techniques. In this sense, concepts of metafunctions can be used to analyze visual modal communication.

Another theoretical basis of intersemioitc complementarity-- lexical cohesive relations, renamed as sense relations, can be used to illustrate the cohesive relationships between different modes in multimodal discourse: repetition, synonymy antonymy, hyponymy, meronymy and collocation (Halliday & Hasan, 1976). The concept of intersemiotic complementarity builds on the above theories.

2.7.3 Introduction to intersemiotic complementarity

Royce (1998) proposes the issue of co-occurrence of the modalities of text and image in the multimodal discourse. He applies the theory of SFL to explain the image-text interface of multimodal discourse and contends that the main feature of semiotic relationship between text and visual is intersemiotic complementarity. According to intersemiotic complementarity, in multimodal symbols, the meanings of images and texts are not the same but complementary to each other; the overall meaning generated by the combination of the two is more than the representation of a single mode; and syntactic meanings embedded in visual images and textual modes are complementary serving to construct and project meaning together rather than producing conflicts and oppositions.

In the meantime, Royce also discovers that the complementary relationship could potentially emerge when one or more of the following occurs: 1) when the ideational meanings in two modes are interrelated logico-semantically through the sense relations of repetition, synonymy, antonymy, hyponymy, meronymy and

collocation; 2) when the interpersonal meanings in two modes are corelated through intersemiotic reinforcement of MOOD, and through intersemiotic attitudinal congruence and attitudinal dissonance relations; 3) when the textual (compositional) meanings are made complete by the compositional relations of information values, salience, visual frame, visual synonymy, and reading paths.

Table 2.4 Ideational intersemiotic complementarity (Royce, 2007)

Metafunction	Visual Meanings	Intersemiotic Complementarity	Verbal Meanings
Ideational	Variations occur according to the coding orientation. In the Naturalistic coding we can look at: **Identification**: who or what **Activity**: what action **Circumstances**: where, who with, by what means **Attributes**: the qualities and characteristics	Various lexico-semantic ways of relating the experiential and logical content or subject matter represented or projected in both visual and verbal modes through the intersemiotic sense relations of: **Repetition** **Synonymy** **Antonymy** **Meronymy** **Hyponymy** **Collocation**	Lexical elements which relate to the visual meanings. These lexical items arise according to: **Identification** (Participants): who or what is involved in any acitvity? **Activity** (processes): what action is taking place, events, states, types of behavior? **Circumstances:** where, who with and by what means are the activities being carried out? **Attributes**: what are the qualities and characteristics of the participants?
Interpersonal Compostional			

Table 2.4 is an extract from the full framework applied to analysing intersemiotic complementarity (Royce, 2007). The current study focuses on the intersemiotic ideational analysis of the image-text relations: it is assumed that both written and visual models make use of the ideational characteristics peculiar to their respective semiotic systems, and some individual meanings can only be expressed visually, and some can only be conveyed verbally. It is also recognized that in some

areas they share meanings (Royce, 2015). But they should complement each other logico-semantically to project meanings at the viewers or readers.

Royce (2015) interpreted multimodal communication in terms of the ideational metafunction in a legal cartoon and discovered that ideational intersemiotic complementarity is realized through logico-semantic relations of repetition, synonymy, antonymy, hyponymy, meronymy and collocation in this cartoon. The author pointed out that the written words and caricature modes have projected a coherent, satirical message to the targeted viewers.

Bowcher (2012) analyzed how visual and textual resources interact to produce cohesive information in anti-war placards by adopting intersemiotic complementarity framework and raised a claim that the intersemiotic complementarity can extend beyond the text, for example the way in which the meaning of the anti-war placards may be coherent with the dynamic multi-semiotic events of the march and with the larger socio-political context in which the march takes place.

Dewi, Rukmini and Saleh (2020) analyze the relation in an English textbook for junior high school in Indonesia. By drawing on the theory of interpersonal inter-semiotic complementarity, this study reveals that the interpersonal inter-semiotic complementarity between verbal text and visual images is realized in the textbook; therefore, this textbook is good media for teaching and learning.

Li (2017) examined the image-text relations in eight college school English textbooks published by Foreign Language Teaching and Research Press (FLTRP) in China through Royce's ideational inter-semiotic complementarity. It is argued that the inter-semiotic complementarity in the textbooks is realized by repetition and synonymy indicating that images and texts are completely connected with and complement to each other. The textbooks use a lot of repetition and synonymy to achieve the function of theme reproduction. Antonymy accounts for the least proportion in this study, but sometimes this relation exists in the textbook, such as using exaggerated characters to express negative emotions or situations contrary to the text. Nonetheless, the form or the content of the meaning reproduction through this relation will make the meanings in the two modes no longer complete and coherent, so antonymy in the textbook is very rare. The texts and visuals in the textbooks represent different

meanings in many cases, but the combination of the two would be more helpful for readers to understand the text information and produce the cohesive meaning of the two.

Intersemiotic complementarity rather than the other frameworks is chosen to analyze image-text relation in the current thesis because this approach primarily targets at explaining what features make multimodal text visually and verbally coherent to project a unified message to the viewers/readers. The assumption underlying this approach is that different semiotic modes in a multimodal text can complement rather than contradict each other logico-semantically. While the visuals and written parts in the textbooks should also be able to present such relation, otherwise, the ambiguities even contradictions between the semantic meanings in each mode may bring perplexities to students when they read or view the textbooks content.

2.7.4 Positioning of the viewers

According to Kress and van Leeuwen (2006), the producers or drawers of the images as the interactive participants could interact with the viewers through the visuals. While producing the pictures or photographs, drawers or producers might presume the viewers' perceptions on the visuals; meanwhile, they should obey the conventions of the certain context in order to disseminate their works. Therefore, the interactive meanings of certain pictures are determined by the capabilities of both producers and viewers. Whether the viewers would relate themselves to the figures in the pictures depend on various factors. Nevertheless, the viewers should understand how they are addressed, namely, the position of viewers by the producers or drawers, firstly.

There are three dimensions of interactive meanings, and this thesis mainly focus on the second and third dimensions as they are more appropriate to be adopted for analysis. The second dimension is about the size of frame which is also an embodiment of social distance in social relations. The close shot or close-up which displays the figures' head or shoulders in the pictures implies the intimate relation. The medium shot which may show the full body or above the waist or knees

symbolizes the normal social distance. The long shot of a picture in which a figure only occupies the half or less embodies impersonal relations.

The third dimension is concerned with the subjective attitude towards the represented participants given by the producers or drawers. It could be reflected through the selection of an angle in the pictures to arouse the echo from the viewers. In terms of horizon angle, a frontal angle means an invitation to get involved in the world of the represented participants; on the contrary, an oblique angle seems to ask the viewers to keep detached from that world. Vertical angle is on the power between the represented participants and the viewers. If the readers view the represented participants from a high angle, it embodies that the readers have power over the elements in the pictures; if from the low angle, it means that the represented participants have power; but if the eye level, the perspective indicates equality between the viewers and the elements in the pictures since there is no power issue involved. These two dimensions were used to analyze the positioning of the students given by the editors and whether the interaction between the represented participants and the targeted viewers, in this study Chinese college students, could help students understand the pictures, therefore leading to the perception of the values in the visuals in the textbooks.

2.7.5 Tones of voice

Non-verbal communication comprises "*all the messages other than words that people exchange in interactive contexts*" (Laura & Joseph, 1999), such as the tones, inflection and etc. According to Abrams (1971), tone in writing refers to the way how a person speaks subtly and reveals his concepts of the social level, intelligence, and sensitivity of the listener, his personal relationship to the listener, and the listener's attitude toward the listener. In this thesis, voice tones mean the way how the speakers in the audios/videos utter the expressions to reveal their attitudes concerning the topics under discussion in the textbooks.

DePaulo and Friedman (1998) maintain that nonverbal channels like tones which are the resource of meaning making are informatively and can convey the internal states, attitudes and feelings of the speakers. Nevertheless, verbal communication and nonverbal communication work simultaneously to project

meanings and attitudes of the speakers to the perceivers; therefore, they should be analyzed together to provide a complete picture of interactions (LaPlante & Ambady, 2002). The framework of analyzing tones in the thesis is adopted from the study of LaPlante and Ambady (2003). They list four types of voice tones: moderate negative tone; high-intensity negative tone; moderate positive tone and high-intensity positive tone; it has been proved that the voice tones may affect or shift the perceptions of the utterances to a certain extent (LaPlante & Ambady, 2002). This framework was adopted because this study proposes that tones as an integral part of verbal communication could complement with nonverbal communication, such as visuals and written words to project meanings and attitudes in the textbooks to students, therefore subtly affecting their acceptance of certain values. In addition, an emotionless tone is added to this framework which plays little influence on affecting listeners' perceptions (Phelan, 2014). In this sense, tones in the textbooks were also explored to evaluate their potential functions in conveying meaning and value inculcation.

2.8 Previous studies on value analysis of ELT textbooks

The past studies on relations between language policies and ELT textbooks, neoliberal discourses/values in ELT textbooks and Unequal Englishes reflected in ELT textbooks have been reviewed in section 2.3.3, 2.4.4. and 2.5.2 respectively; additionally, research gaps have been unearthed from the past literature. This section exclusively aims at presenting critically the literature on value analysis of ELT textbooks around the globe. A considerable body of studies have investigated cultural content in ELT textbooks (Dinh & Sharifian, 2017; Gebregeorgis, 2016; Teimournezhad, 2015); and some studies have touched on the issues of cultural values in ELT textbooks directly. Besides, cultural values subsume moral values in a sense.

Krawiec (2012) argues that it is necessary to provide an account of cultural values and meanings of a foreign country objectively in foreign language learning and teaching to develop students' anthropological insights into the other cultures' world and understanding of the complexity of cultural experience. Cahyati and Rahmijati (2017) used descriptive method to classify several types of cultural values in an Indonesian

ELT textbook, and these types are values of religion/norms, customs, governance/social, procedures/ordinances, textual, buildings, and others (singing, clothes, etc.), then they figured out whether the specific values are traditional or modern. Asgari (2011) has further affirmed that cultural values are encapsulated into ELT textbooks in Iran, but cultural influence does not come from a single book but from the textbooks of all the subjects. Values in three Turkish listening and speaking textbooks were uncovered through qualitative method (Padem, 2013) and it was discovered that positive values e.g., love, hope, honesty and etc. are much more that negative ones, e.g., child abuse.

Widodo (2018) unravels moral and cultural values in an Indonesian senior high school English textbook through harnessing a critical lexico-grammatical analysis. He contends that ELT materials should be viewed as sociocultural artifacts integrated with certain values; moreover, both visuals and verbal texts in the textbooks represent a large number of values, and both teachers and students should critically see the values with different perspectives and be aware that the values held by people are socio-politically, historically situated. This research has enlightened the current study a lot.

Canh (2018) also investigates moral values in three Vietnamese ELT textbooks by drawing on critical language pedagogy theories and discovers moral values e.g., gender equality, family responsibilities, empathy with those who are disadvantaged and etc. as well as some intercultural values e.g., respect for cultural differences, developing intercultural attitudes and etc. Although there are some moral values in the textbooks, the teaching content and learning activities are not adequate to develop learner's moral identity and global citizenship, whereas the outcomes of ELT should be oriented to social transformation besides acquisition of language skills.

In addition to Canh's research, there are a large number of papers on exploring intercultural values in ELT textbooks as well: in Setyono and Widodo's study (2019), intercultural values 1) respect for cultures of different ethnic and religious groups; 2) respect for cultures of indigenous people; 3) conflict avoidance and peace with all forms of life and nature; and 4) appreciation of creative cultural products are revealed in Indonesian ELT textbooks. The similar intercultural values are also discovered in

another study (Isnaini, Setyono & Ariyanto, 2018): respecting other people's tradition, appreciating other people's perspectives, appreciating other people's cultural products, and appreciating women's equal rights. It can be observed that respect for cultural differences and appreciation of other cultural products are the frequently embedded intercultural values in the ELF textbooks in different countries.

With regard to value analysis in Chinese ELT textbooks, Feng (2017) adopted social semiotic approach to investigate 19 ELT textbooks from primary to secondary school in Hongkong. The analysis reveals that the social values embedded in the textbooks generally follow Piagetian stage theory from the personal domain (e.g., hygiene habits and healthy lifestyle), through the interpersonal domain (e.g., politeness and respect), to an altruistic concern for all mankind; nevertheless, textbooks focus more on civic duty cultivation than fostering character, personality and critical thinking in students.

Xiong (2012) analyzed two series of ELT textbooks for junior secondary school students in mainland China through CDA. It is suggested that dominant Confucianist cultural and moral values discourses are occasionally contested and resisted by Anglo-American value, such as respecting seniors, e.g., parents, and making decisions for themselves. In the current Chinese circumstances, imperialism has been effectively curbed and used for local purposes within certain limits. Furthermore, presenting a heterogeneous world with a variety of different possibilities and even conflicting discourses may help students reach the highest level of cognitive ability (Giroux, 1983).

Li (2012) explored the transmission of cultural values in two volumes of Chinese primary school ELT textbooks by adopting CDA. She concluded that textbooks can be regarded as the official interpretation of Chinese culture, and foreign language curriculum is regarded as the carrier of moral education by policy makers and educators. Chinese contemporary English textbooks contain many moral messages such as diligence, independence, respect and obedience, patriotism and collectivism.

In addition, it is reported that in the Chinese college English textbooks came out about two decades ago, the proportion of Chinese traditional cultural values, e.g., patriotism, self-esteem, bravery and etc., has outweighed values of western culture's, such as individualism (Feng & Byram, 2002). Nonetheless, with the acceleration of globalization process, more and more Chinese college students have been found to

accept and hold "individualism with Chinese characteristics" (Liu & Wang, 2007; Liu, 2009) which reflects the proportion of relevant content on western values in college English textbooks has increased, at least partly.

Clearly, the above is not an exhaustive list of literature analyzing values incorporated into ELT textbooks worldwide. Nevertheless, the common points among the studies can be obtained: firstly, moral and cultural education are an important element in ELT teaching; secondly, most studies adopt the critical analysis to explore the values as this approach can demystify how the certain ideological system shape a text; thirdly, all of the studies are grounded in a more qualitative oriented method to describe the values in words; fourthly, fostering critical abilities towards social context and the values in the textbooks are raised by most of the studies; lastly and most importantly, no research has been performed on moral and cultural value analysis in Chinese college English listening and speaking textbooks. Recognizing this gap clearly, this thesis thus makes an endeavor to unearth the values from the perspectives of neoliberalism, Unequal Englishes and Chinese language policies in the textbooks to fill this research gap.

2.9 Summary of the chapter

In this chapter, basic introduction to instructional materials and textbooks in ELT, moral education and ELT, language planning, language policies and ELT were presented. Subsequently, neoliberalism and English education, Unequal Englishes, CDA and MDA were explicated. Summary came after the review of previous studies on value analysis in ELT textbooks worldwide. The methodology elaborated in the next chapter draws on the details expounded in this chapter.

CHAPTER 3

RESEARCH METHODOLOGY

This chapter describes the methodology used in the current study. It begins with the details of the research design and conceptual framework. After these two sections, textual data used in the study including the procedure of coding system development, four codebooks and interview data are profiled. Next, the data analysis and the issues of validity and reliability are followed by the ethical considerations in this research. The summary of the whole chapter comes after a brief summary of the pilot study.

3.1 Research design

The term worldview refers to "*a basic set of beliefs that guide action*" (Guba, 1990, p.17). The types of beliefs held by a researcher will decide the research approach applied in a study (Creswell, 2014). The philosophical worldview underlying this thesis is transformative worldview holding the beliefs that the research needs to be intertwined with politics and a political change agenda to confront social oppression at whatever levels it occurs (Mertens, 2010, as cited in Creswell, 2014). The study adopting this philosophical worldview primarily focuses on inequalities of gender, race, ethnicity, disability, sexual orientation, and socioeconomic class (Creswell, 2014). This thesis makes an endeavor to raise or strengthen Chinese college students' and ELT teachers' awareness of the possible unequal phenomenon, e.g., dominant integration of values espoused by Chinese language policies in the textbooks, and offer suggestions on improving the current situation of Chinese college students' passive and unconscious acceptance of such values; in this regard, this thesis takes the transformative worldview.

In keeping with the transformative worldview, this study has adopted a qualitative method with some elements of the quantitative approach. Qualitative method relies

on texts and image data with the words for description as the main form of presenting the results; while the primary form of quantitative result is in the numbers (Creswell, 2014). In this thesis, most analysis is carried out in written texts, visual images and follow-up interviews with words being the primary way to present the results, while some numeric calculations are also be included for the purpose of answering certain research questions although they are not the major parts for concern.

Meanwhile, the interpretative community for qualitative studies of this thesis falls into critical theory (Denzin & Lincoln, 2005). Critical theory perspectives focus primarily on how to endow people with abilities to resist constraints from race, class and gender by studying social institutions and their transformations through the interpretation of the meanings of social life; the problems of domination, alienation, and social struggles in the diachronic way; and a critique of society and a vision of new possibilities (Creswell, 2007, p.27). The results of these studies may be in the form of social theories defined as the desire to understand and sometimes transform through practice the fundamental orders of social life (Morrow & Brown, 1994). The studies adopting this perspective in ELT may reveal ideological effects on teachers, students and institutions (Kincheloe, 1991). In this sense, this thesis takes the critical theory perspective to uncover the possible hidden ideologies, even commonsense deeply embedded in the textbooks to empower Chinese college English teachers and students to transcend the limits of values in the textbooks.

Content analysis which is "*a research method that uses a set of procedures to make valid inferences from text*" (Weber, 1990, p.9) was utilized in this study as well to gain a deep understanding of the values embedded in the textbooks and the interviews with Chinese college students and ELT teachers. Through content analysis, words, themes and concepts in qualitative data can be quantified and analyzed to a certain extent; in this way, inferences can be finally made. If a text is to be analyzed through this method, it must be coded and broken down into the manageable code categories for further analysis (Hsieh & Shannon, 2005). In this thesis, codebooks were set up; then inferences could be drawn from the codebooks. Besides, interviews as the supplementary data for confirming, clarifying and explaining the results of

textbooks' analysis were analyzed thematically to describe a "live" picture of the broad context as well (Lowhorn, 2007).

3.2 Conceptual framework

ELT textbooks are laden with specific values which are shaped by socio-political, economic and cultural factors, while these values are intended to impose their effects on the learners (Curdt-Christiansen, 2008). In the context of current China, some socio-cultural, economic and political factors must be taken into account while analysing the values in the textbooks. Since China has taken an economic paradigm with neoliberal elements (Harvey, 2005), and moral education is bound to serve the political purposes, this study presumed that neoliberal values and values espoused by Chinese language policies must have already been embedded in the Chinese ELT textbooks, therefore, the codebooks of neoliberalism and Chinese language policies were established to facilitate the values analysis. In addition, although moral education in China should be the tool implemented by Chinese authority to train obedient citizens as Chinese authority has the power to do so, Chinese learners should not be the passive receivers of the values imposed by the authority. Furthermore, although some neoliberal values seem to contradict the values espoused by Chinese language policies and getting to know both of them at the same time may bewilder students to a certain degree, Chinese students should still be exposed to these values. The reason why some neoliberal values exist and are respected by many countries indicates that they play a certain positive role on social development; as a result, Chinese students should also know these values, understand them and critically decide whether to accept them with the guidance from their teachers.

Before coming to the details of the conceptual framework, research objectives and research questions of this study should be reviewed again. ELT is tightly related to the specific sociopolitical, economic and cultural contexts, especially in the twenty-first century characterized by neoliberalism, globalization and internationalization. Besides, ELT textbooks are the value-laden artifacts that can affect students' values formation partly (Curdt-Christiansen, 2008). Usually, these values are the mainstream values advocated by the authority in that society to impose on the learners through

their representations in the written texts, and visual images in the ELT textbooks (Littlejohn, 2012; Widodo, 2018). In other words, ELT textbooks are the powerful tool used by the authority to shape learners' worldviews, outlooks on life and values.

Four research objectives are formulated: the first aim is to uncover salient cultural and moral values integrated into Chinese college English listening and speaking textbooks written by prestige presses in China; the second is to investigate whether there are differences in incorporating and presenting cultural and moral values between the textbooks; the third objective is to explore to what extent do these values comply with the stipulations in Chinese language policies for Chinese college English courses (*The Outline*, and *The Guide*); and the last is to investigate the relationships between the visuals and written texts, tones of the speakers in the textbooks, and whether the relations and tones can strengthen the inculcation of values. Corresponding to the research objectives, there are four research questions in this study:

1. What are the salient cultural and moral values embedded in Chinese college English listening and speaking textbooks? And in what ways?

2. Are there any differences in embedding and presenting cultural and moral values between the textbooks compiled by different prestige presses in China? If yes, what are they?

3. To what extent do the values in the textbooks comply with the stipulations in Chinese language policies for college English courses?

4. What are the image-text relationships and the tones of the speakers in the textbooks? Do the image-text relationships and tones contribute to the inculcation of values?

To answer the research questions, not only the values in the written texts, visual images, the image-text relations, and the tones of speakers in the textbooks were researched on, but also the follow-up interviews to delve deep into the perceptions of Chinese college ELT teachers and students on values in the textbooks were carried out and analyzed. Here, Chinese college English listening and speaking textbooks are recognized as discourse which is created through the approval of Chinese MoE involving compromises among interest groups and textbook writers' meticulous

planning. CDA to uncover the values and some insiders' perceptions and MDA to analyze the relations, tones and interaction between images and students were employed as the research tools in this research.

CDA is utilized in this thesis for the following reasons. To begin with, discourse is shaped by relations of power and invested with ideologies. CDA which studies written and spoken discourse in use aims to reveal ideological systems in language use and how they are interrelated with the larger social structure, such as the historical, socio-political factors. The listening and speaking textbooks are composed of written and spoken texts which are instilled with certain ideologies; and these texts/discourses shaped by Chinese context and global backdrop, e.g., globalization, neoliberalism, CDA should be able to be utilized to study how the texts/discourses in the textbooks are shaped by the contextual factors. Secondly, CDA not only can reveal the power relations implicated in the language use, but also address inequalities and power underlying the language use. In a similar vein, CDA can disclose the impacts of hidden power Chinese language policies (*The Outline*, *The Guide*) on the textbooks; plus, the unequal uses of and power relations reflected in Englishes in the textbooks should be understood and addressed, at least partly, through CDA. Thirdly, CDA is also a long-held weapon to deconstruct neoliberal discourses and ideologies in the previous literature (Poole, 2010). Lastly, CDA has already been proved to be able to unravel the values in the written texts and visual images since the previous studies have already deployed it to do similar inquiries (Widodo, 2018; Xiong & Yuan, 2018). Additionally, micro-level linguistic choices at the lexico-grammatical level have long been a key procedure for uncovering the underlying positions and values in the written texts (Fairclough, 1992, 1995; de los Heros, 2009). Therefore, Critical Discourse Analysis of the written texts and visual images to conduct the value analysis in the textbooks were used. Plus, interview content was analyzed thematically.

Meanwhile, MDA was also be adopted as a research tool for the following reasons. Firstly, Chinese college English listening and speaking textbooks are considered as multimodal artifacts in this study as they are the combination of visual images, and written texts. Secondly, systemic functional-Multimodal Discourse Analysis (SF-MDA) which lays the predominant theoretical basis of ideational intersemiotic

complementarity (Royce 1998, 2007, 2015) applied in this study advocates that language should be interpreted in terms of its relationship to the social structure and attempts to describe and understand how people produce and communicate meaning in specific social settings (Kress & van Leeuwen, 2006; O'Halloran, 2008); and this study targets at analyzing the relationships between discourse in textbooks and its social context, e.g., globalization, neoliberalism, Chinese language policies. Thirdly, this study also takes a steady stance in proposing that the images, texts and audios in the college English listening textbooks interact with each other and convey more meaning, therefore achieving a more profound and potential values inculcation effect than a single mode does (Li, 2017).

In sum, this study endeavors to disclose the values embedded in the textbooks and the functions of image-text relations and tones in educating values and explore Chinese college ELT teachers and students' views on the values. CDA and MDA should be able to be drawn on to answer the research questions. Figure 3.1 demonstrates the flowchart of conceptual framework and data analysis of this study. In it, RO stands for research objective; RQ refers to research question.
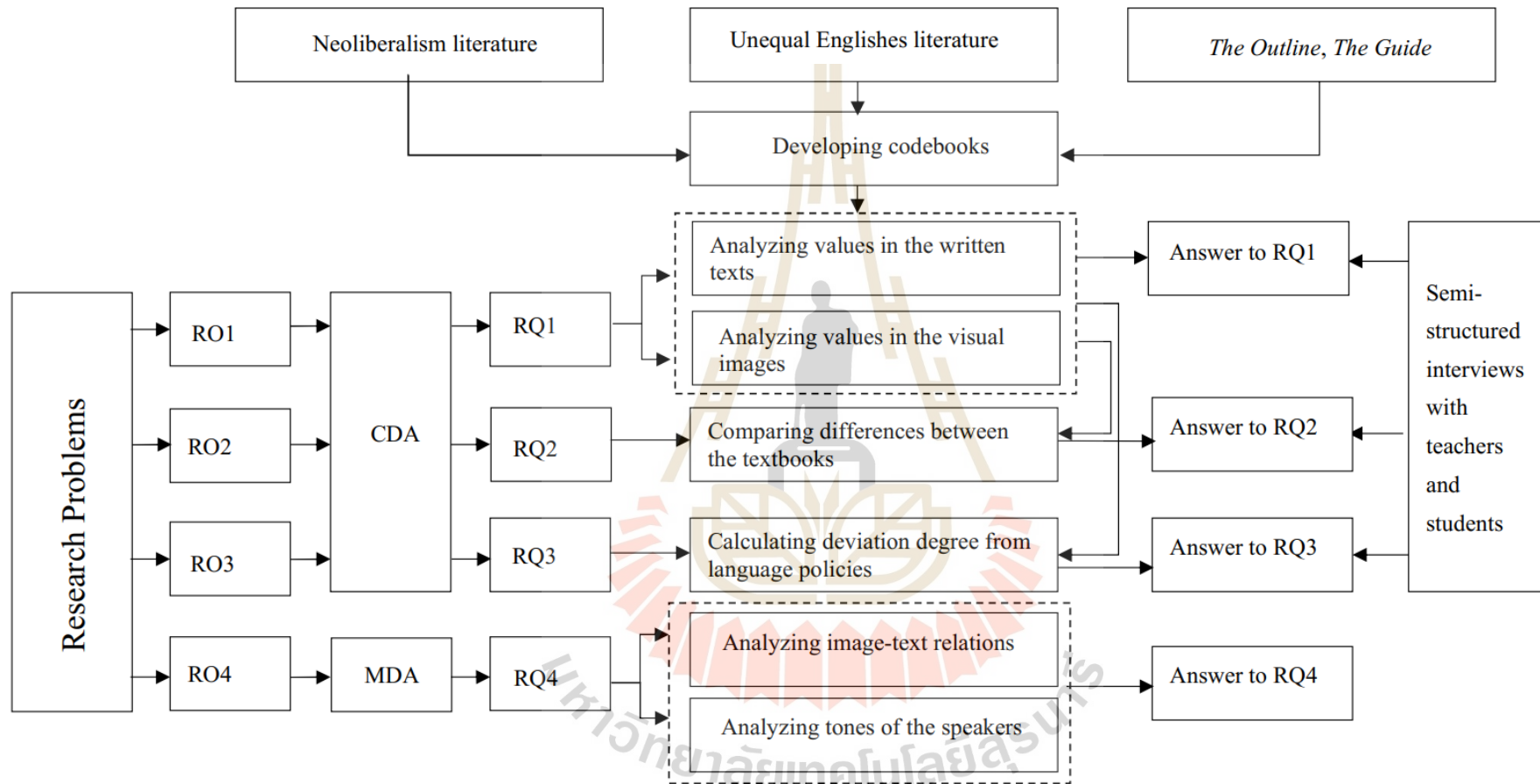
Figure 3.1 Flowchart of the conceptual framework and data analysis

*Note: RO=Research objective; RQ=Research question

3.3 Data collection

The data collected in a study is determined by the research objectives, research questions and the research type. Given the fact that this study takes a more qualitative approach, the qualitative data comprising the textual data which is essential to this thesis and the follow-up semi-structured interviews after value analysis is going to be collected.

3.3.1 Textual data

In this section, the brief introduction to the publishers of the textbooks, the textbooks analyzed in this thesis are profiled. Then the process of developing codebooks for value analysis in the verbal texts, visuals and the codebooks adopted in this study are presented. Subsequently, the frameworks for researching on image-text relations and tones are explicated.

3.3.1.1 Introduction to the publishers

In China, two most prestige presses of publishing college English textbooks are Foreign Language Teaching and Research Press (henceforth FLTRP) and Shanghai Foreign Language Education Press (henceforth SFLEP). FLTRP was established by Beijing Foreign Studies University in 1979. Covering the businesses of the whole disciplines publishing, simplified Chinese publishing, scientific publishing, juveniles and children's publishing and other fields, it is a comprehensive educational publishing group featured by foreign language publishing. It officially entered the Chinese college English textbook market in 1998; now it occupies nearly 50% of the market. In addition, more than 23 million primary and secondary school students across the country are using their textbooks. In the general foreign language books market, the market share of FLTRP reached 26%, ranking the first in the country, more than the total share of the second to the sixth (FLTRP, 2019). In this sense, the dominant status of publishing English textbooks of FLTRP in China is undisputed.

Since the first copyright trade agreement signed in 1983, FLTRP has established good relations of cooperation with Macmillan, Pearson education, Oxford University press, Cambridge university press, Cengage, McGraw-hill, Harper Collins, and

nearly 300 publishing houses in France, Germany, Japan, Korea, Canada, Australia and other dozens of countries and regions to form a set of open, internationalized and marketized management system of international cooperation; furthermore, it has introduced and exported a large number of excellent topics. It is also responsible for promoting Chinese culture and Chinese publishing to the world by propagandizing the domestic excellent books to the international market and jointly setting up Confucius institutes with foreign institutions. Advertising itself as "*the most international publishing house in China*", after more than 30 years of development, FLTRP has become the leading enterprise in China's foreign language publishing and educational publishing industry (FLTRP, 2019).

FLTRP has nine branches among which higher education English publishing is primarily responsible for producing the textbooks for college English majors and non-English majors. The domestic editorial team producing college English textbooks for non-English majors in FLTRP is mainly composed of the experienced college English teachers from Chinese top universities, e.g., Shanghai Jiaotong University.

Founded in 1979, Shanghai Foreign Language Education Press (SFLEP) is a university press under the leadership of Chinese MoE and sponsored by Shanghai International Studies University. The first series of Chinese college English textbooks compiled by this press was published in 1986. In 2012, 176 books of 8 projects of SFLEP were listed as the national planning textbook for undergraduate education in general higher education during the "12th Five-year Plan" of the MoE. (SFLEP, 2020).

SFLEP has been actively cooperating and exchanging with foreign publishing houses since its establishment. Based on the principles of equality, mutual benefit, mutual respect, mutual trust and win-win cooperation, SFLEP has carried out fruitful cooperation with more than 60 overseas publishers in the United States, the United Kingdom, Germany, France, Spain, Italy, Denmark, the Netherlands, Russia, Austria, Korea, Japan and other countries as well as Hong Kong and Taiwan regions. In addition, SFLEP has hosted the workshops for young and middle-aged teachers, the national college English faculty dean, and the activities like national college foreign language teaching competition, the national contest of college students' intercultural

competence and etc. for many years. With the mission of "*devotion to the development of foreign language education in China*", now the press has become one of the largest and most authoritative foreign language publishing bases in China. Meanwhile, the experienced college English teachers from Chinese top universities also form the domestic editorial team of college English textbooks compilation in SFLEP.

3.3.1.2 The materials used in the study

Two textbooks which were studied as the textual data are selected from two different series of the textbooks came out by two Chinese presses: *New Progressive College English Inspire* 2 (henceforth *NPCEI* 2) by SFLEP in 2017; and *New Horizon College English: Listening, Speaking and Viewing* 2 (3rd edition) (henceforth *NHCE* 2) by FLTRP in 2017. The reasons for choosing these two textbooks are listed as follows:

1. SFLEP and FLTRP are two most prestige presses in publishing Chinese college English textbooks in China as they were designated as the representative publishers in developing college English textbooks by Chinese MoE in 2003 to implement "*the Project of College Teaching Quality and Teaching Reform in Colleges*"; besides, the college English textbooks issued by these two presses are the most circulated ones in China (Zhou, 2012);

2. the editors claimed that these two series were compiled under the guidance of *College English Teaching Guide* in the foreword parts of both textbooks;

3. both series are nationally and widely adopted in Chinese universities because they are endorsed by Chinese MoE;
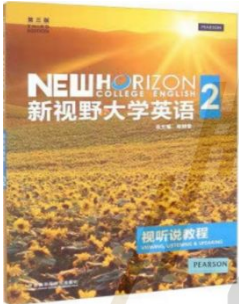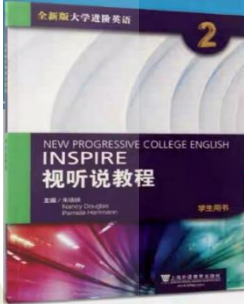
4. the textbooks of *NHCE* (3rd edition) were revised by Chinese editors on the basis of famous international English textbooks *Speakout* came out by Pearson and the textbooks of *NPCEI* were adopted and revised from National Geographic Learning, a Cengage company; in this sense, Chinese editors should have taken the context of ELT in China into consideration while they edited the international textbooks to make them adapt to the local context;

5. both of the series emphasize the cultural education and fostering critical thinking abilities in students as introduced in the foreword parts.

Each series of the textbooks has four textbooks which were compiled according to the difficulty level with the first textbook being the easiest and the fourth one the most difficult; and the second book from each series learned by most Chinese college students in the second semester of their freshman year is going to be researched on in this thesis. Altogether 16 units covering various topics are involved in these 2 textbooks.

Table 3.1 Introduction to the selected textbooks

The name of textbook	*New Horizon College English: Listening, Speaking and Viewing 2*	*New Progressive College English Inspire 2*
Picture of the cover of the textbook		
Topics of units in the textbook	- Life is a learning curve - Journey into the unknown - Time out - Life under the spotlight - Urban pulse - Climbing the career ladder - Time of technology: A blessing or a curse - Discovering your true identity	- Education - Water - Food - Festivals - Cities - Jobs - Music - Journeys
Components of the textbooks	The textbook was published in 2017. It includes 8 units covering various topics. Each unit is composed of four parts: listening to the world; speaking for communication; further practice in listening; and wrapping up for self-assessment.	The textbook was published in 2017. It includes 8 units, 4 big pictures, 4 reviews and 2 practice tests for CET4. In each unit, four parts are embraced: warm up; listening and speaking; video watching; and expansion activity.

Book 2 from each series were picked for this research because: 1) compared with the other 3 textbooks, Book 2 in each series can present the most varieties of topics since the topics can cover multifarious fields from the issues in students' daily lives, e.g., education, to their future career, e.g., jobs; in the meantime, some topics which can motivate students to think profoundly and deeply are also included, e.g. discovering your true identity; 2) the units in the second book from each series share more similar topics for comparison than the other textbooks in the series. In Book 1 from each series, two similar topics exist; there is no similar topic in Book 3; and in Book 4, there are two similar themes, but in Book 2 from each series, four similar themes are found and they are education, job, cities and travelling. As a result, research on Book 2 in each series may disclose as much as possible how different editors from different presses embed values while dealing with the similar themes; 3) finally, according to the sociologist Massey (1972), the key core values held by a person are locked in at the age of 21, and the age of Chinese freshman is about 18-20, still sparing time for the Chinese college English teachers to change and form students' values through their teaching. The introduction to these two textbooks is displayed in Table 3.1.

Meanwhile, the units sharing similar topics in these two textbooks were compared in terms of value embedding for the following reasons: firstly, these two widely circulated textbooks are published by two different presses, so they should have their own emphasis and purposes for editing. Meanwhile, one is revised from the authentic materials in America, the other is from the British international textbook; therefore, they should have different ways of embedding values although they are checked by the same group of people. Secondly, in the foreword parts of each textbook, it is mentioned that both of them are compiled on the basis of Chinese language policies, but to what degree the editors have met the requirements and what aspects of language policies do they comply with have not been checked yet. Besides, in addition to language policies values, the issue on whether there are any differences between them in integrating other values have not been touched upon yet.

3.3.1.3 The process of coding system development

Coding is the process of organizing the data by bracketing chunks and writing a word representing a category (Rossman & Rallis, 2012, as cited from Creswell, 2014). There are three approaches to develop a codebook in a research: 1) developing codes only on the emerging information from the materials; 2) using predetermined codes; 3) having a set of predetermined codes while allowing the codes to emerge during the data analysis (Creswell, 2014, p.248). The codebooks of this study were developed through the third way.

The codebooks in the current thesis were designed based on the requirements in Chinese language policies (*The Outline*, *The Guide*) for college English textbooks compilation and numerous studies on neoliberalism, Unequal Englishes. The codebooks were compiled at two levels: coding themes and subthemes; and subthemes were given the serial numbers under its general theme.

Some values drawn from the previous literature of neoliberalism, Unequal Englishes and *The Outline*, *The Guide* were combined to form a coding theme or a subtheme because the concepts of these values are similar or some values can be included in another value; while some single values can also stand as the subthemes or themes because they have their definite meanings which do not share similarities with the meanings of other values. The criterial for grouping subthemes mainly rely on the definitions and connotations of them: if a certain subtheme can reflect one characteristic of the general theme or it is an integral part of the main theme, it is to be categorized under its general theme. For example, local resistance is a form of UEV4 Resistance referring to the acts or beliefs indicating that people take countermeasures to gain higher status of their English varieties, so it is a subtheme of UEV4. The following Table 3.2 showcases an example of developing subthemes and themes from the initial quotes.

Table 3.2 The example of developing subthemes and themes

Texts from the Pilot Study	Open Coding	Selective Coding
Together, the students travelled around Katar. They learned about Katar's culture and language, and they took some great pictures. (*NPCEI* 2, p.4)	1. Developing intercultural awareness	LPV1 Intercultural competence requirement
"And her mother worries about this. "I want (her) to always remember who she is, because I don't think you become a person if you don't know where you come from" (Her daughter likes western culture.) (*NPCEI* 2, p.9).	2. Preserving one's own cultural identity	

Altogether eight stages are involved in the whole process of codebooks development in this thesis shown in Table 3.3.

Table 3.3 Process of developing codebooks

Stage	Task	Outcome
1	Read through the requirements in *The Outline*, *The Guide* and discovered 22 recommended values: developing intercultural awareness; harmony; friendship; justice; legal compliance; the rule of law; acting in the interest of the people; solidarity & mutual assistance; civility; believing in the science; prosperity; democracy; equality; freedom; thrifty; patriotism; perseverance; dedication; hard work; honesty; trustworthiness; integrity.	22 values were grouped into 7 coding themes: intercultural competence requirement; coexistence; rule compliance; collective supremacy; civilized society; democracy; and traditional virtues; among which intercultural competence requirement has one subtheme; rule compliance; democracy has two subthemes; and traditional virtues have 5.
2	Examined meticulously a number of previous literature on neoliberalism and extracted 21 values: commodification (Harvey, 2005; Saunders, 2014); marketisation (Harvey, 2005; Saunders, 2014); financialization (Harvey, 2005); privatization (Harvey, 2005); consumerism (Bori, 2018b); hedonism (Lu & Cui, 2017); utilitarianism (Wen, 2016); Homo Oeconomicus (Lemke; 2001); liberalism (Palley, 2005; Saunders, 2010); freedom (Bori, 2018b); individualism (Bori, 2018b); self-responsibility for personal development and fulfillment (Bori, 2018b; Park, 2015); entrepreneurship (Bori, 2018b); competition	21 values were grouped into 13 themes: economic rationality; hedonism; cost/benefit; freedom supremacy; individual supremacy; enterprise culture; competition; superficial cosmopolitanism; zero drag, lifelong learning, self-branding, commensuration, globalized interconnection. Economic rationality has 4 subthemes; hedonism has two; freedom supremacy has 2; individual supremacy has two; zero drag has two; commensuration has two.

Table 3.3 Process of developing codebooks (Cont.)

Stage	Task	Outcome
	(Park, 2015; Piller & Cho, 2013); superficial cosmopolitanism (Bori, 2018b); flexibility (Sennet, 1998); versatility (Bauman, 2007); lifelong learning (Olssen, 2008); self-branding (Block & Gray, 2016); digital reputation (Espeland & Stevens, 1998); management reputation (Espeland & Stevens, 1998); globalized interconnection (Harvey, 2005).	
3	Read through the studies on Unequal Englishes meticulously, summarized the values related to Unequal Englishes. They are Native Speakerism (Rubdy, 2015; Ha, 2015); self-deprecation subjectivity (Park, 2015); discrimination within a variety (Rubdy, 2015); resistance within a variety (Higgins, 2015); resistance across varieties (Kubota, 2015); threat of English use on other languages (Rubdy, 2015) and whiteness/white supremacy (Kubota, 2015, 2019).	These seven values were grouped into 6 themes: native-speaker standards; inferiority; local discrimination; resistance; threat of English and white English in this thesis. Resistance has two subthemes.
4	Invited three experts who are the researcher's supervisor and two Chinese college English teachers with more than ten years' teaching experience to evaluate the initial codebooks.	Some themes were renamed, and some definitions were modified to be more easy-to-understand.
5	Conducted the pilot study separately by the researcher and the experts with the initial codebooks of values developed in Stages 1, 2, 3, 4 after transcribing all the audios/videos in two unit 1. The films in the videos are not included for study. The experts have helped the researcher to revise the coding system and evaluate the trustworthiness of the codebooks.	10 emerging values were recorded: parental roles (Canh, 2018); gender inequality; western-culture centralism; collar or professional occupation (Widodo, 2018); preserving one's own cultural identity (Canh, 2018); peace-loving; bravery; emphasis on education; early learning; eager for learning. Preserving one's own cultural identity was subsumed as the 2nd subtheme of intercultural competence requirement developed in stage 1; peace-loving and bravery were categorized as the 6th and 7th subthemes into traditional virtues developed in stage 1; while education dominance was formed as a new theme of values advocated by Chinese language policy with emphasis on education, early learning and eager for learning as its 1st, 2nd and 3rd subthemes. The other 4 values were developed into 4 new themes: parental surveillance; inequality; western-culture preference and professional occupation preference.

Table 3.3 Process of developing codebooks (Cont.)

Stage	Task	Outcome
6	Conducted the analysis of values in two textbooks for the first time with the revised codebooks.	New emerging values have come to the fore, and they are: racial inequality; regional inequality; wealth inequality; intelligence preference; healthy lifestyle; communicative competence requirement; patience; travelling fetish; cur; ambition orientation; privacy respect; city preference; countryside preference; technology obsession; technophobia; nuclear family; stepfamily; self-control; uniqueness preference; copyright protection; determination; initiative preference; environmental pollution; and strength. Racial inequality, regional inequality and wealth inequality were subsumed into EV2 Inequality. City preference and countryside preference also formed a new theme EV16 Location preference; while nuclear family and stepfamily were developed into a new theme EV19 Family form. Accordingly, the codebooks established after the pilot study were revised again. The experts from the pilot study were asked for help to check the feasibility and trustworthiness of the revised codebooks.
7	Carried out the second round of value analysis in two textbooks.	The trustworthiness of the revised codebooks has been evaluated.
8	Conducted the analysis of the values in the textbooks for the third time by the researcher.	The final results of the values in the textbooks have been obtained.

3.3.1.4 Codebooks of the values

In this section, the supplementary introduction to the codebooks is followed by four tables of the codebooks and one table displaying the outline of all the codebooks. Table 3.4 exhibits the coding themes summarized from Chinese language policies (*The Outline, The Guide*). The code labels for the themes are named as LPV1-8 (abbreviation of **L**anguage **P**olicy **V**alue). Tables 3.5 and 3.6 show the coding themes of neoliberal values and Unequal Englishes values, respectively; while the code labels of Tables 3.5 and 3.6 are given as NV1-13 (abbreviation of **N**eoliberal **V**alue) and UEV**1-6** (abbreviation of **U**nequal **E**nglishes **V**alue). Meanwhile, EVs (acronym of

Emerging Value) uncovered from the pilot study and main study are displayed in Table 3.7.

The subthemes of the themes are given the sequence number 1,2,3 and etc.; for example, developing intercultural awareness is the first subtheme of the theme LPV1 Intercultural competence requirement, as a consequence, this subtheme is coded as 1. Developing intercultural awareness under the theme LPV1. The themes and subthemes are in bold in the tables. The definitions of themes and subthemes are presented in the tables; nonetheless, the definitions of the values that cannot stand as a theme or subtheme are not presented. Additionally, the examples and texts integrated with themes or subthemes drawn from the textbooks are also exhibited in the tables. The details of the coding themes and subthemes are demonstrated in the following Tables 3.4, 3.5, 3.6 and 3.7. The outline of coding themes and subthemes in four tables is listed in Table 3.8.

Table 3.4 Codebook of values advocated by Chinese language policies (*The Outline, The Guide*)

Code Label and Theme	Code Label and Subtheme	Values in the Language Policies	Definition	Examples	Text from Textbooks
LPV1 Intercultural competence requirement	1. Developing intercultural awareness	Developing intercultural awareness	It refers to the beliefs or acts that can develop one's intercultural awareness.	"Yet, there are people who integrate into the new cultural environment…and flexibly adjusting to the different aspects of the new culture" (Canh, 2018, p.121).	Together, the students travelled around Katar. <u>They learned about Katar's culture and language,</u> and they took some great pictures (*NPCEI* 2, P.4).
	2. Preserving one's own cultural identity	Preserving one's own cultural identity	It refers to the beliefs or acts proposing that people should preserve one's own cultural identity while facing the influence of other cultures.	"When people move to a new culture, they may react differently. Some people feel a strong urge to keep their cultural identity, so they continue to speak their language, cooking their food, wearing their traditional clothes, and celebrating their festivals" (Canh, 2018, p.121).	"And her mother worries about this. "<u>I want (her) to always remember who she is,</u> because I don't think you become a person if you don't know where you come from." (Her daughter likes western culture.) (*NPCEI* 2, p.9).
LPV2 Coexistence	N/A	Harmony	It refers to a state of friendly coexistence between individuals, human and nature.	People keep a friendly relationship with the people around; people protect environment, nature and live harmoniously with the animals and etc.	A: <u>It's a good idea to study with friends</u> at the same time each day. B: Mm, in my opinion, this is a really good idea. You can make it a regular part of your daily life…. (*NHCE* 2, p.10)
		Friendship			

Table 3.4 Codebook of values advocated by Chinese language policies (*The Outline, The Guide*) (Cont.)

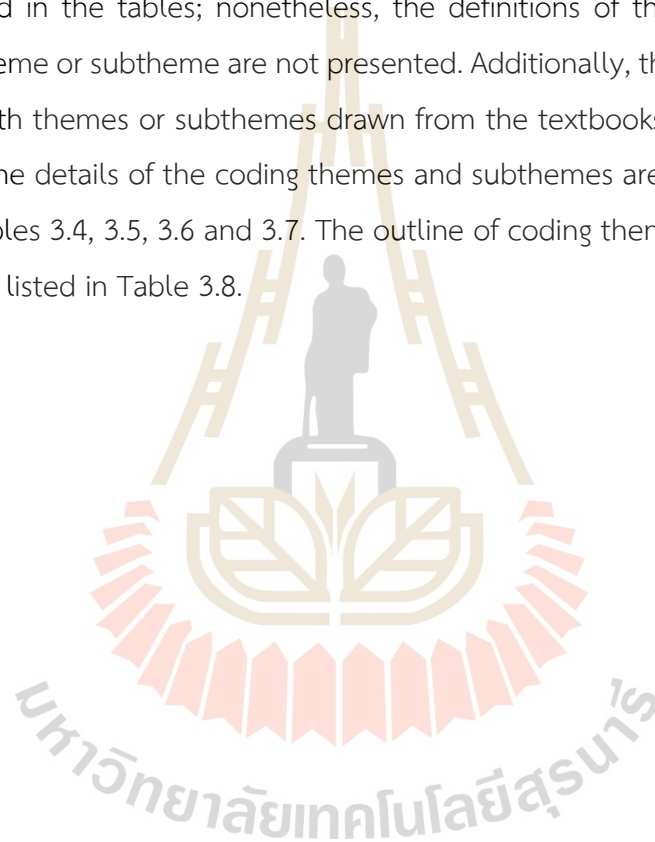| Code Label and Theme	Code Label and Subtheme	Values in the Language Policies	Definition	Examples	Text from Textbooks
LPV3 Rule compliance	1. Legal compliance	Legal compliance	It refers to the beliefs or acts proposing that citizens should follow the stipulations prescribed in the national laws.	Individual acts according to the laws and don't violate the laws and etc.	N/A
	2. The rule of law	Justice	It refers to the beliefs or acts proposing that the leaders at different levels in a country should govern this nation by the law rather than the rulers' personal ways and theories of governing.	National leaders should not rule the countries at will and etc.	The mayor of New York City, Michael Bloomberg, wants to make people drink less soda. He wants to introduce a new law (*NPCEI* 2, P.29).
		The rule of law			
LPV4 Collective supremacy	N/A	Acting in the interest of the people	It refers to the beliefs and acts proposing that people should treat them as a member of a group (family, company, tribe, nation); and people are willing to serve the other members in the group, sometimes even give priority to the other people's interest over their own interest (Triandis, 2018).	People may sacrifice their own time and energy to help other people finish their tasks; a group of people work together to finish some tasks and etc.	Groups of homeschooling families often join up together to create homeschool co-ops...These are family-centered support groups whose members seek to pool their talents and resources in collective effort (*NHCE* 2, p.17).
		Solidarity & Mutual assistance			
LPV5 Civilized society	N/A	Civility	It refers to a state of a nation's development; and it's also the sum of the materials and spiritual wealth created by a country.	People live in prosperity in material; people are civilized or polite or believe in the science in spirit and etc.	A smart city may mean one that uses data on traffic to ease congestion or one that aims to join up services to provide better information for citizens. For many it is about making cities greener and more efficient. (*NHCE* 2, p.89).
		Believing in the science			
		Prosperity			

Table 3.4 Codebook of values advocated by Chinese language policies (*The Outline, The Guide*) (Cont.)

Code Label and Theme	Code Label and Subtheme	Values in the Language Policies	Definition	Examples	Text from Textbooks
LPV6 Democracy	1. Equality	Democracy / Equality	It refers to a state of society in which the basic human rights are protected; and people enjoy the equal rights in various aspects.	People have equal rights of education; freedom of speech and etc.	Nelson Mandela led people in South Africa to end apartheid there and established a <u>democratic system</u> (*NPCEI* 2, P.9).
	2. Freedom	Freedom	It refers to a state in which people are free from domination and can have the all-rounded development freely.	Within the constraints of the laws, people can make their decisions on learning freely.	"You can <u>choose</u> which subjects you want to study," says Jasmin, aged 14 (*NHCE* 2, p.13).
LPV7 Traditional virtues	1. Thrifty	Thrifty	It refers to the beliefs and acts proposing that people should not waste their daily necessities; people should not be picky with food or clothing; and should not waste money.	People should not waste rice, water; should not spend too much money on unnecessary things and etc.	She wants Mamorena to <u>learn about the past and about the poor today</u> (*NPCEI* 2, P.9).
	2. Patriotism	Patriotism	It refers to the beliefs and acts of loving one's country.	People respect their country's national sovereignty and territorial integrity; people don't worship the foreign things; people are proud of being the citizens of their country and etc.	Nelson Mandela <u>loved his country</u> and devoted all his life to his country (*NPCEI* 2, P.9).
	3. Perseverance	Perseverance	It refers to the beliefs and acts of keeping doing something regularly.	People keep learning how to play a musical instrument for several years and etc.	The children have to <u>practice for hours every day</u> and they give a performance once a week (*NHCE* 2, p.13).

Table 3.4 Codebook of values advocated by Chinese language policies (*The Outline, The Guide*) (Cont.)

Code Label and Theme	Code Label and Subtheme	Values in the Language Policies	Definition	Examples	Text from Textbooks
	4. Hard work	Dedication	It refers to the beliefs and acts proposing that people should make devotion to and work hard on their tasks.	People devote much time and energy to their studies, jobs and etc.; students spend much time on learning conscientiously and etc.	"So I worked extra hard in my spare time." (*NHCE* 2, p.16).
		Hard work			
	5. Trust	Honesty	It refers to the behaviors and acts proposing that people should be honest and sincere to the other people; respect the facts and seek truth from the facts; and keep promises.	People are honest to the other people; people trust each other; people keep the promises and etc.	N/A
		Trustworthiness			
		Integrity			
	6. Peaceloving	Peace-loving	It refers to the beliefs or acts proposing that people should love peace and resist wars.	Do not use violent measures (e.g. wars, fighting) to end the quarrels or contradictions.	Nelson Mandela won Nobel Peace Prize (*NPCEI* 2, p.9).
	7. Bravery	Bravery	It refers to the beliefs or acts proposing that people should behave courageously.	Nelson Mandela led black people in South Africa to end the apartheid there (*NPCEI*, p.9).	Nelson Mandela led black people in South Africa to end the apartheid there (*NPCEI* 2, p.9).
LPV8 Education dominance	1. Emphasis on education	Emphasis on education	It refers to the beliefs or acts proposing that people should give the paramount importance and attention to the education and its role in one's personal development.	Students work hard on improving their study or other skills; people think that education have the great influence on a person's life and etc.	"We're finding that the person with more education, even though they had the same IQ in childhood, is doing slightly better, on average." (*NHCE* 2, p.8).

Table 3.4 Codebook of values advocated by Chinese language policies (*The Outline, The Guide*) (Cont.)

Code Label and Theme	Code Label and Subtheme	Values in the Language Policies	Definition	Examples	Text from Textbooks
LPV8 Education dominance	2. Early learning	Early learning	It refers to the beliefs or acts proposing that people should start learning from an early age.	A person starts learning something as a small kid and etc.	A child learning music with the Suzuki method has to start <u>as young as possible</u> (*NHCE* 2, p.13).
	3. Eager for learning	Eager for learning	It refers to the beliefs or acts indicating that people would like to learn something very much.	A person wants to continue his/her study whole-heartedly and etc..	But Kakenya <u>loves school</u> and she didn't want to leave (*NPCEI* 2, P.2).

Table 3.5 Codebook of values of neoliberalism

Code Label and theme	Code Label and Subtheme	Neoliberal Values	Definition	Examples	Text from Textbooks
NV1 Economic rationality	1. Commodification	Commodification	Commodification is to transform goods, people, ideas and services into commodities which can be bought and sold (Appadurai, 2005).	People treat English skills as a commodity that can be sold and bought at a certain price and etc.	<u>For this reason, sponsors love him (Lewis Hamilton) and want to invest money in him</u> (*NHCE* 2, p.62).
	2. Marketisation	Marketisation	Marketisation is a process that restructures state enterprises to operate as market-oriented companies (Hoeven & Sziraczki, 1997).	The quantity of the products produced by the company is decided by the market needs.	N/A
	3. Financialization	Financialization	Financialization refers to the increase in size and significance of a country's financial sector relative to its overall economy (Kenton, 2018).	People pay more attention to the stock markets than the real economy and etc.	<u>He is regarded as one of the world's greatest stock market investors, and is the largest shareholder and CEO of Berkshire Hathaway</u> (*NPCEI* 2, P.55).

Table 3.5 Codebook of values of neoliberalism (Cont.)

Code Label and theme	Code Label and Subtheme	Neoliberal Values	Definition	Examples	Text from Textbooks
	4. Privatization	Privatization	Privatization describes the process by which a business goes from being government owned to being privately owned; it also refers to the transition of a company from being publicly held to becoming privately held (Hargrave, 2019).	People restructure a state-owned corporation into a private enterprise and etc.	Our business is called The Very Special Cake Company (*NHCE* 2, p.103).
NV2 Hedonism	1. Shopping supremacy	Consumerism	It refers to the beliefs and acts that people are encouraged to consume above their real needs to get pleasure from it.	Some people like to go shopping to buy lots of things, even some useless luxury things and etc.	Your roommate loves shopping...She spends more money than she has and borrows money from you to pay her rent (*NHCE* 2, p.12).
NV2 Hedonism	2. Hedonism	Hedonism	It refers to the beliefs and acts indicating that how much pleasure you enjoy depends on how well off you are (Sumner, 1996).	People would use money to "buy" pleasure.	It's the sport of millionaires...and heroes. Speed on the track, money in the bank, fame and glory (*NHCE* 2, p.62).
NV3 Homo Oeconomi-cus	N/A	Utilitarianism	It refers to the beliefs and acts that redefine individuals as rational economic actors whose behaviors are determined by analyzing what costs they will pay and what benefits they can get (Lemke, 2001).	People do one thing because this thing can take them economic or uneconomic benefits, e.g., learning something can make one be an attractive person and etc.	W: It's hard to see why I need to take a Spanish language class. M: ...but learning another language can improve your performance in all of your efforts. And it can be useful sometimes (*NHCE* 2, p.15).
		Homo Oeconomicus			

Table 3.5 Codebook of values of neoliberalism (Cont.)

Code Label and theme	Code Label and Subtheme	Neoliberal Values	Definition	Examples	Text from Textbooks
NV4 Freedom supremacy	1. Liberalism	Liberalism	It is a political doctrine advancing that autonomy takes protecting and enhancing the freedom of the individual to be the central problem of politics.	The government should protect and enhance personal freedom.	The freedom of people in South Africa is protected by their government (*NPCEI*, P.9).
	2. Freedom	Freedom	It refers to a state in which people are free from domination and can have the all-rounded development freely.	Within the constraints of the laws, people can make their decisions on learning freely.	"You can choose which subjects you want to study," says Jasmin, aged 14 (*NHCE* 2, p.17).
NV5 Individual supremacy	1. Individualism	Individualism	It is a social pattern that consists of loosely linked individuals who view themselves as independent of the groups, and are primarily motivated by their own needs, and give priority to their personal goals over the goals of others (Triandis, 2018).	People do not treat themselves as a member of a group and work/study independently; people admire idols and etc.	"We were born on the same day" (says Mamorena when she is hugging the poster of Will Smith) (*NPCEI* 2, P.9).
	2. Self-responsibility	Self-responsibility for personal development and fulfillment	It refers to the beliefs or acts proposing that people rather than the government should take the responsibility to develop and improve themselves to fit in the new competitive era and contexts.	People think it's their own responsibility to develop their abilities to be more competitive in the school or in the job market.	"…but talking to yourself in a foreign language is a really good way to practice. You can talk to yourself about anything you like…" (*NHCE* 2, p.6).

Table 3.5 Codebook of values of neoliberalism (Cont.)

Code Label and theme	Code Label and Subtheme	Neoliberal Values	Definition	Examples	Text from Textbooks
NV6 Enterprise culture	N/A	Entrepreneurship	It refers to the beliefs or acts characterized by innovation and risk-taking and it is an essential part of a nation's ability to succeed in an ever changing and increasingly competitive global marketplace.	People would like to do some innovative, challenging even adventurous things, e.g. adventure sports (Fletcher, 2008), volunteer tourism (Butcher & Smith,2010), backpacking (O'Reilly, 2006).	In it, each student learns to do something new...For example, one plan was this: I wanted to learn to cook an Italian meal for 80 people...(*NPCEI* 2, P.6).
NV7 Competition dominance	N/A	Competition	It refers to the beliefs or acts proposing that people or organizations should compete with each other for something that not everyone can have.	People would like to do better than the others at all costs.	"And if I don't spend enough time on the golf course, I won't remain a first-class player on the golf team." (*NHCE* 2, p.15).
NV8 Superficial cosmopolitanism	N/A	Superficial cosmopolitanism	It refers to the beliefs or acts of contemporary travelers who would like to submerge themselves into unknown contexts but at the same time want to maintain a certain distance and to have the opportunity to get out of these contexts whenever they wish (Bauman, 1996, p.29).	The tourists want the experience of an exotic place but also would like to have almost everything be the same as at home (Hannerz, 1992).	F: What do you like about travelling? W6: I like the airport experience. I love that. M5: I like the arrival more that the travelling. (*NHCE* 2, p.22).
NV9 Zero drag	1. Flexibility	Flexibility	It refers to the beliefs or acts proposing that people should be flexible in terms of working or learning location, time and while facing emergencies.	Workers should be willing to work extra hours (Vilà & Homs, 2013) and get used to the short-term contracts (Sennet, 1998).	J: ...I was working in a hospital doing more than 100 hours a week, looking after elderly patients (*NHCE* 2, p.59).

Table 3.5 Codebook of values of neoliberalism (Cont.)

Code Label and theme	Code Label and Subtheme	Neoliberal Values	Definition	Examples	Text from Textbooks
NV9 Zero drag	2. Versatility	Versatility	It refers to the beliefs or acts proposing that people should be multi-skilled in order to be more competitive.	People would learn many other skills besides their own professions.	A few years later, at high school, Irving was a football star. He could have become a professional football player... So, instead, he first became a scientist, studying aeronautical science at university (*NPCEI* 2, P.61).
NV10 Lifelong learning	N/A	Lifelong learning	It refers to the beliefs or acts proposing that people should pursue lifelong learning to keep up with the development of the world.	People should study incessantly to adapt to the everchanging world.	The NYPD unit intends to educate officers about such technology to remedy this defect (*NHCE* 2, p.125).
NV11 Self-branding	N/A	Self-branding	It refers to the beliefs or acts proposing that people should mark out their own characteristics to distinguish themselves from others (Bori, 2018a).	People would tell their strengths during an interview in order to be more outstanding.	Harland David Sanders, better known as Colonel Sanders of Kentucky Fried Chicken, had a hard time selling his chicken recipe (*NHCE* 2, p.67).
NV12 Commensuration	1. Digital reputation	Digital reputation	It refers to the beliefs or acts proposing that digital qualities of people could be estimated in quantities, so people should establish their reputation in digital skills.	Employees should be proficient at playing computers (Doorn, 2014).	W2: ...Because I'm a designer, so I have to use a computer every day. (*NHCE* 2, p.111).

Table 3.5 Codebook of values of neoliberalism (Cont.)

Code Label and theme	Code Label and Subtheme	Neoliberal Values	Definition	Examples	Text from Textbooks
	2. Management reputation	Management reputation	It refers to the beliefs or acts proposing that managing qualities of managers could be estimated in quantities, so managers should establish their reputation in management.	Managers should be good at dealing with the quarrels between employees.	W: My boss is an exception. She always listens patiently when we talk about our dilemmas and problems. (*NHCE* 2, p.141).
NV13 Globalized interconnection	N/A	Globalized interconnection	It refers to the beliefs or acts indicating that people, cultures and places are more connected against the backdrop of globalization.	People could take airplane to other countries to meet people and experience culture there.	"I've lived in Scotland and Poland and China. I love going to new places and learn about new cultures." (*NHCE* 2, p.20).

Table 3.6 Codebook of values of Unequal Englishes

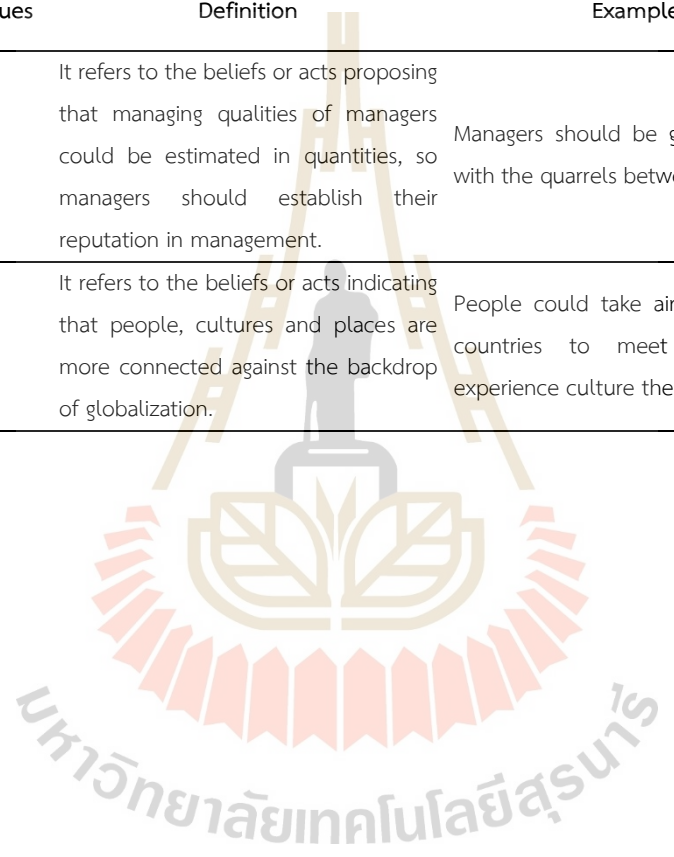| Code Label and Theme	Code Label and Subtheme	Values of Unequal Englishes	Definition	Examples	Text from Textbooks
UEV1 Native-Speaker standards	N/A	Native Speakerism	It refers to the beliefs or acts that regard "native-speaker" teachers as the representatives of a "Western culture" from which spring the ideals both of the English language in terms of the accents, grammars, assessment and etc., and of English language teaching methodology (Holliday, 2005).	NNS treats NS as the authority to teach English pronunciation and grammars, set English rules and etc.	"Our next problem comes from Olivia in Brazil. She says, 'The problem is I can't understand native speakers…I can't understand their pronunciation." (*NHCE* 2, p.6).
UEV2 Inferiority	N/A	Self-deprecation subjectivity	It refers to the phenomena, or acts or a state of mind of NNSs who lack confidence or self-esteem during NS-NNS communication due to NNSs' self-deprecation in their English competence (Park, 2015).	While communicating with NSs, NNSs may be not confident in their English competence, therefore feel nervous, even sweat and etc.	"Our next problem comes from Olivia in Brazil. She is worried about pronunciation. She says, 'The problem is I can't understand native speakers…I can't understand their pronunciation." (*NHCE* 2, p.6).
UEV3 Local discrimination	N/A	Discrimination within a variety	It refers to the beliefs or acts that discriminate against the use of English language by people from various social classes, ethnicities, education backgrounds, genders and so on within a variety of English (Rubdy, 2015).	The English language spoken by the lower-class people is regarded as the nonstandard English in some societies.	N/A

Table 3.6 Codebook of values of Unequal Englishes (Cont.)

Code Label and Theme	Code Label and Subtheme	Values of Unequal Englishes	Definition	Examples	Text from Textbooks
UEV4 Resistance	1.Local resistance	Resistance within a variety	It refers to the acts or beliefs indicating that people from various social classes, ethnicities, education backgrounds, genders and so on within a variety of English take countermeasures to combat against the so-called dominant standard English in that society and increase the status of their Englishes (Higgins, 2015).	People in Hawaii have gained more prestige for their local Hawai'ian English which can be seen through using it as local commodity and local politics.	N/A
	2. Global resistance	Resistance across varieties	It refers to the acts or beliefs indicating that people of ESL and EFL take countermeasures to combat against the hegemony of ENL in that society and increase the status of their Englishes (Kubota, 2015).	People of ESL and EFL increase the pervasiveness and status of their Englishes in their societies through language policies.	N/A
UEV5 Threat of English	N/A	Threat of English use on other languages	It refers to the phenomena of negative impacts caused by English use on other languages on account of English's hegemonic dominance and its influences on the language ecology of the world (Rubdy, 2015).	Some minority or indigenous languages were killed by pervasive use of English in the society.	N/A
UEV6 White English	N/A	Whiteness/White supremacy	It refers to the assumptions, acts and mindsets that equate native speakers with white people (Kubota, 2015; 2019).	Although people in some Caribbean nations are anglophones, these countries were omitted from the category of Inner Circles by Kachru due to the color of their skin.	N/A

Table 3.7 Codebook of emerging values

Code Label and Theme	Code Label and Subtheme	Emerging Values	Definition	Examples	Text from Textbooks
EV1 Parental surveillance	N/A	Parental roles	It refers to the beliefs or acts that relate to the roles parents should play in the various aspects during their children's growth.	"For many Americans, a parent's most important task is to teach their children to live independently. From an early age, most children get their own rooms and never sleep with their parents" (Canh, 2018, p.120).	"Your son is 18 years old and lives at home. At home you do all the cooking and cleaning. Your son needs to study for his exams…" (*NHCE* 2, p.12).
EV2 Inequality	1.Gender inequality	Gender inequality	It refers to the beliefs or acts that relate to the unequal status between genders.	Females don't have equal (e.g., educational, political, promotional) rights as males and etc.	"Worldwide, 61 million children don't go to school—60% are girls." (*NPCEI* 2, p.2).
	2.Racial inequality	Racial inequality	It refers to the beliefs or acts that relate to the unequal status among races.	People with dark skin are treated unfairly at work.	M: Barry wouldn't have been there anyway; he's now a professor of economics, the first and the only African-American professor in the Department of Economics. (NHCE 2, P.141)
	3.Regional inequality	Regional inequality	It refers to the beliefs or acts that relate to the unequal status among regions.	People living in the mountain area may receive less attention than those who live in the cities.	There is only one Internet access point in the village to remind them that they're still in the 21st century. (*NPCEI* 2, p.93).
	4.Wealth inequality	Wealth inequality	It refers to the beliefs or acts that relate to the unequal status of wealth among different groups of people.	Wealthy people may enjoy more privileges over all kinds of social resources.	She's a student at St. Mary's, a very expensive private school. Mamorena gets a great education…(*NPCEI* 2, p.8)

Table 3.7 Codebook of emerging values (Cont.)

Code Label and Theme	Code Label and Subtheme	Emerging Values	Definition	Examples	Text from Textbooks
EV3 Western-culture preference	N/A	Western-culture centralism	It refers to the beliefs or acts indicating that people give western culture a superior status to their own culture.	People feel that they like the western culture more than their own culture and etc.	"Sometimes <u>she says she feels more western than South African</u>. She listens to western music; she eats western fast food." (*NPCEI* 2, p.9).
EV4 Professional occupation preference	N/A	Collar or professional occupation	It refers to the beliefs or acts indicating that people give preference for the specialty-based jobs e.g. teacher, doctor, lawyer and etc.; or refers to the benefits taken by these jobs.	People think highly of the specialty-based jobs, e.g. teacher, doctor, lawyer and etc.; they even think these jobs can change a person's life.	"In the future, Kakenya's students will be <u>teachers, doctors and lawyers</u>. Their lives will be different." (*NPCEI* 2, p.2).
EV5 Intelligence preference	N/A	Intelligence preference	It refers to the beliefs or acts indicating the benefits high intelligence could bring to individuals.	People with high IQ may live longer.	"Recent research into the history of IQ tests in Scotland suggests <u>your IQ score might predict, to an extent at least, your health and even your life expectancy</u>." (*NHCE* 2, p.8).
EV6 Healthy lifestyle	N/A	Healthy lifestyle	It refers to the beliefs or acts on what the healthy lifestyle is and should do.	People should smoke less; eat more vegetables and etc.	A: <u>You should not spend so much time on the computer.</u> B: You are right. (*NHCE* 2, p.12).
EV7 Communicative competence requirement	N/A	Communicative competence	It refers to the beliefs or acts on what factors are required to communicate smoothly between/among individuals.	People should be amiable, considerate and so on while communication.	W3: <u>You get to meet different people coming from different backgrounds, and that's really important to get an understanding</u>. (*NHCE* 2, p.21).

Table 3.7 Codebook of emerging values (Cont.)

Code Label and Theme	Code Label and Subtheme	Emerging Values	Definition	Examples	Text from Textbooks
EV8 Patience	N/A	Patience	It refers to the beliefs or acts proposing that people should behave patiently.	People should be patient while facing some problems.	H: What's the most difficult thing you've ever learned? M5: Patience, I think. (*NHCE* 2, p.4).
EV9 Travelling fetish	N/A	Travelling fetish	It refers to the beliefs or acts indicating one's extreme passion and love for travelling.	Some people are crazy about traveling and would sacrifice many things for it.	"I absolutely love traveling and I travel a lot, particularly in South America and Australia." (*NHCE* 2, p.100).
EV10 Curiosity	N/A	Curiosity	It refers to the beliefs or acts indicating one's curiosity for something.	Some people are very curious about the places they have never been before.	W: I think it's human nature to dream of what-ifs. What if I could see an alien? (*NHCE* 2, p.33).
EV11 Stability	N/A	Stability	It refers to the beliefs or acts indicating one's preference for stability.	People choose to work for a company for many years, and etc.	M:...I hope you can keep your feet on the ground this time. Maintaining a stable job is crucial for your career development. (*NHCE* 2, p.141).
EV12 Mid-class life preference	N/A	Mid-class life preference	It refers to the beliefs or acts indicating one's preference for a middle-class life or what a middle-class life should be about.	Some people may choose to travel abroad regularly to spend their holidays.	F: I like playing music and going to concerts in my free time. This weekend I'm going to a bar in North London to see my friend's band. (*NHCE* 2, p.39).
EV13 Nostalgia	N/A	Nostalgia	It refers to the beliefs or acts indicating one's preference and affection for the past.	People are nostalgic for the old days and the past generations.	M3: I actually er, started to retrace my family roots er, last year, so I went to Northern Ireland, to Belfast, and actually found some very interesting information about my grandfathers. (*NHCE* 2, p.129).

Table 3.7 Codebook of emerging values (Cont.)

Code Label and Theme	Code Label and Subtheme	Emerging Values	Definition	Examples	Text from Textbooks
EV14 Ambition orientation	N/A	Ambition orientation	It refers to the beliefs or acts indicating one's desire for success, power, wealth and etc.	Individuals are eager to be the top in a profession.	N: Lewis Hamilton has won four British go-karting championships. Now he says he wants to be world Formula One Champion by the time he's 20. (NHCE 2, p.62).
EV15 Privacy respect	N/A	Privacy respect	It refers to the beliefs or acts indicating that the privacy of individuals should be respected.	Fans should also respect public figures' privacy.	How to assist police efforts without betraying lawful customers' privacy. (NHCE 2, p.71).
EV16 Location preference	1. City preference	City preference	It refers to the beliefs or acts indicating one's preference for the life of cities.	Some people love the culture and convenience of a city, so they choose to live in the city.	H: I've always enjoyed living in cities. I like the mix of people and all the different things. (NHCE 2, p.75).
	2. Countryside preference	Countryside preference	It refers to the beliefs or acts indicating one's preference for the life of countryside.	Some people love the tranquility and convenience of a city, so they choose to live in the city.	Some people prefer the peace and quiet of the country. (NHCE 2, p.75).
EV17 Technology obsession	N/A	Technology obsession	It refers to the beliefs or acts indicating that one is obsessed with products derived from technology.	Individuals are absorbed in computers, mobile phones and etc.	H: I love technology. I enjoy reading about new gadgets and I spend a lot of money on technology. (NHCE 2, p.111).
EV18 Technophobia	N/A	Technophobia	It refers to the beliefs or acts indicating that one's hatred of products derived from technology.	Individuals refuse to use computers, mobile phones and etc.	M2: I hate technology. I... find it frightening and disturbing. (NHCE 2, p.111).

Table 3.7 Codebook of emerging values (Cont.)

Code Label and Theme	Code Label and Subtheme	Emerging Values	Definition	Examples	Text from Textbooks
EV19 Family form	1. Nuclear family	Nuclear family	It refers to the beliefs or acts proposing the form of family whose members are father, mother and children.	There are only father, mother and children in one family.	M: Both my parents are dead now so, er, <u>my immediate family is the answer to that question, my wife and my two sons who are 25 and 21 years old.</u> (*NHCE* 2, p.133).
	2. Stepfamily	Stepfamily	It refers to the beliefs or acts proposing the form of family that is formed when somebody marries a person who already has children.	One parent of a child in a family is the stepmother/father.	M: <u>Robert's mother got divorced and married a doctor.</u> (*NHCE* 2, p.141).
EV20 Self-control	N/A	Self-control	It refers to the beliefs or acts advocating the quality of control oneself.	One should control one's temper ever facing something annoying.	<u>Self-control is listening to your friend talk when you want him to listen to you.</u> (*NPCEI* 2, p.17).
EV21 Uniqueness preference	N/A	Uniqueness preference	It refers to the beliefs or acts advocating uniqueness rather than replication.	One does not follow the others' pattern and develop their own pattern.	<u>"Two days later, we reached Antarctic…I felt that joy of really doing something different and traveling in a way that was different."</u> (*NPCEI* 2, p.89).
EV22 Copyright protection	N/A	Copyright protection	It refers to the beliefs or acts indicating that copyright should be respected and protected.	One should not plagiarize others' works without permission.	<u>She filed a suit to prove that "Happy birthday to you" was their song with different lyrics. She won in 1934, and now every time "Happy birthday to you" is sung publicly, the Hill family gets paid.</u> (*NPCEI* 2, p.141).

Table 3.7 Codebook of emerging values (Cont.)

Code Label and Theme	Code Label and Subtheme	Emerging Values	Definition	Examples	Text from Textbooks
EV23 Determination	N/A	Determination	It refers to the beliefs or acts advocating the quality of determination.	One determines to achieve the target even face obstacles.	Andrew Evans wanted to go to Antarctic all his life, but he didn't want to go on a tour or spend a lot of money. (*NPCEI* 2, p.88).
EV24 Initiative preference	N/A	Initiative preference	It refers to the beliefs or acts indicating that one should act and decide on their own.	One should respond and act before the situation gets worse.	Some Venezuelan city dwellers are trying to grow their own product to offset the country's sever shortages following socialist President Nicolas Maduro's call for "food sovereignty." (*NPCEI* 2, p.99).
EV25 Environmental pollution	N/A	Environmental pollution	It refers to the beliefs or acts indicating that the environment is polluted.	People cut down trees, but no one stops them	Most plastic bottles finish up in the trash—or in the water, like in this lake in Romania. (*NPCEI* 2, p.13).
EV26 Strength	N/A	Strength	It refers to the beliefs or acts indicating that the strength is needed.	Many extreme sports require a lot of physical strength.	To complete this hiking experience, trekkers must walk for 24 days—through 320 kilometers of wild country over eleven mountains passes, each more than 4,000 meters high. (*NPCEI* 2, p.93).

Table 3.8 Revised code themes and subthemes after the main study

Themes of Values	Code Label and Themes	Subthemes
Themes of values advocated by Chinese language policies (*The Outline*, *The Guide*)	LPV1 Intercultural competence requirement	1. Developing intercultural awareness
		2. Preserving one's own cultural identity
	LPV2 Coexistence	N/A
	LPV3 Rule compliance	1. Legal compliance
		2. The rule of law
	LPV4 Collective supremacy	N/A
	LPV5 Civilized society	N/A
	LPV6 Democracy	1. Equality
		2. Freedom
	LPV7 Traditional virtues	1. Thrifty
		2. Patriotism
		3. Perseverance
		4. Hard work
		5. Trust
		6. Peace-loving
		7.Bravery
	LPV8 Education dominance	1. Emphasis on education
		2. Early learning
		3. Eager for learning
Themes of values of neoliberalism	NV1 Economic rationality	1. Commodification
		2. Marketisation
		3. Financialization
		4. Privatization
	NV2 Hedonism	1. Shopping supremacy
		2. Hedonism
	NV3 Homo Oeconomicus	N/A
	NV4 Freedom supremacy	1. Liberalism
		2. Freedom
	NV5 Individual supremacy	1. Individualism
		2. Self-responsibility
	NV6 Enterprise culture	N/A
	NV7 Competition	N/A
	NV8 Superficial cosmopolitanism	N/A
	NV9 Zero drag	1. Flexibility
		2. Versatility
	NV10 Lifelong learning	N/A
	NV11 Self-branding	N/A
	NV12 Commensuration	1. Digital reputation
		2. Management reputation
	NV13 Globalized interconnection	N/A

Table 3.8 Revised code themes and subthemes after the main study (Cont.)

Themes of Values	Code Label and Themes	Subthemes
Themes of values of Unequal Englishes	UEV1 Native-speaker standards	N/A
	UEV2 Inferiority	N/A
	UEV3 Local discrimination	N/A
	UEV4 Resistance	1. Local resistance
		2. Global resistance
	UEV5 Threat of English	N/A
	UEV6 White English	N/A
Themes of emerging values	EV1 Parental surveillance	N/A
	EV2 Inequality	1. Gender inequality
		2. Racial inequality
		3. Regional inequality
		4. Wealth inequality
	EV3 Western-culture preference	N/A
	EV4 Professional occupation preference	N/A
	EV5 Intelligence preference	N/A
	EV6 Healthy lifestyle	N/A
	EV7 Communicative competence requirement	N/A
	EV8 Patience	N/A
	EV9 Travelling fetish	N/A
	EV10 Curiosity	N/A
	EV11 Stability	N/A
	EV12 Mid-class life preference	N /A
	EV13 Nostalgia	N/A
	EV14 Ambition orientation	N/A
	EV15 Privacy respect	N/A
	EV16 Location preference	1. City preference
		2. Countryside preference
	EV17 Technology obsession	N/A
	EV18 Technophobia	N/A
	EV19 Family form	1. Nuclear family
		2. Stepfamily
	EV20 Self-control	N/A
	EV21 Uniqueness preference	N/A
	EV22 Copyright protection	N/A
	EV23 Determination	N/A
	EV24 Initiative preference	N/A
	EV25 Environmental pollution	N/A
	EV26 Strength	N/A

*Note: LPV=Language policy value; NV=Neoliberal value; UEV=Unequal Englishes value; EV=Emerging value.

3.3.1.5 Framework for analyzing image-text relations and tones

The image-text relations were studied through adopting ideational intersemiotic complementarity proposing that syntactic meanings in written text and visual image can complement each other to construct more meanings than a single mode does in this thesis (Royce, 2007). This framework was utilized in this thesis because it proposes that image and texts may collaborate with each other logico-semantically to project coherent meanings at the readers. It is assumed that images and written texts in the textbooks should have such relations otherwise the contradictory meanings in each mode may be detrimental to students' understanding of the content in the textbooks. There are 6 types of image-text relationships according to this theory (Royce, 1998, 2007; 2015) as Table 3.9 demonstrates.

Table 3.9 Image-text relations proposed by ideational intersemiotic complementarity

The type of image-text relations	Definition	Example
Repetition	The identical experiential meaning between the written text and visual images.	Police officer image glossed as *police* and a lexical reference: *police* or *policing* etc.
Synonymy	The meanings of written text and visual image are similar	Police officer glossed as *police* and a lexical reference: *officer* etc.
Antonymy	An opposite relationship between image and text in meanings.	A figure expressing joy, glossed as *happiness* and a lexical reference: *unhappiness* or *despair* etc.
Hyponymy	The relation between a general class of something and its sub-classes.	An image of types of weapons used, glossed as superordinate hyponym: *weapons* and a lexical reference: *knife* (a type or sub-class of weapon).
Meronymy	A relationship between a whole and one of its components.	An image of court-appointed officers glossed as superordinate meronym: *court officials* and a lexical reference: one of the court-appointed officials: *bailiff*.
Collocation	An expectancy of high probability to co-occur in a field or subject area.	An image of one person looking at a wristwatch in impatience and a lexical reference to relative time via *soon*.

Image-text relations can be analyzed in terms of the participants, activity, circumstances and attributes from the visual messages in the pictures (Royce, 1998, 2007; 2015). The first step of analyzing relations through ideational intersemiotic complementarity is to derive the Visual Message Elements (VME) in the picture. Deriving VMEs is to ascertain the information of represented participants, their attributes, the action taking place, and the circumstances in which the actions take place in the images (Royce, 2015). To be specific, the following questions should be answered according to the information in the pictures (Royce, 1999; 2007):

Identification: Who or what are the represented participants (actor, recipient, goal)? Who or what are they interacting with in the visual frame? Are the participants animate or inanimate, are they interacting?

Activity: What action is taking place between the actor(s) and the recipient(s) or object(s) of that action? What is happening in terms of the events, portrayal, scene, states, types of behavior (gestures, facial expressions, stance, physical moves)?

Circumstances: Where, who with, and by what means are the activities being carried out (setting, means, accompaniment)? Or, what are the elements which are locative (concerned with the setting), of accompaniment (participants not involved with the primary action), and of means (participants used by the actors)?

Attributes: what are the attributes, or the qualities, characteristics of the represented participants?

After deriving VMEs in the visuals basing on the above questions, check whether the VMEs have the 6 sense relations with the words/phrases in the verbal texts to get the image-text relations in terms of the participants, activity, circumstances and attributes respectively. Therefore, in some cases there are more than one types of image-text relations between a written text and a picture. Furthermore, interaction between images in the textbooks and students was explored through the dimensions of size of frame and angles presented by the producers to the viewers (Kress & van Leeuwen, 2006).

In addition, the framework for tone analysis in this thesis is adopted from the study of LaPlante and Ambady (2003): moderate negative tone; high-intensity negative tone; moderate positive tone and high-intensity positive tone. Furthermore, besides these four types, there is also an emotionless tone (Phelan, 2014).

3.3.2 Semi-structured interviews

In this study, apart from textbooks analysis, analysis results from semi-structured interviews to explore the teachers' and students' perceptions on the values were used for the purpose of gaining more understanding on the use of the textbooks and the values in the textbooks from the perspectives of the inside users to complement the textual analysis to answer RQ 1, 2, and 3 and add layers to the data analysis ; whereas the findings of values gained from the textbooks' analysis helped determine certain core interview questions. Interviews with Chinese college English teachers and students were carried out because teachers' voice after the practices of values education in the classroom should be taken into special consideration for the future language policies making and textbooks editing since the implementation of values education in Chinese language policies depends on the teachers' performance in the classroom to a certain degree; meanwhile, the classroom teaching is performed in a dialogic way, as a consequence, students' opinions should also a precious source of information for this study (see section 2.3.2). Furthermore, some unclear points from CDA analysis can be checked and confirmed with the teachers and students.

Interview as a qualitative research instrument can elicit the participants' understanding of the problem (Creswell, 2013). Semi-structured interview usually employs a relatively detailed interview guide; the interviewees are free to answer the open-ended questions as they like, and the researcher can probe their responses and ask relevant new questions accordingly (McIntosh & Morse, 2015). It is also adapted to aid the interviewer in gathering objective information by eliciting detailed answer questions or challenging the interviewee to make the specification clear in the period of time (Denzin & Lincoln, 1994; Stephens, 2007). Thus, this approach was adopted to gain Chinese college English teachers and students' awareness, understanding and experience of the values in Chinese college English listening and speaking textbooks as the "inside users" of the textbooks.

Since the idea behind qualitative research is to purposefully select participants to help researchers learn and understand the central issue, the sampling strategy should be identified and defended (Creswell, 2014). In this thesis, qualitative snowball sampling which is a form of purposeful sampling usually conducted after the study has begun when researchers ask participants to recommend other people to be the next target (Creswell, 2014) was utilized, because the researcher needs to ask some participants to identify and recommend more suitable interviewees. Meanwhile, convenience sampling was also adopted.

In this thesis, to find stories from classroom teaching and learning with regard to the values, three follow-up interviews with Chinese college English teachers who have taught *NHCE* 2, three with Chinese college students who have learned this textbook in the classrooms and three with the teachers who have the teaching experience of *NPCEI* 2 and three with students who have learning experience of this textbook were carried out. The interview guides were formulated by taking the reference of a previous study on value analysis in ELT textbooks (Li, 2012). Although there are guides (see Appendices A and C), the researcher has made ongoing adjustments to the guides during the process of the interviews. The interviews have been taken after performing value analysis in the textbooks because the 6th interview question *"It is discovered in my study that this value, e.g., entrepreneurship, cost/benefit, individualism, native-speakerism, consumerism, competition and etc., has been incorporated into this textbook. From your opinion, why is this value embedded in the textbook?"* is based on the results of value analysis displayed in Table 4.3 and 4.4; besides, this question can be divided into various questions and each time get the interviewees' views on one single value. In this light, the topmost frequent themes/subthemes of this interview questions in each textbook were obtained according to the occurrence numbers of single themes or subthemes if a theme has a variety of subthemes.

In *NHCE* 2, the most frequent values are coexistence (47), enterprise culture (40), hard work (28), individualism (27), emphasis on education (23), parental surveillance (21), globalized interconnection (20), and perseverance (19). Therefore, for teachers or students who have taught or studied *NHCE* 2 previously, this interview

question is formed as "*It is discovered in my study that this value, e.g., coexistence, enterprise culture, hard work, individualism, emphasis on education, globalized interconnection, perseverance and parental surveillance, has been incorporated into this textbook. What do you think of this value? From your opinion, why is this value embedded in the textbook?*". While in *NPCEI* 2, they are coexistence (50), globalized interconnection (28); enterprise culture (25), hard work (23), developing intercultural awareness (19), bravery (18), emphasis on education (16), and individualism (14). As a result, for *NPCEI* 2 teachers or students, this interview question is a slightly different: "*It is discovered in my study that this value, e.g., coexistence, globalized interconnection; enterprise culture, hard work, developing intercultural awareness, bravery, emphasis on education, and individualism, has been incorporated into this textbook. What do you think of this value? From your opinion, why is this value embedded in the textbook?*"

Due to COVID pandemic, most of the interviews were conducted through online video or audio talk in Chinese basing on the interviewees' choices. A single interview usually lasted 40-60 minutes. Five in six teachers have got a master's degree in English, the rest one has got the Ph.D. in politics. All the teachers are females who have been teaching college English for around 10 years; and all students claimed that they have been learning English since the 3rd grade of primary school, more than 10 years. To keep confidential the personal information of the interviewees, the names of three *NHCE* 2 teachers and three students were replaced by the codes NHCEI1 (**N**ew **H**orizon **C**ollege **E**nglish **I**nstructor), NHCEI2, NHCEI3 and NHCES1 (**N**ew **H**orizon **C**ollege **E**nglish **S**tudent), NHCES2, NHCES3 respectively; in a similar vein, *NPCEI* 2 teachers and students were coded as NPCEII1 (**N**ew **P**rogressive **C**ollege **E**nglish **I**nspire **I**nstructor), NPCEII2, NPCEII3 and NPCEIS1 (**N**ew **P**rogressive **C**ollege **E**nglish **I**nspire **S**tudent), NPCEIS2, NPCEIS3. After getting all the interviewees agreement on recording the interviews, the researcher transcribed the audios into Chinese characters and analyzed the transcripts. The thematical analysis of interviews could be found in Section 4.2.

3.4 Data analysis

This section is primarily concerned with the data analysis for the main study. As the analysis of two units, one teacher interview and one student interview has already been carried out to check the feasibility of current methodology in the pilot study, the main study has already conducted the remaining interviews, analyzed the remaining fourteen units and data from interviews. This section explicates the specific procedure of the data analysis in which a table of frameworks harnessed in this research is presented to facilitate the understanding.

In this thesis, moral and cultural values incorporated into written texts and pictures in the two textbooks were unraveled to have the answer to RQ1; then the values were compared to get the different ways in presenting values between the textbooks to obtain the RQ2's answer; and percentages of the occurrence number of the values of themes espoused by the language policies were calculated to broadly answer RQ3. Furthermore, image-text relations and tones of the speakers in the audios were examined to check whether they are helpful in inculcating the values to answer RQ4. The data analysis in this research was principally conducted manually.

To be specific, for RQ1, the researcher studied on moral and cultural values incorporated in the textbooks. The researcher uncovered the values in the texts and visuals in the two textbooks separately in the main study following Steps 6,7, and 8 in Table 3.3. As to the analysis of values in the visuals, the represented participants and underlying meanings conveys by the pictures were obtained; then check whether the participants, the actions of the participants or the underlying meaning of the visuals could reflect certain values. After the analysis, the occurrence numbers of themes of values were counted to calculate their percentage in the total number to get the salient ones to have the answer to RQ1. Although one theme of values may have infiltrated into a variety of sentences in the whole passage/dialogue, it was counted only as appearing one time in a passage/dialogue: in some cases, more than one subtheme of a theme may be embedded; but no matter how many subthemes of a theme coexist in one passage/dialogue/image, only one occurrence number of the theme was recorded. In this research, the salient themes of values are the top three most frequent themes calculated from the percentage of their occurrence number

(Arbak, 2005). GCDA is treated as an underlying factor guiding the development of the codebooks and supervising the process of uncovering the values. Some representative passages/dialogues and pictures were selected to analyze through CDA at the levels of sociocultural practice, discourse practice and text for demonstration.

To answer RQ2, the researcher has teased out the values in four units sharing similar topics in two textbooks and they are U1 Life is learning curve in *NHCE* 2 vs. U1 Education in *NPCEI* 2; U2 Journey into the unknown in *NHCE* 2 vs. U8 Journey in *NPCEI* 2; U5 Urban pulse in *NHCE* 2 vs. U5 Cities in *NPCEI* 2; and U6 Climbing the career ladder in *NHCE* 2 vs. U6 Jobs in *NPCEI* 2; then investigating whether there are differences in embedding values between these four textbooks; if there are, comparing the differences. After discovering the values in the textbooks, the researcher has compared the ways of embedding and presenting the values between the units to investigate whether there are differences between them. In this way, an answer to RQ 2 was acquired.

As to RQ3, the researcher has checked the degree of the textbooks in incorporating values with the language policies. First, the occurrence numbers of themes espoused by Chinese language policies in the textbooks came out by different presses were counted respectively. Second, the researcher calculated the percentages of the occurrence numbers of language policies' themes in the total number of themes to obtain the answer to Research Question 3. In this study, if the ratio of the language policy values in a textbooks is less than 20%, the textbook is regarded as largely deviating from the language policies; if between 20% to 40%, the textbook is thought as slightly deviating from the policies; if between 40% to 60%, the textbook generally comply with the language policies; if between 60 to 80%, the textbook is largely in line with the policies; if the proportion is more than 80%, the textbook is treated as following the policies completely.

In addition, the semi-structured interviews with the appropriate Chinese college ELT teachers and students were conducted. Specifically, all of the interview data has been analyzed through the following steps. To begin with, transcribed all the audios recorded during the interviews. If there are unclear parts, the researcher has contacted interviewees for confirmation. Second, the researcher read through all the transcripts

and coded the relevant parts. Third, the researcher identified some predetermined themes that would reflect in the interviews: impressions on the textbook, values in the classroom teaching and learning, awareness of values and their impacts on students, effects on embedding values, opinions on the most frequent values in the textbooks, and moral education.; then the interview data was categorized according to the themes. Lastly, translated the parts that are relevant to current study in the interviews from Chinese into English and asked an inter-coder to check the accuracy of the translation. The analysis results of the interview data can offer additional information to the discussion on the answers of RQs 1, 2, 3.

Concerning RQ4, the researcher has analyzed image-text relationships. To start with, the researcher teased out the visuals filled with values in the textbooks basing on the results from the previous steps. Second, the researcher checked whether the images are appropriate for analysis of image-text relations: if a picture has no connections with the written words/texts in the textbooks, it was precluded for analysis. Since image-text relations can be analyzed in terms of the participants, activity, circumstances and attributes from the visual messages in the pictures, there are more than one type of image-text relations in some cases (Royce, 1998, 2007; 2015). In this thesis, all the relations between two modes were explored and listed in the tables. Nonetheless, a type of relation was counted only once in a group of picture and text, i.e., even if the sense relation between two modes is repetition in terms of the participants and circumstances, repetition was counted as appearing one time. Meanwhile, interaction between visuals and viewers were analyzed to aid the understanding on the effects of visuals in attracting students.

Meanwhile, the tones of the speakers in the audios/videos were also explored. First, the researcher selected the sentences incorporated with moral and cultural values. Second, the researcher listened to these sentences in the audios/videos repeatedly to get the tones of the sentences. It has to be pointed out that only the sentences read in the audios/videos were studied on. Although some sentences are filled with values, but they are just written in the textbooks, e.g., some prompts for teaching activities, but not read out in the audios/videos, these sentences were excluded from the analysis of tones. In a piece of listening material, speakers may use

different tones while expressing their ideas; therefore, a sentence embedded with values may be interspersed with more than one tones. In this case, all the tones in a sentence were recorded and listed in the tables.

After getting the image-text relationships and the tones, the researcher has explored the functions of relationships and the tones of the speakers in inculcating the values. If the ideational meanings in visuals and texts are interrelated logico-semantically through the aforementioned six relations, it means that pictures and written texts can collaborate with each other to project the coherent meanings at the students, thus facilitating the values education. Otherwise, incoherent ideational meanings in both modes may perplex students to a certain extent. In that case, the textbooks' values education in students may be affected negatively to a certain extent. In terms of whether the tones of speakers can undergird the values inculcation, the functions of tones were checked in the specific sentences to examine whether they are helpful or not. The emotionless tone is less helpful in inculcating values compared with the other tones (Phelan, 2014).

In Table 3.10, research questions, their corresponding tools/frameworks adopted in this study and data analysis are presented in the hope of giving readers a clearer connection between them.

Table 3.10 The summary of analysis frameworks used in the current study

Research Questions	Tools/Frameworks	Data Analysis
RQ1.What are the salient cultural and moral values embedded in Chinese college English listening and speaking textbooks? And in what ways?	- CDA - *The Outline* - *The Guide* - Neoliberalism - Unequal Englishes - Interviews	Developed the initial codebooks from Chinese language policies (*The Guide*, *The Outline*); and studied on neoliberalism and Unequal Englishes. Further revised the codebooks after the main study.
RQ2.Are there any differences in embedding and presenting cultural and moral values between the textbooks compiled by different prestige presses in China? If yes, what are they?	- CDA - *The Outline* - *The Guide* - Neoliberalism - Unequal Englishes - Interviews - Contrastive Analysis	Compared the results of values embedded in the units sharing similar topics in two textbooks.

Table 3.10 The summary of analysis frameworks used in the current study (Cont.)

Research Questions	Tools/Frameworks	Data Analysis
RQ3.To what extent do the values in the textbooks comply with the stipulations in Chinese language policies for college English courses?	- CDA - *The Outline* - *The Guide* - Interviews	Counted the occurrence numbers of language policies' themes in the textbooks published by different presses and calculated the percentages to obtain the deviation degree and compared the differences between the textbooks.
RQ4.What are the image-text relations and the tones of the speakers in the textbooks? Do the image-text relations and tones contribute to the inculcation of values?	- MDA (Ideational Intersemiotic Complementarity, tones)	Analyzed the relationship between images and written texts and the tones of the speakers; and drew a general conclusion of whether image-text relationships and the tones of the speakers can contribute to value inculcation in the textbooks.

3.5 Trustworthiness and consistency

Validity in the qualitative study can also be termed as trustworthiness, employing different strategies (Creswell & Miller, 2000). In this study, trustworthiness is to guarantee the accuracy of the codebooks for the value analysis and whether the interview questions can get the results they are purported to obtain. In this case, inviting multiple coders not only can guarantee the trustworthiness but also check the consistency (Henry & Roseberry, 2001).

Consistency in the qualitative study refers to the consistency of study approach across different researchers, projects and over time (Gibbs, 2007; as cited from Creswell, 2014). In this thesis, inter-coder reliability is used to assess the degree to which different coders can get the consistent results of the values in the verbal texts, images through the codebooks, image-text relations, the tones of the speakers and analysis of interviews; furthermore, consistency in this study can also be guaranteed by checking the consistency of the findings at a little time apart.

In the current case, to ensure and guarantee the trustworthiness of the codebooks, interview questions and consistent results of analysis of values, image-text relations, tones and interviews, the researcher's supervisor and two experienced Chinese college English teachers were asked for help. The trustworthiness and consistency have been guaranteed through the following steps.

First, after the researcher set up the initial codebooks, the researcher met the two experts, the experienced Chinese teachers, about 5 times, and each time spent around one hour on introducing the general background, research questions and theories involved in this study to them; then the researcher and the experts discussed how to give the definitions of the themes and subthemes in a both accurate and easy-to-understand way and how to term the complex and abstract themes or subthemes with the easy-to-remember names. After several meetings for discussions, the researcher and the inter-coders reached a final agreement on the initial values system composing of 1) the codebook of the values espoused by Chinese language policies, 2) the codebook of the values advocated by neoliberalism; and 3) the codebook of Unequal Englishes values. Besides, the experts have also examined the interview questions. In order to avoid ambiguity in language and ensure the comprehensibility of the questions, the questions were refined according to the experts' suggestions.

Second, with the initial revised codebooks for value analysis, and the framework of ideational intersemiotic complementarity (Royce, 2007, 2015) for analyzing image-text relations, the inter-coders and researcher explored the values, relations and tones in the two units for the pilot study respectively. After finishing two units' analysis, researcher met and discussed the discrepancies in the analysis with the experts and further revised the initial three codebooks by including and grouping emerging values; in addition, interview questions were settled. Subsequently, one Chinese college ELT teacher and one student who have used *NHCE* 2 have been interviewed. The interview questions were further revised to make them more understandable. For example, the word "implanting" in the initial 5th interview was toned down and the word "embedding" was used instead. The consistency of the results from the pilot study has been confirmed with the overall percentage of agreement among coders reaching 89%.

Third, at the beginning of the main study, the moral and cultural values in the remaining 14 units were unraveled with the revised codebooks by the researcher; the image-text relations were obtained with the framework and the tones were explored for the first time. Then the codebooks developed from the pilot study was revised accordingly. The researcher invited the same inter-coders in the pilot study to check

the accuracy of the revision of the codebooks. With the revised codebooks, the coders were asked to uncover the values in the textbooks, and explore the image-text relations and tones as well. Some disparities emerged among coders, especially on the values in the textbooks. For example, can the cover picture of U1 in *NHCE* 2 reflect individualism? Maybe they are just strangers. In this case, the discussions were carried out to resolve the disagreement. Then the codebooks were refined once again. Lastly, about one month later, the researcher carried out another round of the analysis of the values, relations and tones to check the consistency of the results.

Next, the consistency can be measured through the percentage of the agreements on value analysis, image-text relations and tones of the speakers. As the qualitative data is principally analyzed through human researchers, coding errors can only be minimized but never thoroughly eliminated. Generally, 80% agreement among the different coders is an acceptable margin for consistency (Hsieh & Shannon, 2005). Table 3.11 demonstrates the results of inter-coder consistency in the main study.

Table 3.11 The results of inter-coder consistency in the main study

Task	Discrepancies (d)	Percentage agreement (d/n)
Values embedded in the textbooks (n=811)	162	80%
Image-text relations (n=46)	5	89%
Tones of the speakers (n=330)	45	86%
Overall (n=1187)	212	82%

The overall percentage of agreement of the whole study has reached 82%; as a consequence, the consistency of the results of this study has been confirmed. Plus, all the interviews were carried out in Chinese, some parts of the interview data have been translated into English for the research use and Chinese experts have helped guarantee the accuracy of translation as well.

3.6 Ethical considerations

As part of the data in this thesis were collected from people, some ethical issues should be considered (Creswell, 2013). In this study, all the participants have been informed of the purposes of the research; and consent has been gained from them to guarantee that all of them participate in the interviews voluntarily. Besides, the privacy and anonymity of the interviewees has been respected by assuring them all the collected data would be used only for research purpose and all their information would be kept confidential. In addition, this study has obtained the permission of conducting interviews from Institutional Ethics Committee of Suranaree University of Technology.

3.7 Pilot Study

Pilot study is the small-scale preliminary study to check the feasibility of a study and whether any modifications can be made to improve the study. In this thesis, the pilot study is primarily performed to check whether the frameworks and coding system can be applied to the textbook analysis in the main study and whether the interview questions can obtain the results that are intended to achieve.

Two units from the materials of this research were selected for the pilot study of the textual data: one is Unit 1 *Life is a learning curve* from *New Horizon College English: Viewing, Listening & Viewing* 2 (henceforth *NHCE* 2); the other is Unit 1 *Education* from *New Progressive College English Inspire* 2 (henceforth *NPCEI* 2). It is a coincidence that the topics of two units are similar. After gaining the results of values in the units, a Chinese college English teacher who has rich experience of teaching *NHCE* 2 and one of the teacher's former students were interviewed. In this case, the 6th question in teachers and students' interview guides was formulated as *"It is discovered in my study that this value, i.e., emphasis on education, hard work, parental roles, entrepreneurship, cost/benefit, individualism, self-responsibility for personal development and fulfillment, native-speakerism, and etc., has been incorporated into this textbook. What do you think of this value? From your opinion, why is this value embedded in the textbook?"* according to the results of the most frequent values

from the textual analysis. The teacher's interview was carried out person to person, while the student's interview was conducted through the online video. Both interviews which were in Mandarin lasted for around 40 minutes. Then, the interviews were transcribed through an online software for the further analysis. Lastly, some interview questions were revised on the basis of the suggestions from the interviewees.

After analysis of values, image-text relations and tones of the speakers in Unit 1, *NHCE* 2, and Unit 1, *NPCEI* 2, the answers to four research questions can be gained. To answer RQ 1, the salient themes in Unit 1, *NHCE* 2 are LPV8 Education dominance; LPV7 Traditional virtues, EV1 Parental surveillance and NV6 Enterprise culture, and in Unit 1, *NPCEI* 2 are LPV8 Education dominance, LPV7 Traditional virtues, and LPV2 Coexistence. With respect to Research Question 2, there are differences between two units in integrating and presenting values.

Concerning research question 3, the values in *NHCE* 2 is slightly in line the requirements in *The Outline*, and *The Guide*; meanwhile, values in *NPCEI* 2 largely comply with the requirements. As to research question 4, the image-text relations in both units play the active role in values education. In regard to the function of the tones of speakers, in *NHCE* 2, less than half tones have the positive effects; meanwhile, in *NPCEI* 2, less than half tones have the positive functions too. Therefore, the pilot study could testify the feasibility of the frameworks adopted in the current study to answer all the research questions.

3.8 Summary of the chapter

In this chapter, research design was followed by the conceptual framework to answer the research questions. Then, data collection including the textual data and interview data in this study was explicated minutely. After displaying the data analysis procedure and ways to guarantee the trustworthiness and consistency of this study, the ethical considerations were provided. In the meanwhile, a brief introduction to the pilot study was presented as well. In this end, there was the summary of the whole chapter. In the following chapter, the answer to the first research question will be given; then the analysis of interview data and discussion on the answer will be expounded as well.

CHAPTER 4

SALIENT VALUES IN THE TEXTBOOKS

This chapter focuses on the salient values in two textbooks in response to the first research question "What are the salient cultural and moral values embedded in Chinese college English listening and speaking textbooks? And in what ways?" At the outset of this chapter, the answer to the first research question is given with tables demonstrating the themes of values in each textbook. Then the analysis of interview data follows. After the relevant discussion on the answer, summary of the whole chapter comes last.

4.1 The answer to the first research question

To present the results of textual analysis, the texts and images embedded with values in two textbooks were given code labels. In *NHCE* 2, the texts with values were coded as NHCET 1-229 (abbreviation of *New Horizon College English Text*) presented in Appendix E and the pictures as NHCEP 1-44 (acronym of *New Horizon College English Picture*) in Appendix F. In the tables, the description and location of the texts and images are also given; furthermore, the words infiltrated with values are italicized. While in Appendix G and H, the texts with values in *NPCEI* 2 were coded as NPCEIT 1-147 (abbreviation of *New Progressive College English Inspire Text*) and the pictures in *NPCEI* 2 as NPCEIP 1-29 (acronym of *New Progressive College English Inspire Picture*). In addition, SV and SA in Appendix E and G refer to the script of the video and the script of the audio, respectively. The code labels are utilized not only in tables for analyzing and demonstrating the answer to the first research question in this chapter, but also in the following chapters to answer the other research questions.

It has to be noted that the numeric calculations are adopted as the starting point for analysis; however, the main form of answering research questions are in words. Table 4.1 displays the values embedded in *NHCE* 2 in which the code labels of the

corresponding texts and pictures with values are listed. In this table, LPV stands for language policy value; NV refers to neoliberal value; and UEV represents Unequal Englishes value; while EV refers to emerging value. In addition, the occurrence numbers of each subtheme and theme are also provided; however, if a theme does not have subthemes, the corresponding space for filling the occurrence number of subthemes is left blank. In some cases, the total occurrence number of subthemes is more than the number of their general theme, since in a passage/dialogue/visual, more than one subtheme of a theme may be incorporated; but no matter how many subthemes of a theme coexist in one passage/dialogue/visual, only one occurrence number of the theme was recorded. Meanwhile, Table 4.2 demonstrates the values infiltrated into *NPCEI* 2.
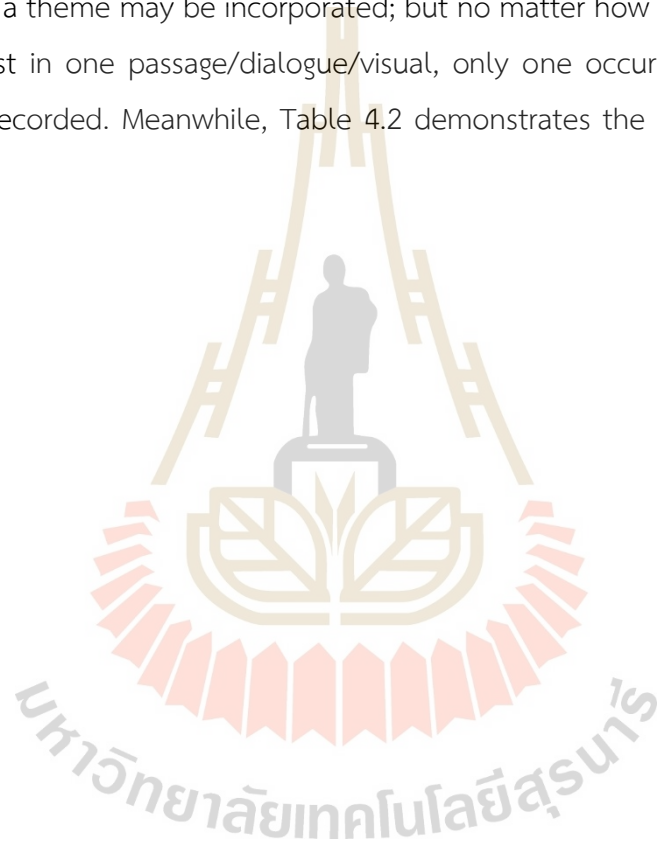
Table 4.1 Display of values in *NHCE 2*

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by Chinese language policies	LPV1 Intercultural competence requirement	1. Developing intercultural awareness	NHCET 42, 45, 58, 66, 79, 81, 126, 141, 143, 146, 229 **(11)**	NHCEP 13 **(1)**	12	12
	LPV2 Coexistence	N/A	NHCET 9, 15, 40, 49, 52, 55, 66, 67, 70, 76, 82, 85, 88, 93, 105, 108, 122, 124, 128, 131, 134, 140, 147, 149, 150, 191, 192, 198, 225 **(29)**	NHCEP 3, 9, 12, 13, 14, 15, 19, 21, 29, 30, 32, 34, 35, 36, 41, 42, 43, 44 **(18)**		47
	LPV3 Rule compliance	1. Legal compliance		NHCEP 13 **(1)**	1	2
		2. The rule of law	NHCET 200 **(1)**	NHCEP 13 **(1)**	2	
	LPV4 Collective supremacy	N/A	NHCET 15, 40, 93, 114, 119, 120, 124, 152, 169, 205 **(10)**	NHCEP 29, 41 **(2)**		12
	LPV5 Civilized society	N/A	NHCET 149 **(1)**			1
	LPV6 Democracy	2. Freedom	NHCET 25, 39, 55, 76, 81, 94, 96, 122, 123, 129, 166, 209, 217 **(13)**		13	13
	LPV7 Traditional virtues	1. Thrifty	NHCET 66, 75 **(2)**		2	46
		2. Patriotism	NHCET 114, 123 **(2)**	NHCEP 29 **(1)**	3	
		3. Perseverance	NHCET 7, 10, 15, 36, 74, 87, 94, 100, 108, 110, 111, 112, 113, 117, 120, 153 **(16)**	NHCEP 26, 28, 29 **(3)**	19	
		4. Hard work	NHCET 2, 7, 10, 15, 26, 36, 87, 94, 98, 100, 108, 111, 112, 117, 120, 123, 163, 171, 196 **(19)**	NHCEP 1, 4, 7, 10, 26, 27, 28, 29, 33 **(9)**	28	
		6. Peace-loving	NHCET 124 **(1)**		1	
		7. Bravery	NHCET 3, 89, 100, 112, 113, 114, 135 **(7)**	NHCEP 2, 11, 18, 20, 23, 24, 26 **(7)**	14	
	LPV8 Education dominance	1. Emphasis on education	NHCET 4, 8, 12, 15, 20, 26, 40, 73, 87, 94, 99, 121, 123, 189, 198, 202 **(16)**	NHCEP 1, 3, 4, 6, 7, 8, 10 **(7)**	23	27
		2. Early learning	NHCET 21, 102 **(2)**	NHCEP 7 **(1)**	3	
		3. Eager for learning	NHCET 164 **(1)**		1	

Table 4.1 Display of values in *NHCE* 2 (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by neoliberalism	NV1 Economic rationality	1.Commodification	NHCET 51, 100, 110, 213 **(4)**		4	14
		3. Financialization	NHCET 174 **(1)**		1	
		4. Privatization	NHCET 88, 94, 120, 139, 158, 165, 197, 217 **(8)**	NHCEP28 **(1)**	9	
	NV2 Hedonism	1. Shopping supremacy	NHCET 19, 54, 199 **(3)**		3	8
		2. Hedonism	NHCET 101, 104, 105, 106, 119 **(5)**		5	
	NV3 Homo Oeconomicus	N/A	NHCET 8, 29, 30, 32, 37, 117, 145, 156, 160, 169, 171, 172, 178, 195 **(14)**			14
	NV4 Freedom supremacy	1. Liberalism	NHCET 200 **(1)**		1	14
		2. Freedom	NHCET 25, 39, 55, 76, 81, 94, 96, 122, 123, 129, 166, 209, 217 **(13)**		13	
	NV5 Individual supremacy	1. Individualism	NHCET 79, 90, 91, 100, 107, 111, 112, 114, 118, 119, 120, 123, 132, 210, 225 **(15)**	NHCEP 1, 6, 11, 23, 24, 25, 26, 28, 37, 38, 39, 40 **(12)**	27	39
		2. Self-responsibility	NHCET 5, 24, 39, 48, 59, 61, 84, 90, 99, 154, 162, 174, 181 **(13)**	NHCEP 1, 6 **(2)**	15	
	NV6 Enterprise culture	N/A	NHCET 1, 2, 20, 31, 35, 38, 43, 57, 64, 69, 73, 77, 89, 92, 95, 100, 111, 112, 120, 124, 135, 151, 158, 164, 165, 186, 194, 197, 209, 217 **(30)**	NHCEP 2, 11, 17, 20, 21, 24, 26, 27, 28, 30 **(10)**		40
	NV7 Competition	N/A	NHCET 34, 86, 89, 94, 100, 116, 120, 127, 223 **(9)**	NHCEP 17, 27, 28 **(3)**		12
	NV8 Superficial cosmopolitanism	N/A	NHCET 47, 56 **(2)**			2
	NV9 Zero drag	1. Flexibility	NHCET 28, 80, 97, 137, 144, 150, 155, 157, 161, 167, 168, 171, 173, 180, 193, 209, 214, 225 **(18)**		18	32
		2. Versatility	NHCET 1, 8, 20, 32, 41, 46, 73, 76, 123, 150, 202, 204, 215, 224 **(14)**		14	
	NV10 Lifelong learning	N/A	NHCET 164, 198, 202 **(3)**	NHCEP 4 **(1)**		4
	NV11 Self-branding	N/A	NHCET 101, 110, 120, 135, 165, 197, 226 **(7)**	NHCEP 28 **(1)**		8
	NV12 Commensuration	1. Digital reputation	NHCET 183, 192 **(2)**	NHCEP 38 **(1)**	3	5
		2. Management reputation	NHCET 221, 225 **(2)**		2	
	NV13 Globalized interconnection	N/A	NHCET 9, 37, 43, 50, 53, 64, 69, 77, 106, 119, 120, 157, 162, 187, 204, 212, 227 **(17)**	NHCEP 28, 35, 44 **(3)**		20

Table 4.1 Display of values in *NHCE 2* (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by Unequal Englishes	UEV1 Native-speaker standards	N/A	NHCET 6 **(1)**	NHCEP 3 **(1)**		2
	UEV2 Inferiority	N/A	NHCET 6 **(1)**			1
Themes of emerging values	EV1 Parental surveillance	N/A	NHCET 18, 23, 27, 39, 60, 62, 72, 109, 121, 123, 148, 159, 170, 175, 190, 228 **(16)**	NHCEP 8, 10, 19, 39, 41 **(5)**		21
	EV2 Inequality	1. Gender inequality	NHCET 61, 83, 123, 177, 220, 225 **(6)**		6	7
		2. Racial inequality	NHCET 222 **(1)**		1	
	EV4 Professional occupation preference	N/A	NHCET 13, 95, 138, 151 **(4)**	NHCEP 4, 5, 31, 36, 43 **(5)**		9
	EV5 Intelligence preference	N/A	NHCET11 **(1)**			1
	EV6 Healthy lifestyle	N/A	NHCET 14, 16, 17, 88 **(4)**	NHCEP 18 **(1)**		5
	EV7 Communicative competence requirement	N/A	NHCET 15, 45, 136, 137, 179, 211, 224, 225 **(8)**	NHCEP 3, 22, 25, 31, 43, 44 **(6)**		14
	EV8 Patience	N/A	NHCET 3 **(1)**			1
	EV9 Travelling fetish	N/A	NHCET 44, 162 **(2)**			2
	EV10 Curiosity	N/A	NHCET 63, 216 **(2)**	NHCEP 32 **(1)**		3
	EV11 Stability	N/A	NHCET 68, 153, 218 **(3)**			3
	EV12 Mid-class life preference	N /A	NHCET 62, 64, 69, 70, 78, 81, 85, 88, 145 **(9)**	NHCEP 16 **(1)**		10
	EV13 Nostalgia	N/A	NHCET 85, 207 **(2)**			2
	EV14 Ambition orientation	N/A	NHCET 103 **(1)**			1
	EV15 Privacy respect	N/A	NHCET 115, 118, 203 **(3)**			3
	EV16 Location preference	1. City preference	NHCET 125, 130, 142, 143, 144 **(5)**		5	5
		2. Countryside preference	NHCET 125 **(1)**		1	
	EV17 Technology obsession	N/A	NHCET 182, 185, 192, 201 **(8)**	NHCEP 32, 37, 38, 39, 40 **(5)**		9
	EV18 Technophobia	N/A	NHCET 184, 188 **(2)**			2
	EV19 Family form	1. Nuclear family	NHCET 206, 208 **(2)**		2	3
		2. Stepfamily	NHCET 219 **(1)**		1	
	EV26 Strength	N/A	NHCET 74, 89, 100 **(3)**	NHCEP 3, 20, 23, 24, 26, 27 **(6)**		9

Table 4.2 Display of values in *NPCEI 2*

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by Chinese language policies	LPV1 Intercultural competence requirement	1. Developing intercultural awareness	NPCEIT 10, 19, 34, 40, 45, 48, 50, 53, 54, 92, 95, 98, 101, 111 **(14)**	NPCEIP 6, 8, 11, 12, 13 **(5)**	19	**19**
	LPV2 Coexistence	N/A	NPCEIT 11, 20, 22, 24, 26, 27, 28, 29, 30, 48, 50, 52, 55, 56, 57, 66, 72, 80, 89, 91, 97, 103, 106, 110, 111, 114, 119, 121, 123, 124, 130, 133, 136, 144 **(34)**	NPCEIP 5, 6, 9, 10, 12, 13, 14, 16, 17, 19, 20, 21, 22, 23, 25, 28 **(16)**		**50**
	LPV3 Rule compliance	2. The rule of law	NPCEIT 20, 28, 36, 38, 55, 58, 60, 128 **(8)**	NPCEIP 5 **(1)**	9	**9**
	LPV4 Collective supremacy	N/A	NPCEIT 3, 5, 20, 39, 52, 63, 67, 69, 90, 110, 124, 125, 142 **(13)**	NPCEIP 5 **(1)**		**14**
	LPV5 Civilized society	N/A	NPCEIT 123, 147 **(2)**			**2**
	LPV6 Democracy	2. Freedom	NPCEIT 5, 20, 59, 113, 129, 140, 142 **(7)**	NPCEIP 5 **(1)**	8	**8**
	LPV7 Traditional virtues	1. Thrifty	NPCEIT 20, 23, 102, 114 **(4)**	NPCEIP 5 **(1)**	5	**34**
		2. Patriotism	NPCEIT 20, 62 **(2)**	NPCEIP 5 **(1)**	3	
		3. Perseverance	NPCEIT 20, 62, 68, 80, 84, 104, 105, 107, 118 **(9)**	NPCEIP 5 **(1)**	10	
		4. Hard work	NPCEIT 20, 62, 67, 68, 75, 79, 80, 84, 104, 105, 107, 118 **(12)**	NPCEIP 1, 2, 3, 4, 5, 15, 16, 18, 21, 22, 26 **(11)**	23	
		6. Peace-loving	NPCEIT 20, 143 **(2)**	NPCEIP 5 **(1)**	3	
		7. Bravery	NPCEIT 20, 28, 62, 68, 73, 80, 84, 102, 107, 127 **(10)**	NPCEIP 5, 18, 19, 20, 26, 27, 28, 29 **(8)**	18	
	LPV8 Education dominance	1. Emphasis on education	NPCEIT 7, 8, 9, 12, 14, 15, 16, 70, 86, 91, 111, 115, 120, 144, 146 **(15)**	NPCEIP 1 **(1)**	16	**20**
		2. Early learning	NPCEIT 118 **(1)**		1	
		3. Eager for learning	NPCEIT 6 **(1)**	NPCEIP 2, 3 **(2)**	3	

Table 4.2 Display of values in *NPCEI* 2 (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by neoliberalism	NV1 Economic rationality	1. Commodification	NPCEIT 96, 137, 146 **(3)**		3	8
		3. Financialization	NPCEIT 7, 60 **(2)**		2	
		4. Privatization	NPCEIT 21, 78, 126 **(3)**		3	
	NV2 Hedonism	1. Shopping supremacy	NPCEIT 18 **(1)**		1	1
	NV3 Homo Oeconomicus	N/A	NPCEIT 71, 73, 82, 99, 117, 138 **(6)**			6
	NV4 Freedom supremacy	2. Freedom	NPCEIT 5, 20, 59, 113, 129, 140, 142 **(7)**	NPCEIP 5 **(1)**	8	8
	NV5 Individual supremacy	1. Individualism	NPCEIT 17, 28, 59, 60, 61, 62, 68, 87, 88, 93, 118, 122 **(12)**	NPCEIP 4, 24 **(2)**	14	16
		2. Self-responsibility	NPCEIT 13, 102 **(2)**	NPCEIP 4, 24 **(2)**	4	
	NV6 Enterprise culture	N/A	NPCEIT 6, 12, 21, 41, 44, 50, 60, 62, 64, 69, 73, 78, 81, 84, 96, 102, 103, 107, 118 **(19)**	NPCEIP 18, 19, 20, 26, 27, 28 **(6)**		25
	NV7 Competition	N/A	NPCEIT 47, 49, 69, 82, 139 **(5)**	NPCEIP 15, 16, 29 **(3)**		8
	NV9 Zero drag	1. Flexibility	NPCEIT 75, 81 **(2)**		2	13
		2. Versatility	NPCEIT 7, 13, 22, 64, 68, 74, 83, 91, 94, 118, 137 **(11)**		11	
	NV11 Self-branding	N/A	NPCEIT 61, 62, 96, 131, 135 **(5)**			5
	NV13 Globalized interconnection	N/A	NPCEIT 10, 14, 15, 22, 33, 46, 49, 50, 65, 69, 77, 80, 85, 95, 97, 100, 102, 103, 111, 130, 131, 136, 139, 145 **(24)**	NPCEIP 6, 17, 21, 26 **(4)**		28
Themes of values advocated by Unequal Englishes	UEV1 Native-speaker standards	N/A	NPCEIT 31 **(1)**			1

Table 4.2 Display of values in *NPCEI* 2 (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of emerging values	EV1 Parental surveillance	N/A	NPCEIT 6, 21, 26, 116 **(4)**			4
	EV2 Inequality	1. Gender inequality	NPCEIT 1, 2, 85, 120, 128 **(5)**		5	7
		3. Regional inequality	NPCEIT 108 **(1)**		1	
		4. Wealth inequality	NPCEIT 16 **(1)**		1	
	EV3 Western-culture preference	N/A	NPCEIT 18 **(1)**			1
	EV4 Professional occupation preference	N/A	NPCEIT 4, 76, 114 **(3)**			3
	EV5 Intelligence preference	N/A	NPCEIT 28 **(1)**			1
	EV6 Healthy lifestyle	N/A	NPCEIT 32, 35, 37, 42, 89, 93 **(6)**			6
	EV7 Communicative competence requirement	N/A	NPCEIT 74 **(1)**			1
	EV9 Travelling fetish	N/A	NPCEIT 77 **(1)**			1
	EV10 Curiosity	N/A	NPCEIT 66 **(1)**			1
	EV11 Stability	N/A	NPCEIT 132 **(1)**			1
	EV12 Mid-class life preference	N /A	NPCEIT 10, 100, 134 **(3)**			3
	EV13 Nostalgia	N/A	NPCEIT 16, 40, 86, 93, 133 **(5)**			5
	EV20 Self-control	N/A	NPCEIT 27, 28 **(2)**			2
	EV21 Uniqueness preference	N/A	NPCEIT 43, 103 **(2)**			2
	EV22 Copyright protection	N/A	NPCEIT 51 **(1)**			1
	EV23 Determination	N/A	NPCEIT 102, 109 **(2)**			2
	EV24 Initiative preference	N/A	NPCEIT 112 **(1)**			1
	EV25 Environmental pollution	N/A	NPCEIT 25, 59 **(2)**	NPCEIP 7 **(1)**		3
	EV26 Strength	N/A	NPCEIT 107 **(1)**	NPCEIP15, 18, 19, 20, 27 **(5)**		6

As Table 4.1 shows, in *NHCE* 2, altogether 42 themes of values are encapsulated in the texts and visuals including:

(1) Eight themes of values advocated by Chinese language policies (*The Outline*, *The Guide*): LPV2 Coexistence (47), LPV7 Traditional virtues (46), LPV8 Education dominance (27), LPV6 Democracy (13), LPV1 Intercultural competence requirement (12), LPV4 Collective supremacy (12), LPV3 Rule compliance (2), LPV5 Civilized society (1).

(2) Thirteen themes of neoliberal values: NV6 Enterprise culture (40), NV5 Individual supremacy (39), NV9 Zero drag (32), NV13 Globalized interconnection (20), NV1 Economic rationality (14), NV3 Homo Oeconomicus (14), NV4 Freedom supremacy (14), NV7 Competition (12), NV2 Hedonism (8), NV11 Self-branding (8), NV12 Commensuration (5), NV10 Lifelong learning (4) and NV8 Superficial Cosmopolitanism (2).

(3) Two themes of Unequal Englishes values: UEV1 Native-speaker standards (2) and UEV2 Inferiority (1).

(4) Nineteen themes of emerging values: EV1 Parental surveillance (21), EV7 Communicative competence requirement (14), EV12 Mid-class life preference (10), EV4 Professional occupation preference, (9), EV17 Technology obsession (9), EV26 Strength (9), EV2 Inequality (7), EV16 Location preference (5), EV6 Healthy lifestyle (5), EV10 Curiosity (3), EV11 Stability (3), EV15 Privacy respect (3), EV19 Family form (3), EV9 Travelling fetish (2), EV13 Nostalgia (2), EV18 Technophobia (2), EV5 Intelligence preference (1), EV8 Patience (1), and EV14 Ambition orientation (1).

While in *NPCEI* 2, 38 themes were discovered as Table 4.2 displays, and they are:

(1) Eight themes of values advocated by Chinese language policies: LPV2 Coexistence (50), LPV7 Traditional virtues (34), LPV8 Education dominance (20), LPV1 Intercultural competence requirement (19), LPV4 Collective supremacy (14), LPV3 Rule compliance (9), LPV6 Democracy (8), LPV5 Civilized society (2).

(2) Ten themes of neoliberal values: NV13 Globalized interconnection (28), NV6 Enterprise culture (25), NV5 Individual supremacy (16), NV9 Zero drag (13), NV1

Economic rationality (8), NV4 Freedom supremacy (8), NV7 Competition (8), NV3 Homo Oeconomicus (6); NV11 Self-branding (5), and NV2 Hedonism (1).

(3) One theme of Unequal Englishes values: UEV1 Native-speaker standards (1).

(4) Nineteen themes of emerging values: EV2 Inequality (7), EV6 Healthy lifestyle (6), EV26 Strength (6), EV13 Nostalgia (5), EV1 Parental surveillance (4), EV12 Mid-class life preference (3), EV4 Professional occupation preference (3), EV25 Environmental pollution (3), EV20 Self-control (2), EV21 Uniqueness preference (2), EV23 Determination (2); EV3 Western culture preference (1), EV5 Intelligence preference (1), EV7 Communicative competence requirement (1), EV9 Travelling fetish (1), EV10 Curiosity (1), EV11 Stability (1), EV22 Copyright protection (1), EV24 Initiative preference (1).

It can be observed that both textbooks reflect all themes of values advocated by Chinese language policies values although some subthemes are missing. Meanwhile all 13 themes of neoliberal values were found in *NHCE* 2 as well; nevertheless, NV8 Superficial cosmopolitanism, NV10 Lifelong leaning and NV12 Commensuration have not been embedded in *NPCEI* 2. In addition, there are 2 themes and one theme of unequal Englishes values in *NHCE* 2 and *NPCEI* 2 respectively. The low proportion of unequal Englishes values may be related to the lack of relevant topics. In the meanwhile, there are nineteen themes of emerging values in each textbook: some of them are overlapping, and the others are different. Emerging values which have touched upon various fields in two textbooks may manifest the diversification tendency of values implantation to a certain degree.

Seeking to answer RQ1 "What are the salient cultural and moral values embedded in Chinese college English listening and speaking textbooks? And in what ways?", following Arbak's study adopting the top three most frequent themes as the dominant ones (2005), the salient themes of values are the top three most frequent themes in the textbooks. The percentages of themes were calculated from the occurrence numbers of the themes (n) in the total number of the themes (t). In *NHCE* 2, the total number is 485; and the number is 326 in *NPCEI* 2. From Table 4.3, the dominant themes in *NHCE* 2 are LPV2 Coexistence (9.69%); LPV7 Traditional virtues (9.48%) comprising six subthemes 1. Thrifty, 2. Patriotism, 3. Perseverance,4. Hard work, 6. Peace-loving, 7.

Bravery and NV6 Enterprise culture (8.25%). The most salient themes in *NHCE* 2 account for a quarter of all the values in the textbooks (27.42%). The top six themes of values in the textbook which can add up to 47.63% are dominated by language policies and neoliberalism. Although the first and second most frequent themes are the values advocated by the language policies, the third theme NV6 Enterprise culture, fourth theme NV5 Individual supremacy and fifth theme NV9 Zero drag are the neoliberal ones accounting for 22.89%, a relatively large proportion in the textbook. In this light, the primary sources of values embedding are from both Chinese language policies and neoliberalism. In addition, there are two themes of unequal Englishes values despite the low frequency. Meanwhile, the percentage of emerging values is 20.84%, more than a fifth of the whole textbook. Although some emerging values have appeared only twice or even once, it could also indicate the editors' intention to expose students to more diversified values. In Figure 4.1, the other themes besides the salient ones are seen as a whole to give a clearer picture of the ratios of the top themes in the textbook basing on the results from Table 4.3.

Table 4.3 Proportions of themes of values in *NHCE* 2

Theme(s)/Subtheme(s)	Occurrence Number: Repetition not included (Occurrence Number: Repetition included)	Percentage (Number/485)
LPV2 Coexistence	47	**9.69%**
LPV7 Traditional virtues	46	**9.48%**
NV6 Enterprise culture	40	**8.25%**
NV5 Individual supremacy	39	8.04%
NV9 Zero drag	32	6.60%
LPV8 Education dominance	27	5.57%
EV1 Parental surveillance	21	4.33%
NV13 Globalized interconnection	20	4.12%
NV1 Economic rationality	14	2.89%
NV3 Homo Oeconomicus	14	2.89%
NV4 Freedom supremacy	14	2.89%
EV7 Communicative competence requirement	14	2.89%
LPV6 Democracy	13	2.68%

Table 4.3 Proportions of themes of values in *NHCE* 2 (Cont.)

Theme(s)/Subtheme(s)	Occurrence Number: Repetition not included (Occurrence Number: Repetition included)	Percentage (Number/485)
LPV4 Collective supremacy	12	2.47%
NV7 Competition	12	2.47%
LPV1 Intercultural competence requirement	12	2.47%
EV12 Mid-class life preference	10	2.06%
EV4 Professional occupation preference	9	1.86%
EV17 Technology obsession	9	1.86%
EV26 Strength	9	1.86%
NV2 Hedonism	8	1.65%
NV11 Self-branding	8	1.65%
EV2 Inequality	7	1.44%
EV16 Location preference	5	1.03%
EV6 Healthy lifestyle	5	1.03%
NV12 Commensuration	5	1.03%
NV10 Lifelong learning	4	0.82%
EV10 Curiosity	3	0.62%
EV11 Stability	3	0.62%
EV15 Privacy respect	3	0.62%
LPV3 Rule compliance	2	0.41%
NV8 Superficial cosmopolitanism	2	0.41%
UEV1 Native-speaker standards	2	0.41%
EV9 Travelling fetish	2	0.41%
EV13 Nostalgia	2	0.41%
EV18 Technophobia	2	0.41%
LPV5 Civilized society	1	0.21%
UEV2 Inferiority	1	0.21%
EV5 Intelligence preference	1	0.21%
EV8 Patience	1	0.21%
EV14 Ambition orientation	1	0.21%
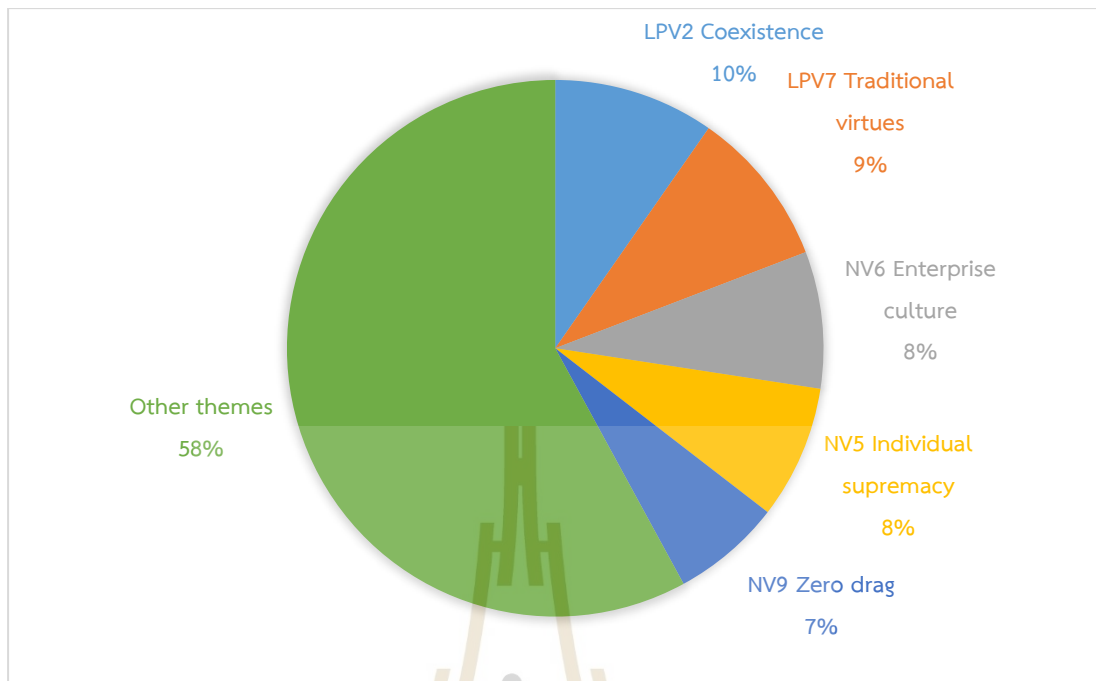
Figure 4.1 Proportions of themes of values in *NHCE 2*

As Table 4.4 and Figure 4.2 demonstrate, the salient themes in *NPCEI* 2 are LPV2 Coexistence (15.34%); LPV7 Traditional virtues (10.43%) including six subthemes 1. Thrifty, 2. Patriotism, 3. Perseverance, 4. Hard work, 6. Peace-loving, 7. Bravery and, and NV13 Globalized interconnection (8.59%). Similar to the themes in *NHCE* 2, there are two language policy themes and one neoliberal theme. The proportion of leading five themes of values in *NPCEI* 2 is about one half (48.16%) among which LPV2 Coexistence, LPV7 Traditional virtues and LPV8 Education dominance take up 31.9%, a large proportion. Meanwhile, although there are 19 different themes of emerging values in the textbook, their ratio is only 15.66% which could still imply the preference for language policies values in this textbook to a certain degree.

Table 4.4 Proportions of themes of values in *NPCEI 2*

Theme(s) /Subtheme(s)	Occurrence Number: Repetition not included (Occurrence Number: Repetition included)	Percentage (Number/326)
LPV2 Coexistence	50	15.34%
LPV7 Traditional virtues	34	10.43%
NV13 Globalized interconnection	28	8.59%
NV6 Enterprise culture	25	7.67%
LPV8 Education dominance	20	6.13%
LPV1 Intercultural competence requirement	19	5.83%
NV5 Individual supremacy	16	4.91%
LPV4 Collective supremacy	14	4.29%
NV9 Zero drag	13	3.99%
LPV3 Rule compliance	9	2.76%
LPV6 Democracy	8	2.45%
NV1 Economic rationality	8	2.45%
NV4 Freedom supremacy	8	2.45%
NV7 Competition	8	2.45%
EV2 Inequality	7	2.15%
NV3 Homo Oeconomicus	6	1.84%
EV6 Healthy lifestyle	6	1.84%
EV26 Strength	6	1.84%
EV13 Nostalgia	5	1.53%
NV11 Self-branding	5	1.53%
EV1 Parental surveillance	4	1.23%
EV12 Mid-class life preference	3	0.92%
EV4 Professional occupation preference	3	0.92%
EV25 Environmental pollution	3	0.92%
LPV5 Civilized society	2	0.61%
EV20 Self-control	2	0.61%
EV23 Determination	2	0.61%
EV21 Uniqueness preference	2	0.61%
NV2 Hedonism	1	0.31%
UEV1 Native-speaker standards	1	0.31%
EV3 Western culture preference	1	0.31%

Table 4.4 Proportions of themes of values in *NPCEI* 2 (Cont.)

Theme(s) /Subtheme(s)	Occurrence Number: Repetition not included (Occurrence Number: Repetition included)	Percentage (Number/326)
EV5 Intelligence preference	1	0.31%
EV7 Communicative competence requirement	1	0.31%
EV9 Travelling fetish	1	0.31%
EV10 Curiosity	1	0.31%
EV11 Stability	1	0.31%
EV22 Copyright protection	1	0.31%
EV24 Initiative preference	1	0.31%
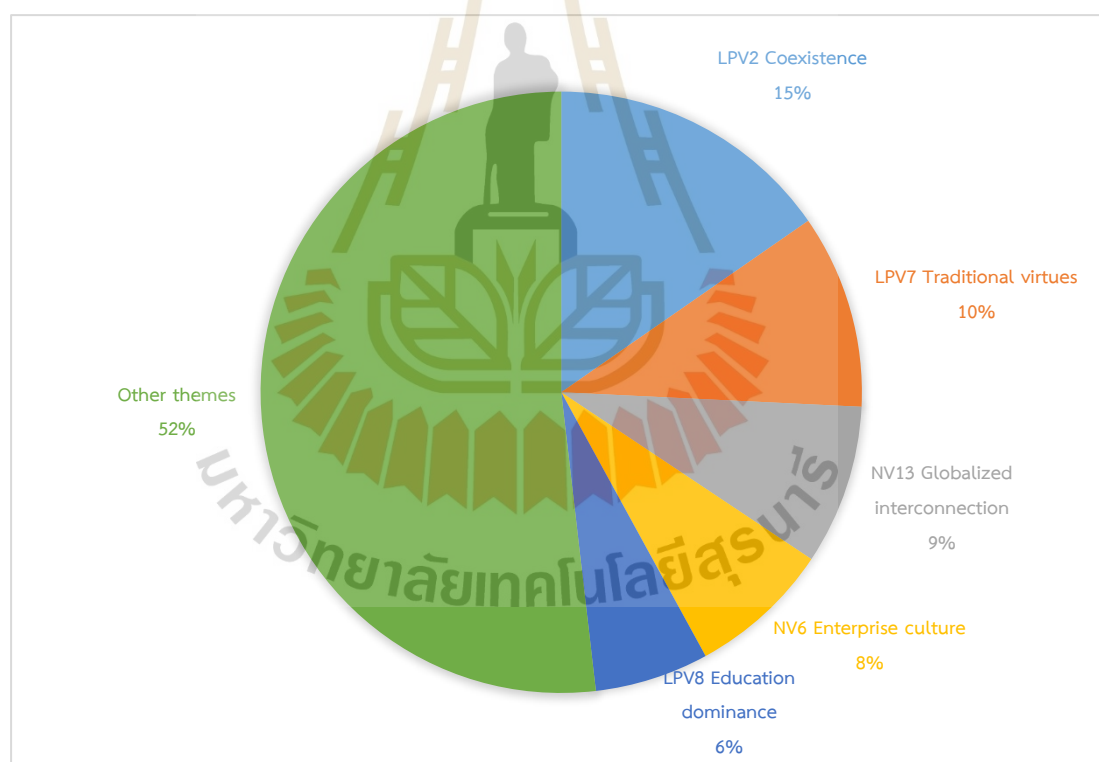
Figure 4.2 Proportions of themes of values in *NPCEI* 2

4.2 The analysis of the semi-structured interviews

In this section, the analysis of 12 semi-structured interviews with Chinese college English teachers and students who have used *NHCE* 2 or *NPCEI* 2 during their teaching or learning is presented. The transcripts of the interview data were analyzed according to the following themes basing on the sequence of interview questions: impressions on the textbook, values in the classroom teaching and learning, awareness of values and their impacts on students, effects on embedding values, opinions on the most frequent values in the textbooks, and moral education. The sequence of themes is in line with the order of interview questions. The following analysis results of 12 interviews are also demonstrated thematically.

4.2.1 Impressions on the textbook

Generally speaking, Chinese college teachers and students' impression on *NHCE* 2 is relatively good. To be specific, firstly, they think the video or audio materials in the textbook are authentic just as NHCEI2 said, "*some of materials are set in the authentic environments. I think this feature is good, and some are from BBC programs*". Secondly, the difficulty of the textbook is moderate; meanwhile, it is also suitable for preparing for CET-4. Thirdly, the content of the textbook aims to establish a relatively positive attitude. NHCES3 proposed that:

> *As a whole, I feel the textbook gives us an optimistic and open attitude because it rarely touches upon some serious topics as literature or philosophy. The topic of Unit 1 is Life is a learning curve, then the textbook also discusses some issue of our life or career.*

Nevertheless, the textbook is thought as outdated by some interviewees. For example, NHCEI3 uttered that:

> *Personally, I think this teaching material seems a little bit old, and it does not keep up with the development of some of the topics of this age now. And students do not feel interested in the content that much, so we also have to find ways to mobilize their interest in learning.*

In terms of the impression on *NPCEI* 2, the teachers and students think the topics are diverse and suitable, but the difficulty is low. For example, NPCEII2 said:

I think the topics are not bad, but the content seems a little simple. Let me put it directly, because we are all teachers, and we need to help students pass CET-4 and CET-6. I think there is little content related to the tests. Although the textbook has gone through a lot of updates, I think the content in it may not be too helpful for the exams.

This opinion is also evidenced by NPCEIS2, "*The difficulty is moderate. However, I do not think it will help me to improve my English ability*". From the interviewees' answers, it could know that they do not think the textbooks are adequate for text preparation and sometimes they need to find additional materials, therefore, they might care little about values in the textbooks.

4.2.2 Values in the classroom teaching and learning

This theme was analyzed through interview questions 2, 3 and 5 for Chinese college English teachers and interview question 3 for the students. For NHCE teachers, due to the limited class time, most of time they would use the textbook with little supplementary material, nevertheless, their teaching foci are primarily on the cultivation of students' listening and speaking skills. Although all of NHCE teachers mentioned that they have talked about values in the textbook explicitly or implicitly sometimes in the classroom, they did not and will not spend much time on values. NHCEI3 stated that:

I just mention a little bit of the values by virtue of that text. Students may feel disgusted with a large amount of such ideological education in the classroom. Teachers can properly mention it in a good way, but they cannot always teach them like the head teacher in high schools, because the university is freer, and the teachers will not be as strict as the high school.

This point can be supported by the idea of NHCES2:

Because when we come into contact with this textbook, we are not the kind of children who know nothing. Basically, our view of values has been initially finalized, so we can also understand these values from the content of the textbook, and we may not need our teachers' deliberate guidance.

I think if our teachers' guidance is too obvious, it may cause some resistance among us.

However, all of the students agree with the necessity of implicit guidance on the values in English textbooks from their teachers to prepare them for getting in touch with an unknown foreign world.

NPCEI instructors generally share the similar foci as NHCE teachers: listening and speaking in the textbook are given the foremost emphasis during the classroom teaching; especially listening, since sometimes it is demanding for a teacher to control all the students' oral English practice when there are more than 90 students in a class. Only one teacher (NPCII1) proclaims that she would talk about the values in the textbook and share her ideas on the values with students directly. The reason is that she has a Ph.D. in politics, so she is sensitive to values and moral education, therefore, she is apt to extend the content of the textbook to values education. The other teachers (NPCEII2, 3) prefer the implicit guidance of the values, e.g., comparison of Chinese and westerner' attitudes on a same thing, to influence their students subtly. It has to be mentioned that NPCEII2 holds that when there are contradictions between Chinese and western values, we should stick to the rightness of Chinese values:

If there seems to be a slight deviation in the values in the text, we will help the students establish some values that our teachers may think are correct. Actually, they are what we Chinese think are the right values. We should correct such deviations in class.

All the students approve of the guidance from their English teachers. Although they have established their view of values, they admit that they might also be affected by the continuous inculcation of some values in the textbooks unconsciously.

To conclude, all the teachers and students confirm the necessity of teachers' guidance of values in the textbooks, no matter in a direct or indirect way. Nevertheless, all six students stated that they are more in favor of the objective guidance from their teachers: the teachers should only be responsible for the objective introduction to the values and the ideas of the values in a peaceful, not radical

manner; as the adults, students have their critical judgements on acceptance or disavowal of the values.

4.2.3 Awareness and impacts of values

This theme was analyzed from the answers to the 4th interview question for the teachers and 2nd question for the students. Not all interviewees have been aware of the values in the textbooks; after the introduction to the definition and examples of values presented by the interviewer, it may occur to them that there are values in the textbooks. Nevertheless, according to the content of the interviews, some of the interviewees do know there are a host of ideas that can influence teachers and students in the textbooks; and they just do not know these ideas could be called values, a form of ideology.

All interviewees but one student (NPCEIS1) approve of the potential effects of the values in the textbooks on students, and several of them (NHCET1, NHCES1, NHCES3, NPCEII3) mentioned that the values in these two textbooks are generally positive and optimistic which may help students form a right and open view of the world. In terms of the degree of the impacts on the students, some of them (NHCEI3, NHCES1) put forward that the influence is huge. For example, NHCEI3 said, "*values in the textbook certainly have an impact on contemporary students' behaviors and views. Some enlightenments on life and study can be dug out from the textbook, so there are surely some effects*". Whereas most interviewees hold the idea that the effects are moderate: "*the fundamental impact has not been reached so quickly. Because there is not that much content in the textbook, so they will not have a deep influence*" (NPCEII2). According to NPCEIS1, values in one textbook will not affect students; nonetheless, the constant exposure to one value in all textbooks of various subjects may have effects on students' view of values.

4.2.4 Effects on embedding values

As to the question whether the textbooks should be exclusively embedded with values advocated by Chinese government, only NPCEIS3 holds that the answer should be yes. The student stated that:

Our country has the values that it wants us to establish. Now China is a relatively safe country compared with other countries. For example, foreign countries have dark net and so on, and they are allowed to have guns. In China, guns are explicitly prohibited. In this respect, although the United States advocates freedom, but I feel that the United States is not safe.

In comparison, the other interviewees all support the diversification of values from various cultures in the textbooks on the conditions of placing Chinese values as first and foremost ones. For example, NHCES3 said:

No matter whether it is English textbooks or not, I think textbooks should have an inclusive and diverse attitude. Textbooks can introduce values, however, for example, our mainstream values may only account for 30 percent, and then those foreign countries account for 70 percent, then it is unacceptable.

NPCEII1 further confirmed this opinion and gave the standard of suitable values in the textbooks, "*I think we can absorb any values as long as they are beneficial for our social development...we should not distinguish our values from their values so clearly. We can also adopt their good values which may overlap with ours*".

In terms of the effects of social milieu on values embedding in textbooks, from the perspective of NHCEI2, there is no relation between social context and values embedding because the values in the textbooks should be the universal ones which are shared by peoples from various cultures in the world, e.g., truthfulness, kindness and beauty. The other 11 interviewees agree with the potential tremendous influences of culture on values embedding unanimously. According to NHCEI1, "*our language is the carrier of culture, then our current culture... we are a multicultural society. If the textbooks would like to reflect the social reality and the real communication in the society, there must be some real multicultural factors*". NHCES3 proposed the possible sources of cultural elements in the textbooks: the most influential domestic cultural factors should be Confucianism, Buddhism and Taoism, while the source of western culture could be represented by Christianity. Since this student majors in history, the familiarity with history makes him more sensitive to historical cultural elements while neglecting the cultural elements of the contemporary era.

In terms of economic effects, a third of interviewees take the stance stating that economy has little or no relation with values embedding (NHCEI1, NPCEII1, NPCEII2, NPCEIS1, NPCEIS2). One representative reason was given by one interviewee: she cannot realize any economic elements in the textbook because she has little knowledge of economy (NPCEII2). Meanwhile, NPCEIS2 expressed a similar idea: the economy seems so far away from people's daily lives that it should have no effect on textbooks; in addition, from NHCEI1's point of view, Chinese college English textbook is more about general English, so there should be some reflections of economy in the textbooks of ESP. On the contrary, some interviewees (NHCEI3, NHCES3, NPCEII3, NPCEIS3) hold the opposite view because "*economy is a very important part of a country and it has a variety of influences on every aspect of our life, study and so on*" (NHCEI3); in addition, since economic and trade exchanges are also closely related to the language environment, in order to have the better communication and bilateral or multilateral cooperation with the other counties, the economic values and elements should be reflected and presented to students.

Concerning the political effect, there are huge disparities in terms of its influence on values embedding among interviewees. Three teachers (NPCEII2, NPCEII3, NHCEI3) think that political issues are unspeakable, because they think politics is a very serious and sensitive topic which cannot be discussed at ease. On the contrary, the other teachers (NPCEII1, NHCEI2, NHCEI3) strongly agree that political effect is the most important factor in values embedding. NPCEII1, the Ph.D. in politics, put forward the most representative reason for political influences:

> *First of all, there must be political influence, because it is decided by our national environment. We must adhere to one political orientation, then our Ministry of Education will direct everything for us. The core socialist values are just one of guiding things, then we must move in a values-oriented direction in every aspect of our development. That is for sure.*

In the meantime, all student interviewees have realized the functions of politics in education: values are actually a tool for propaganda, or a tool for managing the masses.

To conclude, all interviewees reach the consensus on the predominant proportion Chinese language policies values should take up in the textbooks although most of them still contend that values embedding should be diversified. In addition, the cultural effects on values embedding have also got recognition from all but one interviewees. Nevertheless, there are huge disparities on economic and political influences among interviewees: either they are considered as very influential, even decisive factors, or they have no influence on textbooks' values embedding at all.

4.2.5 Views on the most salient values

On the basis of the results of values analysis, six NHCE interviewees were asked to share their opinions on coexistence, enterprise culture, hard work, individualism, emphasis on education, globalized interconnection, perseverance and parental surveillance; while for interviewees of NPCEI, the values are coexistence, globalized interconnection, enterprise culture, hard work, developing intercultural awareness, bravery, emphasis on education, and individualism. In this section, interviewees' ideas on six overlapping values (coexistence, enterprise culture, hard work, individualism, emphasis on education and globalized interconnection) and the rest four values (perseverance, parental surveillance, developing intercultural awareness and bravery) are elaborated respectively.

No matter in *NHCE* 2 and *NPCEI* 2, the first most salient value is **coexistence** which has been spoken highly of by all interviewees, although from various lights. In political terms, NPCEII1 explained that:

> *The contradiction between man and nature is fierce. And in the current era, there are contradictions within the society, meanwhile, there are contradictions between the international communities. ... In fact, this is also the content of politics, that is, order and how to make order, and then now we use this embellished term--harmonious coexistence.*

From the historical perspective, according to NHCEI3 and NHCES2, one of the most critical principles in Confucianism is the harmony and unity between heaven and nature; in addition, from Chairman Hu Jintao's Scientific Outlook on Development to the newly proposed concept "A Community with a Shared Future" by President Xi aiming to carry forward the purposes and principles of the UN Charter and develop a

new type of international relations featuring win-win cooperation and build a community with a shared future for mankind, harmonious coexistence is closely related to the main policies stipulated by the leaders of Communist Party of China. Therefore, this value is not only one of the most typical world views of China since ancient times, but also a value that is in line with the development direction of China and the world at present. Meanwhile, this value is also regarded as a universal one which could be shared and arouse sympathy in all cultures; as a result, it is safe and natural for the editors to embed this value in the textbook frequently.

As to the **enterprise culture**, some interviewees (NHCES1, NHCES2, NPCEII2) are ambivalent about it: on the one hand, they have recognized that this is the trend of national development; on the other hand, they do not really agree with this value. For example, NPCEII2 said:

> *I do not particularly agree with it, because sometimes I think entrepreneurs will do whatever it takes to make money to become successful. If the textbook does not mention this value, I will not talk about it. When it is mentioned, I will let students judge for themselves.*

Meanwhile, according to NHCES1, "*from the point of view of the country, promoting this value is good for the development of the country. But for us as individuals, maybe, I think for most people, this value does not seem to be of great benefit*".

Nevertheless, the rest interviewees think it as a positive value. From the historical perspective, China and the west share a common ground on this value:

> *In the west, the new maritime route opens up the era of great navigation, which is certainly a kind of pioneering and enterprising performance; while in China, the reform and opening up requires us to have a spirit of daring to be the best, so that we can work hard, create and have a better life* (NHCES3).

In addition, this value is also the call of the times and the guarantee of China's success in the increasingly competitive globalization process. NPCEII1 uttered:

> *Young people are the backbone of our society in the future, and among them there may be the next Jack Ma. Against the background of*

emphasizing the development of the economy in all countries, we need such entrepreneurs. In my opinion, the entrepreneurial spirit in the textbook is something that our country intends to cultivate among the young people to inject new vitality into the Chinese economy.

Furthermore, as living conditions have improved and food and clothing become less of a major concern in China, social diversity allows young people to take risks (NHCEI1). Last but not least, this value is one of the state-led propaganda in recent years which is promoted all over the country: all the interviewees said their universities offer undergraduate courses in innovation and entrepreneurship; and the university of NPCEII2 has already established a school of innovation and entrepreneurship.

Hard work, **bravery** and **perseverance** are regarded as the traditional Chinese virtues by all interviewees; therefore, we should promote and keep these virtues as the precious heritage inherited from our ancestors. NPCEIS3 argued that:

There are four ancient civilizations in the world, and they are ancient India, ancient Babylon, ancient Egypt and ancient China. However, only Chinese culture and civilization have survived to this day without any fault...We Chinese have a lot of traditional spirits and virtues, such as rule without interference, tolerance and so on...Although the western countries also have desirable things, as Chinese people, we cannot forget our roots.

In addition, most interviewees claimed that many Chinese college students lack these virtues. NPCEII1 said passionately:

Students now really need these spirits as they lack them. First, there are too many students who are not diligent. Second, there are more students who lack courage. Basing on my teaching experience, it is really necessary to cultivate these two spirits in them. I think it is also essential for the textbooks to be embedded with such education...They are the necessary qualities of being a social person.

In addition, most student interviewees expressed that they come from ordinary families and the only thing they could do is to work hard and persist to realize their goals; meanwhile, these virtues are closely interrelated with other values, e.g.,

enterprise culture, emphasis on education for no one could succeed easily without hard work, bravery and perseverance.

In terms of **individualism**, one interviewee explicitly rejected this value: "*Because we pay more attention to collective cooperation and team spirit in real life. I do not think it's strong enough to rely on one person alone*" (NPCEIS1). According to NPCEII1, this value is evident among some young Chinese because in China, the birth rate decreases, and fewer children are born in each family. Therefore, parents devote most of their energy to the children, meanwhile the economic conditions in each family are relatively favorable; then the children tend to form such value in this environment. Half interviewees (NHCEI3, NHCES1, NPCEII2, NPCEII3, NPCEIS2, NPCEIS3) agreed with the concept of being independent and not bringing extra burdens to our society; and it seems that social circumstances require us to be more independent. Meanwhile, only the individual shines can the collective shines. Nevertheless, all interviewees hold that the collective interest is greater than the individual interest; and we should also try our best to guarantee individual interests under the condition of guaranteeing collective interests firstly. NHCES3 proposed that this value is not new in Chinese traditional culture: in fact, our tradition sometimes speaks of this value in a profound way. For example,

> *Sima Qian said in the Grand Scribe's Records that all the people under heaven and earth come for profit, and all the people in the world go for profit. All actions and all things in the world are taken into consideration for their own benefit.*

NHCEI1 elaborated her ideas on the reasons of embedding this value in the textbook:

> *They (students) tend to hold individualism. Because this is the teaching material of listening and speaking which primarily requires students to speak. If students are asked to speak from this point of view, students will have resonance, and they will be interested in the topics. If the textbook just emphasizes collectivism, it is difficult for students to talk about their true feelings.*

Concerning the value **emphasis on education**, its importance was highly recognized by all interviewees. On the basis of the interviewees' answers, the benefits of education can be reflected at two levels. To begin with, for individuals,

The more educated you are, the more life options you have. In my opinion, the benefits of education are not only reflected in the income, but also the impact on one's family, next generation and people around him...After reaching a certain level of education, the way we look at the world and our own insight will also change dramatically (NHCES2).

Some interviewees (NHCES3, NPCEII3, NPCEIS1, NPCEIS2) also mentioned the idea of the uselessness of study describing a phenomenon that higher education does not necessarily lead to higher earnings. Nonetheless, the wealthiest people in China today, such as Lei Jun, Jack Ma and Liu Qiangdong, all have relatively high academic qualifications. In addition, it is not only a traditional Chinese value which can be traced back to Confucius, but also a universal value shared all over the world:

If we attach importance to education, social productivity will be improved accordingly. When Britain was engaged in industrialization, a relatively important issue was the popularization of compulsory education, so that children could quickly master the knowledge of labor and then engage in production. From a social point of view, with the emphasis on education, productivity and technology levels will rise accordingly (NHCES3).

As a result, it is of tremendous benefit for both individuals and countries to strongly stress and develop education.

In terms of the value **globalized interconnection**, all interviewees have treated it as an inevitable trend of our era that we should accept due to the development of technology and global transportation. According to NPCEII1,

The global interconnection ... the topic of the global village. This phenomenon is the fact that we have to talk about. There are probably many humanistic textbooks that will mention this issue, and then foreign language is a kind of language that is also the tool of globalization. In fact, it (textbook) is to train students' thinking and make them more aware of this problem.

NPCEIS2 put forward that The Belt and Road Initiative actively promoted by Chinese government is a reflection of Chinese government's determination to further embrace the trend of globalization. In addition, NPCEIS3 argued the reason of promotion of this value in the textbook:

> In fact, this value is not new in Chinese history. It has existed since Zheng He's seven voyages to the Western Seas in the Ming Dynasty. In the Ming Dynasty, the government has realized the importance of foreign trade. In the Qing Dynasty, the painful experience of being closed to the outside world, and the painful lesson of being beaten when you are backward, does that adequately reflect it?

In this sense, embedding this value in the textbook is also intended to prevent the isolation of the country during the Qing Dynasty from happening again; meanwhile, globalized interconnections in various aspects, such as trade, politics, culture and so on, may provide each country with an opportunity to develop faster and the challenge to win in the fierce competition in the world as well. As to the end of globalization, NHCES3 believed that the eventual form of the globalization is a global communist society in which all countries can coexist harmoniously and develop together without disputes anymore; in this light, globalization is always on its way.

Parental surveillance is a most salient value in *NHCE* 2 too. The prime views of the interviewees' on embedding this value in the textbook can be generalized into the following three points. Firstly, there are lots of heated discussions on family of origin and its potential influences on the children in China recently; meanwhile, students may be able to find answers to some of the questions that are puzzling them from the perspective of the family of origin (NHCEI2). Secondly, college students are definitely supervised by their parents, and there is a high probability that college students will become parents in the future, so they should also supervise their children. It may be a process of connecting the past with the present and future (NHCES3). Embedding this value in the textbook may give enlightenments to students and let them reflect what their parents did to them and what they should do when they are parents in the future (NHCES2). Thirdly, it is unreasonable for most parents in China just focusing on their Children's study; while the textbook illustrates various

western parents' practices, such as taking children to experience the nature, which is worth learning from our Chinese parents (NHCEI3).

In terms of **developing intercultural awareness** in *NPCEI* 2, it won unanimous praise from all the interviewees. NPCEII2 argued that:

I think it is necessary to add intercultural awareness to a college English course like ours, because the purpose of language learning is to conduct intercultural communication, and students are more interested in it, at least my students are interested in it.

Furthermore, NPCEIS2 presented that in real life they have little chance to communicate with foreigners as most people around are natives; as a result, such content in the textbook can provide them with the conditions to learn about other cultures in a cheap and convenient way and may get them ready for the communication with the foreigners.

To sum up, all interviewees hold the positive attitude towards coexistence, globalized interconnection, emphasis on education, developing intercultural awareness and Chinese traditional virtues such as hard work, perseverance and bravery. There was no consensus among the interviewees on enterprise culture and individualism: some of them expressed their surprise that such values were integrated into the textbook, while some thought these values are also reasonable and beneficial for the students' future development. Concerning the value parental surveillance, the interviewees in general terms affirmed the potential positive effect of this value on students.

4.2.6 Moral education

As to the question whether English teachers should address moral education in their English teaching process, half of interviewees (NHCEI1, NHCEI3, NHCES1, NHCES2, NHCES3, NPCEIS1) hold that there is no need for English teachers to place emphasis on moral education because some other teachers, e.g. the counsellors, or the specialized teachers of Marxism, Mao Zedong Thought, Deng Xiaoping Theory which are the compulsory courses in all Chinese universities, should take the responsibilities for Chinese college students' moral education; while for English

teachers, their fundamental and primary tasks are to teach language skills and social, historical, cultural situations of English-speaking countries.

The other interviewees are of the entirely different views. Some of the teacher interviewees mentioned repeatedly "Ideological and Political Education in All Courses". Influenced by this concept, NPCEII3 uttered:

No matter what subject the teachers teach, the subjects can be linked to ideological and political issues. And in each unit, no matter what topic you study, you can relate it to ideological and political ideas. You must convey the contents which are related to ideological and are included in the teaching objective to students.

Some interviewees agree with the significance of moral education in English classes from another perspective. NHCEI2 put forward that "*Because this is language learning. I think it (values) is an added value. For example, when you understand western culture, you cannot help reflecting on your own culture which is a part of the values*". The above results of interview analysis will be used in the discussion of answers to research questions in this chapter and following chapters as well.

4.3 The analysis and discussion on the salient values

In Section 4.1, the answer to RQ1 is obtained: the salient themes in *NHCE* 2 are LPV2 Coexistence; LPV7 Traditional virtues and NV6 Enterprise culture; while in *NPCEI* 2, the dominant themes are LPV2 Coexistence; LPV7 Traditional virtues and NV13 Globalized interconnection. In accordance with the first step of Dialectical-Relational Approach, the social problem identified in this thesis is the possible reproduction and legitimization of "hidden curriculum" proposed by Chinese authority in Chinese college English textbooks. For the next step, a three-dimensional analytical framework (Fairclough, 1995) of CDA through the whole process of values analysis and discussion was used to analyze the values in the written texts and visual images in the textbooks. To be specific, an analysis of the sociocultural practices at the Chinese contextual level and the global contextual level, the discourse practices which are concerned with production and distribution of the textbooks and the textual analysis of genre, discourse patterns (Hoey, 2001) and lexico-grammar found in the textbook were carried

out; furthermore, interactions between pictures and students were analyzed in some cases to explore how they can help students get the values in the visuals.

4.3.1 The analysis and discussion on coexistence

The texts embedded with salient values LPV2 Coexistence in *NHCE* 2 utilizes the following genres: website message, daily dialogues between friends or teacher and student, podcast, personal account on various topics, radio program, phone call, celebrity life story, interviews, BBC documentary, and speech. While the text types of texts with salient values LPV2 Coexistence in *NPCEI* 2 include advertisement, documentary, phone call, friend chat, celebrity life story, news report, report of research result, job interview, expository writing, travel note, and personal account. As both textbooks are for general purpose rather than specific purposes, the genres in the textbooks are the genres used in real world familiar by the students. Meanwhile, most of the genres as radio program, documentary, friend chat, advertisement and etc., may diminish students' resistance to the teaching materials, so that students can integrate into the content of the teaching materials soon, and even let students put themselves into the roles in the texts. The real-world genres in both textbooks attest the previous study proposing that they are the frequently used genres of recently composed ELT textbooks although ELT materials used to be featured by dialogues and fictional texts (Lahdesmaki, 2009). This kind of genre hybridity (Bhatia, 1997) may blur the boundary between the imaginary and virtual world in the textbooks and reality, therefore facilitating students' acceptance of the values in the textbooks, at least partly.

In terms of the characteristics of embedding of this value in the textbooks, firstly, both textbooks endeavor to establish an illusion of a harmonious world in which man and nature, people from different races may live together happily. In regard to human-nature relation, in *NHCE* 2, texts and images embedded with coexistence repetitively touch upon this issue. The passage on exploring nature on p.34 (NHCET67) use the sentences as beautiful as prose poetry to persuade people to get close to nature: "*feeling the soil under our feet and the wind in our hair; listening to the sound of the fallen leaves and taking in the smell of the wet soil*". The modal auxiliary "must" in the ending sentence of the passage "*all these are pure joy to the senses that we must experience*" further emphasizes the necessity of getting close to nature

and deepens students' awareness of positiveness of the value harmonious coexistence. The attached picture to the passage NHCEP14 in Figure 4.3 presents the scene of a young boy softly touching and carefully examining a sunflower in the crowd of flowers. The frontal angle symbolizes the invitation sent by the picture to the students to feel the world in the image; in addition, the students could view the picture at the eye level means there is no power involved. Therefore, the beautiful scene of angelic innocence of children living in harmony with nature can reinforce the reasonableness of this value.

Figure 4.3 An image embedded with coexistence in *NHCE* 2 on p.34

On the other hand, the textbooks also demonstrate the disaster in nature caused by human behaviors. *NPCEI 2* devotes a whole unit U2 *Water* to the problem of water shortage we are facing now and how to save water bit by bit. NPCEIP 7 shows a shocking scene of water pollution; while NPCEIP 9 in Figure 4.4 tells us that we can start from small things to save water, such as eating more vegetables as meat costs more water. The superlative degree "*most urgent challenges*" in NPCEIT 29 "*protecting our water is one of our most urgent challenges. Water is too important to waster*" can ring the alarm bell to make people realize the critical role of protecting water resources and our nature. However, the represented participants are viewed from a high angle, so it indicates that viewers have power over them which embodies that students could make their own choices on this issue.
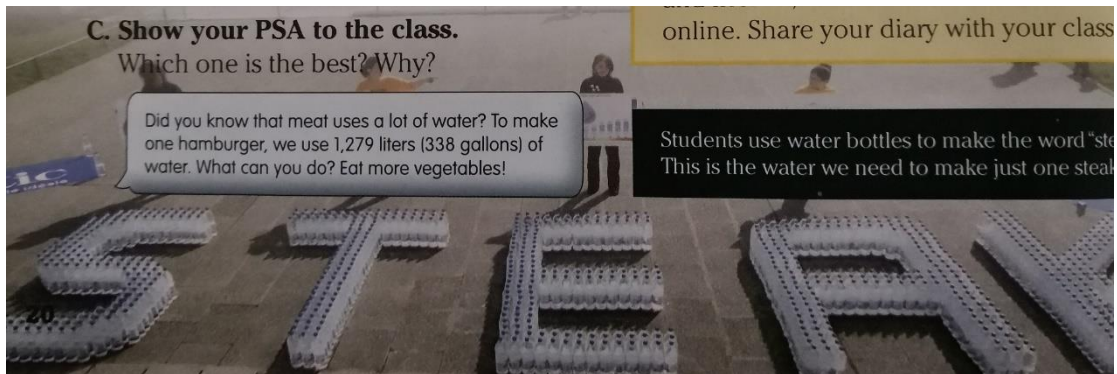
Figure 4.4 An image embedded with coexistence in NPCEI 2 on p.20

Meanwhile, the harmonious coexistence between human beings is also advocated. For example, the dialogue embedded with LPV2 Coexistence on p.10 in *NHCE* 2 (NHCET 15) is a friend chat on preparing for the exams as the follows.

> A: Ah, OK, so we need to think of the best ideas for taking tests.
>
> B: Yep.
>
> A: Er, well, how about this one? It's a good idea to study with friends at the same time each day.
>
> B: Mm, in my opinion, this is a really good idea. You can make it a regular part of your daily life.
>
> A: You mean like having breakfast at the same time, lunch at the same time, studying at the same time.
>
> B: Yes. And also I think it helps when you study with friends.
>
> A: Yeah, I think it's more motivating.

The discourse pattern of this daily dialogue is the Problem-Solution pattern (Hoey, 2001). Usually this pattern has following components: Situation, Problem, Response and Result which is positive in most cases to terminalize the whole process. Meanwhile, this pattern may begin with the problems given by the author to invite readers to integrate into the content (Hoey, 2001); in this way, the readers could follow the authors' ideas without distraction.

At the very outset of the dialogue, the problem what "*the best ideas for taking tests*" are is given by a student which may arouse readers' curiosity by inviting them to think about the question on their own on the one hand and explore the

answer in the text on the other hand. After that, the very same student provides a response which is a great one from her point of view "*it's a good idea to study with friends at the same time each day*", while this sentence could reflect the value LPV2 coexistence. Furthermore, this answer and approach has received the rather positive evaluation from the other speaker as this speaker says: "*this is a really good idea. You can make it a regular part of your daily life*". Therefore, the causal relationship between the coexistence and good results in daily lives have been established. Students may also get the conception of the advantage of this value and be apt to accept the value coexistence in the text.

Secondly, while both books emphasize the importance of protecting nature and coexisting between people harmoniously, both of them play down the conflicts between people; and the textbooks rarely mention conflicts in the real world, such as racial discrimination, inter-ethnic or intra-ethnic tensions, wars and so on. The interpersonal relationships presented in the books are always harmonious without any clash. People would be compassionate with the minorities as in NHCET66: "*I gave her (a minority) the wine bottle as a gift. She looked at it like a great treasure, and she said that it would be an honored prize for her hut*"; and once people get rich, they would do charity work as in NHCET 93: "*Um, these days, I'd like to be famous for doing something worthwhile, I think. Ah, for the, sort of charitable work*".

NHCEP 35 in Figure 4.5 also gives the scene of people getting on well with each other. The close shot, frontal angle and eye-level angle could make students align with the people and their behaviors reflected in the picture. In this picture, the man and woman on the left should be Caucasians. Meanwhile, on the right side of the picture, there are a brown-colored female and a dark-colored male. Although no clues of their nationalities could be found in the text, it could be implied that they may come from different regions in the world. The way they sit and laugh together suggest that they are getting along very well with each other. The possible underlying meaning embodied by the picture resonate with the policy of ethnic equality in China. The Communist Party of China has always adhered to ethnic equality as a basic principle in dealing with domestic ethnic issues. As early as 1954, China included ethnic equality

in the *Constitution of the People's Republic of China* (Ethnic Policy Part) and formulated and promulgated a series of relevant regulations (2005).

        Therefore, the textbooks seem to show that human beings in the world have already lived in harmony, and the strong will help the weak. In this way, a mediated world that cannot reflect the real world might have been created for students by the textbooks. In the meantime, students could feel they are included in this imagined community, which could further activate students' interest and initiative in English learning (Anderson, 1991; Xiong & Yuan, 2018); in addition, the value and relevant behaviors conveyed by the texts and pictures might be internalized as the habitus by students as well (Bourdieu, 1991).

Figure 4.5 An image embedded with coexistence in *NHCE* 2 on p.102

        The features of embedding coexistence in the textbook are congruent with the newly proposed concept "A Community of Shared Future for Mankind" and the project "the Belt and Road Initiative" (acronymized as the BRI). Currently, China has always been characterized by its centralist governance and strict, tightened ideological control from the Communist Party of China with President Xi Jinping as its representative currently on the one hand (Harvey, 2005); on the other hand, China is actively establishing its positive global image through promoting the concept of "A Community of Shared Future for Mankind" and initiating massive international projects like the BRI recently seeking to expand power of China in the world and deflecting

Chinese domestic masses' attention from the weaknesses of its current economic paradigm (O' Regan, 2021).

The concept of "A Community of Shared Future for Mankind" was proposed in the 18th CPC National Congress in 2012. The rationale of this concept is that the world today faces profound changes unseen in a century. Political multi-polarization, economic globalization, cultural diversity and the trend of social informatization are irreversible. Countries are increasingly connected and interdependent, but they also face many common challenges; non-traditional global security issues, such as food security, resource shortage, climate change, cyber-attacks, population explosion, environmental pollution, disease epidemics and transnational crimes, have emerged one after another, posing grave challenges to the international order and the survival of mankind (Jiang, 2018). President Xi delivered the speech *Building a Community with a Shared Future for Mankind* at the UN Headquarters in Geneva on January 18, 2017. In the speech, he pointed out the proposal to tackle the aforementioned problems and adjust to the current era is to build such a community and achieve shared benefits. To realize such goal, countries in the world should build an open, inclusive, green, low-carbon and beautiful world of lasting peace, universal security, common prosperity with our concerted efforts.

Meanwhile, China has also made a great endeavor to promote the "the Belt and Road Initiative" (acronymized as the BRI) recently. The BRI is the abbreviation of "Silk Road Economic Belt" and "21st Century Maritime Silk Road". In September and October 2013, Chinese President Xi Jinping put forward the cooperation initiative of building "New Silk Road Economic Belt" and "21st Century Maritime Silk Road" respectively (Chen, 2018). Relying on the existing bilateral and multilateral mechanisms between China and relevant countries and the existing, effective regional cooperation platforms, the BRI aims to borrow the historical symbols of Chinese ancient Silk Road, hold high the banner of peaceful development, and actively develop the economic cooperation partnership with countries along the Silk Road. It is expected that the countries involved should work together to build a community of shared interests, shared future and shared responsibility featuring mutual political trust, economic integration and cultural inclusiveness (Chen, 2018).

According to Chinese Ministry of Foreign Affairs, Ministry of Commerce, National Development and Reform Commission (2015), at present, the Chinese economy is highly interconnected with the world economy. China will continue to adhere to the basic state policy of opening up, build a new pattern of all-round opening up, and deeply integrate into the world economic system. To advance the BRI is necessary for China to expand and deepen its opening-up and strengthen mutually beneficial cooperation with countries in Asia, Europe and Africa and the rest of the world. China is ready to shoulder more responsibilities and obligations within its capacity and make greater contribution to peace and development of mankind.

In this light, the paramount emphasis on protecting nature in the textbooks is also one of the prime attentions given by "A Community of Shared Future for Mankind". Additionally, the harmonious existence and cooperation between all human beings is also an objective of "A Community of Shared Future for Mankind" and the BRI determine to achieve; furthermore, conflicts and frictions around the world are also what "A Community of Shared Future for Mankind" and the BRI are designed to eliminate.

In the meantime, this value has been found in other textbooks: Indonesian ELT textbooks also propose respect for people from different racial background and peaceful coexistence between man and nature; however, this study does not mention whether the textbooks have introduced the conflicts in the world (Setyono &Widodo, 2019). Therefore, although coexistence could be regarded as a common value in ELT textbooks, the conflicts in the real world should also be revealed to students to let students know the real world, otherwise they might be overwhelmed by the reality in the future and even cannot adapt to the society. Plus, coexistence is appraised highly by all the interviewees in this study: it is not only one of the core concepts of Confucianism according to NHCEI3 and NHCES2, but also the content of political science (NPCEII1).

No matter as a universal value which is the authority of tradition inherited from Confucianism, or the one promoted by the Chinese current government which is the impersonal authority to establish "A Community with A Shared Future for Mankind" and the BRI (Van Leeuwen, 2008), harmonious coexistence is already deeply

entrenched in Chinese culture as an integral part and legitimized as a common sense in the textbooks. Whether it serves the functions of political education, moral education or cultural education, it is not surprising that coexistence is the most salient value in the two books.

4.3.2 The analysis and discussion on traditional virtues

The texts embedded with salient value LPV7 Traditional virtues in *NHCE* 2 also adopts the real-world genres like radio program, website message, podcast, BBC documentary, debate in addition to the traditional genres such as casual dialogues, fictional celebrity life story and personal account on various topics. While the genres of texts integrated with traditional virtues in *NPCEI* 2 include radio program, documentary, expository writing, travel note, news report, celebrity life story, casual chats, and phone calls which could get students integrate into the contexts of the texts soon.

Concerning this theme of values, both textbooks try to convey such ideas: if you are hard-working, brave, perseverant, it is never too late to start again even if you have failed many times. In addition, almost every figure, no matter the famous or ordinary people, in the textbooks is always energetic, optimistic and ambitious. For example, in the documentary *The Snowman Trek* on p.93 in *NPCEI* 2 (NPCEIT 107), several values of LPV7 Traditional virtues could be unraveled. The discourse pattern of this material is the Goal-Achievement pattern. This pattern comprises Situation, Goal, Method of Achievement and Evaluation and/or Result. After the first sentence introducing the Snowman Trek which gives the situation of the whole passage, the goal and the method to realize the goal also come: "*to complete this hiking experience, trekkers must walk for 24 days---through 320 kilometers of wild country over eleven mountains passes, each more than 4,000 meters high.*" In this sense, to achieve this goal, one must be equipped with the values of perseverance, hard work and bravery. In addition, this Goal-Oriented Action featured by nonfinite clause "to complete this hiking experience" could empower the trekkers as intentional agents who have set a goal and finally achieve the goal (Van Leeuwen, 2008). Through the trekkers' concerted hard work and insistence, they got their desired result as they finally reached the top, conquered the Snowman Trek which is more difficult than climbing Mount

Qomolangma and celebrated their achievement. Such an inspiring real event may make students appreciate the value of these qualities and strengthen their confidence to overcome difficulties with these virtues. In addition, this discourse pattern may help to imply that these virtues lead to the final success of the trekkers, so the students may be more likely to absorb them.

Another example is the documentary on p.8 in *NPCEI* 2 (NPCEIT 20) whose topic is on learning across generations in South Africa. The daughter in the material seems to embrace a luxurious life and forget the difficult life in the past which has aroused her mother's great concern. The following excerpt is a part of this documentary.

> *Narrator: And the house has a pool. It's very different from her mother's childhood.*
>
> *In many ways, Mamorena is a s typical teenager. She loves to go shopping. Sometimes, she says, she feels more Western than South African. She listens to Western music; she eats Western fast food.*
>
> *And her mother worries about this.*
>
> *Tandi: "I want her to always remember who she is. Because I don't think you become a person if you don't know where you come from."*

In the excerpt, in regard to her daughter's preference for the deluxe and western life, the mother says: "*I want her to always remember who she is*". The semi-modal "want to" here functions as an assertion indicating mother's firm determination to change her daughter's undesirable tendency (Narrog, 2005). The next scene in the video is the daughter pointing at Mandela's photo hung up on the wall and saying "*this is the hero of South Africa. He is 'Dada', meaning 'our father'*". In addition, the image attached to this textbook presents such scene: a boy walks past a poster of Nelson Mandela in Johannesburg, South Africa as Figure 4.6 shows. Mandela is waving his hand and laughing to the crowd in the poster, and the crowd hails him with cheers. Mandela has made great contributions to the end of apartheid in South Africa, and he is the first black president of the nation. Nevertheless, his political career is by no means smooth and he has been prisoned for 27 years. With all his good virtues, such as patriotism, perseverance, hard work, bravery and so on, he finally ushered in a new

era for South Africa and became the father of this country. In the picture, Mandela is taken from the close shot and the angle of eye-level as a friend of us which could reduce the alienation between Mandela as a great figure and the students. As a consequence, students may perceive and accept the values more easily through the text and image.

Figure 4.6 An image embedded with traditional virtues in *NPCEI* 2 on p.9

Another historical famous figure Florence Nightingale on P.71 in *NHCE* 2 also has lots of traditional virtues, such as patriotism, perseverance, hard work, bravery, peace-loving. While describing the fate of most women in that era, the textbook utilizes passive voice to express the negative feeling of the suppression on the women: "*at a time when women of her class were expected to focus on marriage and child bearing*". On the contrary, the passage adopts active voice to describe Nightingale as the agent whose struggle and feats could convey a more positive affect as the following excerpt displays (Narrog, 2005). Furthermore, the phrases "*laid the foundation*", "*made a series of social reforms*", "*improving health care*", "*helping to abolish laws*" all give the complimentary remarks to her achievements. In this way, the virtues which have led to her contributions could be further encouraged.

> *Nightingale rejected proposals of marriage so as to be free to pursue her calling. In 1860, Nightingale laid the foundation of professional nursing with the establishment of her nursing school in London…She made a series of social reforms including improving health care for all sections of British*

society; improving health care and advocating for helping better hunger relief in India; helping to abolish laws that were overly harsh to women; and expanding the acceptable forms of female participation in the workforce.

Some pictures in the textbooks also reflect that ordinary people should also have these virtues; with them, they may do extraordinary things in ordinary positions, such as NPCEIP 18 in Figure 4.7. This picture presents a scene in which a tree scientist is climbing high above the ground and studying a eucalyptus tree in a forest. Without courage, perseverance and hard work, he could not have finished such a dangerous task. Through the description of the famous figures and common people, students may get the perceptions that these values are common in the world, and they are also excellent virtues that we should possess.
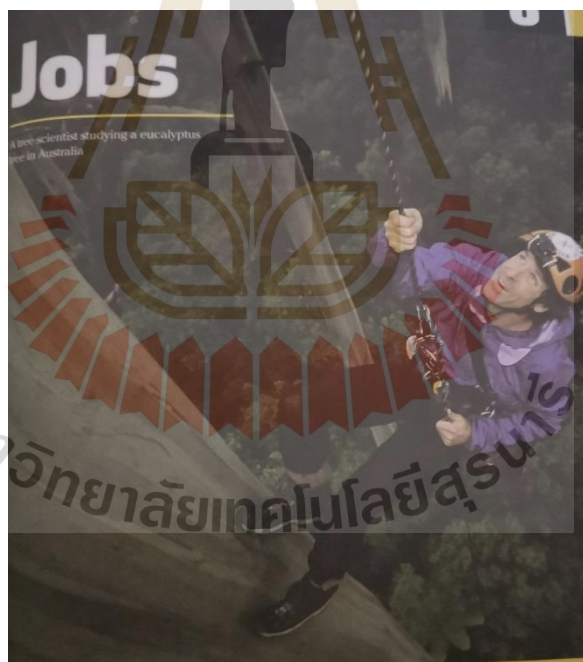
Figure 4.7 An image embedded with traditional virtues in *NPCEI* 2 on p.59

Some values of the traditional virtues are also the ones shared universally: hard work, perseverance and bravery are also promoted by the so-called "American Dream" which is initially the spirits of Puritans', and later inspires myriad Americans and newcomers, e.g., Abraham Lincoln and Martin Luther King, to pursue their dreams

in America bravely. These values have also been confirmed embedded in not only Chinese K-12 textbooks (Feng, 2012; Li, 2012; Xiong, 2012) and college English textbooks (Feng & Byram, 2002), but also in the ELT textbooks of other nations (Padem, 2013; Widodo, 2018). Therefore, it could be observed that traditional virtues are quite welcomed by ELT textbooks world widely.

An interviewee (NHCES3) has mentioned the positive spirit presented in the textbooks. Meanwhile, all the interviewees express the will to inherit these virtues from Chinese great ancestors who have created a splendid civilization that dazzled the world. The results of interviews also indicate that these values have been naturalized as the common sense accepted by Chinese college ELT teachers and students, no matter through the channel of the textbooks or the other channels they can get access to in another contexts, for example as their primary Discourse formed in their families or communities (Gee, 1990). Plus, President Xi which could be seen as the personal authority sets the education of Chinese traditional virtues as the core of the moral education (See Section 2.2.2) to further legitimize the traditional virtues. This could also be the critical reason that these values are salient in the textbooks. In addition, these values are the basic requirements for realizing other goals successfully, such as protecting environment and promoting international cooperation in establishing "A Community of Shared Future for Mankind" and the BRI. Nevertheless, NPCEII1 bluntly pointed out the lack of these virtues among the growing number of young people in China. The youth are the backbones of the country; if they do not possess these virtues, there is no hope for the country. Times may change, and so may other values in ELT textbooks, but it is believed that these traditional virtues are the eternal themes that are always preached in the textbooks.

4.3.3 The analysis and discussion on enterprise culture

NV6 Enterprise culture ranks the third most frequent themes of values in *NHCE* 2. Most of the genres of the texts infiltrated with this theme also fall into the real-world ones, for example podcast, website message, daily chats between friends, monologue on daily issues, radio program, celebrity life story, interviews, BBC documentary, and speech. Therefore, certain meaning could be produced by the editors and authority to the students through these familiar genres (Kuppens, 2009).

Concerning the features of embedding this value in *NHCE* 2, firstly, most of the texts and images embedded with the value of enterprise culture in *NHCE* 2 try to set up the ideas that one should love and embrace new challenges to acquire new skills and improve themselves to become a more attractive commodity. In *NHCET* 38, the speaker says learning Spanish is "*certainly challenging, but it was also a lot of fun*". In addition, NHCET 20 "*Steiner schools encourage creativity and free thinking, so children can study art, music and gardening as well as science and history*" and NHCET 35 "*It will strengthen your critical thinking skills and creativity*" could show varying degrees of excitement about doing new things and meeting new challenges whose positive vibes could be perceived and accepted by the students.

This theme of value is also embedded in the life story of famous historical figure Florence Nightingale in *NHCE* 2 on p.71 (NHCET 124). The discourse pattern of this passage could be grouped into the Opportunity-taking pattern. This pattern subsumes situation, opportunity, means of taking opportunity, and result. Students should be curious about the life experience of such a household name. The situation of the passage is the inferiority of the women to the wen in Nightingale's era. Although she is from the upper-class, women of her class were expected to focus on domestic life and marriage. Nevertheless, she seized her opportunity to do something different from the other females undauntedly by receiving education offered by her father, refusing marriage proposals and accepting the call of the times to make some influential social reforms which is the embodiment of NV6 Enterprise culture. The result for her is the good reputation spreading throughout the world. Furthermore, according to Van Leeuwen (2008), when social actors want to do something new or old things in new ways, their purpose should be legitimized. In this passage, Goal-Oriented Actions realized by nonfinite clauses such as "to lead an active life" in "*Her father had progressive social views, providing his daughter with a well-rounded education that included math, and supported her desire to lead an active life.*" and "so as to be free to pursue her calling" in "*Nightingale rejected proposals of marriage so as to be free to pursue her calling.*" are used to endow Nightingale with the power to decide for herself and eventually achieve success in her career which has changed the world. In this way, students may have the delusion that this value is beneficial for

both individuals and society and are encouraged to take in the value of entrepreneurship by the text.

Secondly, as adventure sports are a typical representation of enterprise culture (Fletcher, 2008), the textbook has touched upon the topics introducing various adventure sports. The images in this textbook repeatedly demonstrate several kinds of adventure sport: kayaking in NHCEP 2, karting in NHCEP 17, water skiing in NHCEP 20, Formula One in NHCEP 27 and rock climbing in NHCEP 24 as shown in Figure 4.8. Plus, the frontal angle may get students involved in the activity in the picture more easily. A listening passage is exclusively on rock climbing (NHCEP 89). While the passage tries to give an objective account of this sport, the last sentence "*the risk can be reduced by having the knowledge of proper climbing techniques and using specialized climbing equipment*" still seems to defend for this dangerous sport.
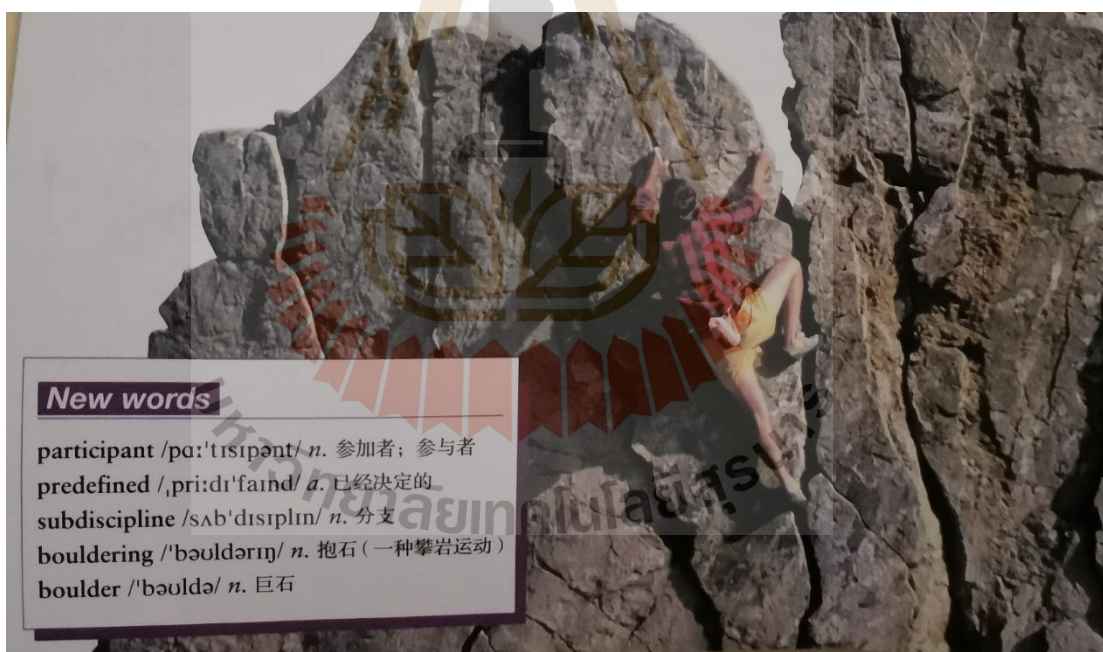
Figure 4.8 An image embedded with enterprise culture in *NHCE 2* on p.53

Besides, in NHCET 100 which is drawn from the following excerpt on p.62, the struggle history of Lewis Hamilton from an ordinary British boy to a top Formula One driver is given. He is hailed as "a hero today" because of his achievements in his career. In this text, Lewis also uses modal auxiliaries (e.g., Formula One "must" be very powerful) and semi-modals (e.g., he "wanna be" a Formula One driver, his ambition

"is to" get to Formula One etc.) to assert his determination to be a Formula One driver. In addition, adverbs such as "really", "definitely", "absolutely" are used by Lewis to emphasize his confidence in being successful through his struggles. In this way, the usage of particular words and certain grammar structures in this text make Lewis's experiences and personal development all the more appealing. Therefore, Lewis has been set as the personal authority to legitimate the value (Van Leeuwen, 2008), his actions are discursively constructed as the ones that the readers should learn from and imitate and adventure sports are espoused to be taken by the textbook, although they do have risks.

> *V: This is the story of how Lewis Hamilton went form this...to this. Formula One is all about speed. In this world, only the fastest survive. The reason lasts from March to October, and it takes place in some of the world's richest locations. It's the sport of millionaire...and heroes. Speed on the track, money in the bank, fame and glory. And nobody does it better than Lewis Hamilton, the billion dollar man. A hero today. But where did it all start?*
>
> *......*
>
> *LH: The reason I wanna be a Formula One Driver is because it's got a lot of speed in it. Um, when I saw the actual speed they were doing, it was amazing because you don't actually think about it when you're watching TV. And my kart feels really powerful when I'm in it but imagine being in a Formula One car. It must be very powerful.*
>
> *N: Lewis Hamilton has won four British go-karting championships. Now he says he wants to be world Formula One champion by the time he's 20.*
>
> *LH: My ambition is to get to Formula One. Definitely. Um...I enjoy the speed. Um...I like to be with all the...big guys, and I like to be making lots of money,*

Thirdly, another representative expression of this value is starting one's own business; therefore, this topic is not uncommon in the textbook. The speech on p. 103 in *NHCE* 2 from which NHCEP 165 given as follows is drawn is a speech given at a contest named "*The Best Money-making Idea*" in which the plan to start a business to sell cakes is described. The discourse pattern of this text generally falls into the

Goal-Achievement Pattern with the components of Situation, Goal, Method of Achievement and Evaluation and/or Result. (Hoey, 2001). At the outset of the speech, the speaker directly states their company's name and their goal of making delicious birthday cakes for children. To realize their objective, they have designed various sales approaches and promotion strategies, e.g., advertising campaigns on campus, eye-catching websites, free food samples, etc. Lastly, the speaker ends the speech with a rather positive evaluation by showing the great confidence in the prospects of their cakes in the market. According to Hoey (2001), this discourse pattern is quite common in advertisements. This short speech is more of an advertisement for "selling" the ideas and specific practices necessary for starting one's own business than listening material. This discourse pattern and the minute depiction of the procedure and promotional methods may arouse students' curiosity and desire to try to start their own business, which could be further strengthened by the follow-up exercise of drawing up a similar promotional speech.

This short text is also featured by the usage of the modal auxiliary 'can' (e.g., the speaker and her friends "can" make the cakes at home), semi-modals (e.g., the speaker and her friends "want to" make interesting cakes; their idea "is to" make delicious birthday cakes; "to be" successful, they need to advertise in schools). Although these modal words mean that the plan of the speakers is purely imaginative and the factuality of it is indeterminate, they are also a kind of assertion about the future success of the business (Narrog, 2005). Moreover, the assertion is reinforced by some intensifiers, e.g., customers will "definitely want to" buy their cakes. In addition, using the first-person plural "we" throughout the speech as the collectivization is a discursive strategy of assimilation which may give students a sense of collective and community (Van Leeuwen, 2008). Consequently, modality, personal pronoun and lexical choices in this speech may implicitly convey this value. Besides, the activation embodied by the active voice in the speech indicates the group who participates in the context are presented as the active, dynamic agents, therefore subtly encouraging the acts they perform (Van Leeuwen, 2008).

> *Our business is called The Very Special Cake Company. Our idea is to make*
> *delicious birthday cakes for children. We want to make interesting cakes*

shaped like animals or trains or faces. In fact, you can choose any shape you want and we'll make it for you. We'll also make the cake personal, by writing your name or a special message on it. We hope to make money by selling the cakes at local markets, in shops and on the Internet. We don't need very much to start our business, because we can make the cakes at home. To be successful, we need to advertise in schools and have a beautiful website with lots of colorful photos. And we plan to go to markets and give people a free taste of the cakes, so they can try them, and then they'll definitely want to buy them.

In understanding the naturalization mode of neoliberal culture in global English textbooks, we should consider the dominant ideology of neoliberal culture (Gray, 2010b). Neoliberalism has established itself as a predominantly political and economic paradigm within the purview of the globe, while China has also taken on certain neoliberal economic characteristics (Harvey, 2005). Since entrepreneurship is also a key feature of neoliberalism, it is a dominant ideology promoted by Chinese government now. Furthermore, this theme of value is in accord with the spirits required by the BRI to explore the new type of regional and international developmental and cooperating approach.

Against this context, the Ministry of Finance and the State Administration of Taxation in China issued *Notice on Tax Policies for Supporting and Promoting Employment* in 2011 to encourage college graduates to start their own businesses to promote employment. *The Notice* made it clear that graduates who start their own businesses can enjoy a preferential tax reduction or exemption for three years from their graduation year. The salient integration of this value in the textbook can be thought as Chinese government's determination to stimulate the potential and initiative of college students and alleviate the pressure of employment shouldered by the government by transforming Chinese people's entrenched ideas from finding a stable lifetime job to be more innovative to stand out in an increasingly competitive globalized market. Although this theme puts more emphasis on development by oneself to make one stand out in the competitive job market and it is inconsistent with the requirements of LPV2 Coexistence to a certain degree, it is also a mainstream

value in the world today and is in line with the needs of the development of the times. As a result, it is also advocated in Chinese ELT textbooks.

This value is proved to be prevalent in global textbooks. In W. Chun's analysis of Canadian textbooks for English for Academic Purposes, the textbooks are featured by the content proposing that one should improve their EQ to become the market commodify (Choi & Kim, 2018; W. Chun, 2009); while this idea is also reflected in *NHCE* 2. In addition, Bori's study indicate that the practices like backpacking and adventure sports which are related to enterprise culture are quite prevalent in Catalan language textbooks (2018b). In this study, the contents related to tourism also advocate adventure sports and couch surfing vigorously. However, no study on analyzing entrepreneur culture in Chinese college English textbooks could be found yet.

All the interviewees mentioned that their universities have relevant courses or established the schools of it. Although the interviewees have mixed feeling towards this value, they generally have to admit its significance towards the development of China and accept this value to a certain extent. It has always been a long process to get some people who do not accept a certain value in the past to accept it now, but judging from the interviews, Chinese authority's efforts to inculcate such values in textbooks and other channels have yielded some results.

4.3.4 The analysis and discussion on globalized interconnection

Globalized interconnection is a dominant theme of value in *NPCEI* 2, too. Among 24 passages embedded with this value in the textbook, most of the genres are still the real-world genres familiar by the students, such as news report, radio program, phone call, travel note, job interviews, advertisement and etc. Advertisement as a popular genre in the recent edited ELT textbooks can be a symbol of promotion and commodification of certain things (Xiong & Yuan, 2018). In the current case of NPCEIT 49, it is an advertisement to promote a festival in Sahara Desert on p.39. This form of genre can also create the affinity with students quickly as it is already familiar by the teachers and students.

With regard to the features of the value embedding, to start with, the textbook is committed to depicting a multicultural and multiracial world in which

people have no discrimination against the others from different races and cultural background. In the 24 texts with this value, America has been mentioned 4 times, European countries or cities, such as London, Spain and France, 5 times, countries from Africa like Mali, Tanzania and Ethiopia 5 times, Asia countries, e.g., China, South Korea and India, 5 times, Middle East area 2 times, Oceania and Antarctic 1 time, respectively. Meanwhile, this textbook has paid special attention to the culture of countries from the Outer and Expanding Circle. A radio program on p. 36 introduces special festivals in the world (NPCEIT46): Mud festival in South Korea and Tomatina in Spain. The speaker gives some complimentary words such as "good" and "fun" to describe these festivals. In another documentary, the Jouberts have spent more than 25 years filming the amazing animals across Africa (NPCEIT 80). In the meantime, the textbook says they have treated Africa as "*the land that has become their home*". It can be observed that the textbook has been trying to blur the boundaries between regions and regions, countries and countries, continents and continents. As a result, the world in this textbook is the Utopia of the Great Harmony without contradictions and disputes; and this feature is in line with the feature of LPV2 Coexistence discussed in Section 4.3.1.

Secondly, in the textbook, the distance in space has been eliminated by all kinds of modern transportation, and the connection between people is closer. A passage introducing Barrington Irving on p.61 in *NPCEI* 2 could reflect this idea (see the following excerpt). This passage follows the Desire Arousal-Fulfillment pattern which includes an optional situation, object of desire (situation), desire arousal, attempt at desire fulfillment, and positive or negative result. The attractive thing for Irving is to become a pilot after he had the experience of sitting in the cockpit of an airplane in his childhood. After his desire was aroused, he made up his mind to fly the plane around the world and took all the possible means to realize his dream. Nevertheless, it is by no means an easy task, so he did a lot for his dream: he became a scientist to learn aeronautical science; in the meanwhile, he earned money to build his own airplane called "Inspiration". With his unremitting efforts, he flew solo around the world when he was only 23 years old and set a new world record eventually. Hoey (2001) proposes that the ideological implications of this discourse pattern are that it can accord the object of desire to higher values, namely, the world record, fame and

wealth which have resulted from Irving's own unremitting efforts and struggle to realize his dream. Through all the discourse pattern, NV13 Globalized interconnection is integrated into the components of the pattern. Therefore, students may have a deeper impression on this value and even take it as a common sense. Furthermore, Irving's purpose of flying around the world could also be discursively legitimized by the repetitive usage of nonfinite clauses, such as "*he wanted to become a pilot*", "*He wanted to fly.*", "*he became an airplane cleaner to earn money for flight school, and played video games to practice flying.*". Plus, actions of Irving as the role model authority could also be legitimized (Van Leeuwen, 2008).

When he was 15 years old, Barrington Irving was a shop assistant in his parents' bookstore. Then one of their customers gave Barrington the chance to sit in the cockpit of the airplane he flew. That day, Irving discovered his dream—he wanted to become a pilot.

A few years later, at High School, Irving was a football star. He could have become a professional football player. But he hadn't forgotten his dream. He wanted to fly.

So, instead, he first became a scientist, studying aeronautical science at university. At the same time, he became an airplane cleaner to earn money for flight school, and played video games to practice flying.

Then, Barrington decided to fly around the world. He asked several airplane companies to give him different parts of an airplane. Soon he was taking off, in a plane he had built himself, called the "Inspiration".

After 97 days and 26 stops, Barrington landed in Miami. At 23 years old, he had set a new world record, as the youngest pilot and only African American ever to fly solo around the world.

Barrington's story doesn't stop there. At 28, after this trip, he became an entrepreneur. At his company, Experience Aviation, Barrington is both explorer and teacher. He helps school students learn about math and science, and inspires others to follow their dreams.

Thirdly, the editor has implied the importance of keeping the characteristics of a culture to avoid the homogenization of culture taken by globalization. The

documentary on p.80 tells how a group of musicians in Tanzania preserve their musical traditions (NPCEIT 95). The narrator in this listening material uttered that "*The Zawoses need to find a way to take from other cultures while protecting their own traditions*". In addition, NPCEIP 6 in Figure 4.9 shows a Japanese woman is teaching origami which is a traditional art of folding paper in Japan to an African girl. Although this Japanese is in London, she still does not forget to promote her country's distinctive culture.

**Figure 4.9 An image embedded with globalized interconnection
in *NPCEI* 2 on p.10**

As the selection of the contents in the textbooks should be the result of editors' meticulous consideration and planning, the ideas embedded in the aforementioned text and image are intended to convey to the students by the editors and the nation. In this sense, although the economic developing pattern in China has taken some features of neoliberalism and China has made great efforts to integrate into and advance the globalization, Chinese officials should be keenly aware of the importance of promoting and inheriting national culture. Furthermore, it is also a counterattack to the mainstream phenomenon of Anglo-American culture in the current world. Therefore, China has prohibited using English acronyms in domestic materials (Zhang, 2012); meanwhile, China has been committed to promoting Chinese culture and values around the world in recent decades. It is reported that 500 Confucius Institute has been established in the different regions of the world since 2004; besides, Chinese government has also vigorously promoted the teaching of

Chinese character in the teaching system of different countries (O. Regan, 2021). It might also account for the low percentage of themes of unequal Englishes in the textbook. At the same time, all the interviewees in this study showed a sense of pride in Chinese culture to some extent, which is also a reflection of their confidence in national strength. In the meantime, preserving one's cultural identity is also emphasized by ELT textbooks in another countries: it is reported that the ELF textbooks in South Korea and Japan also endeavors to strengthen students' cultural identity (Chang & Owada, 2021). Therefore, globalization and preserving cultural identity should go hand in hand.

Fourthly, the content of international exchanges in the textbook is limited to culture, while political and economic exchanges are made invisible. Although China has put forward the international project such as the BRI to strengthen the globalized interconnection in economy and politics, the textbook rarely mentions these aspects. Except for "*We mainly import raw materials from all over the world*" in NPCEII 136, any factors related to economy cannot be found in the textbook. In addition, issues of politics are none. This finding could be explained by "erasure" proposed by Park who points out the phenomenon that the invisibility of socio-economic background is common in neoliberal discourse (2010). Plus, these results are congruent with the interviewees' little awareness of economic and political effects on the textbooks.

Globalization is the inevitable result of the development of neoliberalism (Harvey, 2005). The BRI and the concept of "A Community of Shared Future for Mankind" may symbolize Chinese government's firm determination to further integrate into the globalizing trend as its future development direction. Moreover, this value has been evidenced as a popular and common topic in ELT textbooks around the world by the previous studies (Chang & Owada, 2021; Choi & Kim, 2018; Bori, 2018a). Similar as Chang and Owada's study while different from Choi and Kim's research, it is found that *NPCEI* 2 intends to promulgate multiculturalism while emphasizing the importance of maintaining cultural characteristics. The interviewees are also very positive about this value. The bitter historical lesson of the Qing Dynasty's isolation from the outside world makes Chinese people adhere to the strategy of opening up and integrate into the globalization, and will not repeat the same mistake. They think it is an opportunity

for national development China should seize; meanwhile, it is also the challenge China must confront. The analysis of this textbook indicates that this value is intended to be naturalized as the common sense by the editors, publishers and authority; while the answers from the interviewees further confirm that it has been held as a common sense by them as well.

As moral education is bound to serve for a country's political, economic, military, scientific and technological development, it is natural that moral education is filled with political ideologies and mainstream values. From the above analysis and discussion on the salient values in *NHCE* 2 and *NPCEI* 2, it could be observed and proposed that all of the salient values as the "hidden curriculum" in the textbooks are also promoted by Chinese government vigorously to carry out its current predominant projects and policies smoothly in order to maintain its domestic governance and expand its international influence. In other words, all the salient values in the textbooks could help Chinese college students set up the worldview which could facilitate nation's development. In this sense, moral education realized through ELT textbooks in China embodies Chinese government's will of future national development.

Most of the genres embedded with salient values are familiar by the students; furthermore, discourse patterns, lexicogrammars in the texts are helpful in inculcating the values, therefore further legitimizing and naturalizing these values as the common sense. In addition, most of the salient values are already accepted by the interviewees as the truth. Nevertheless, interviewees' awareness of the political and economic factors on the textbooks should be further aroused to help them develop their critical thinking abilities on the textbooks.

4.4 Summary of the chapter

In this chapter, the salient themes of values in the textbooks were obtained and discussed on. The results show that the salient themes in *NHCE* 2 are LPV2 Coexistence; LPV7 Traditional virtues and NV6 Enterprise culture; while in NPCEI 2, the dominant themes are LPV2 Coexistence; LPV7 Traditional virtues, and NV13 Globalized interconnection. LPV2 and LPV7 which are descended from Chinese ancestors for quite

a long time are also vehemently espoused by Chinese language policies. Since NV6 and NV13 are the necessary components of neoliberalism, and they can meet the needs of developing China currently, they are also vigorously promoted by the government and textbooks as well. The analysis and discussion on the results could further attest the political, economic and cultural effects on ELT textbooks, although the political factor has outweighed the other factors in China,. Therefore, it could support the view that China is characterized by the tight ideological and political control to a certain degree. Nonetheless, Chinese college English teachers and students' awareness on the influence of politics and economy is not enough, therefore, their awareness should be aroused or heightened. The following three chapters will present the answers and discussion of the other three research questions.
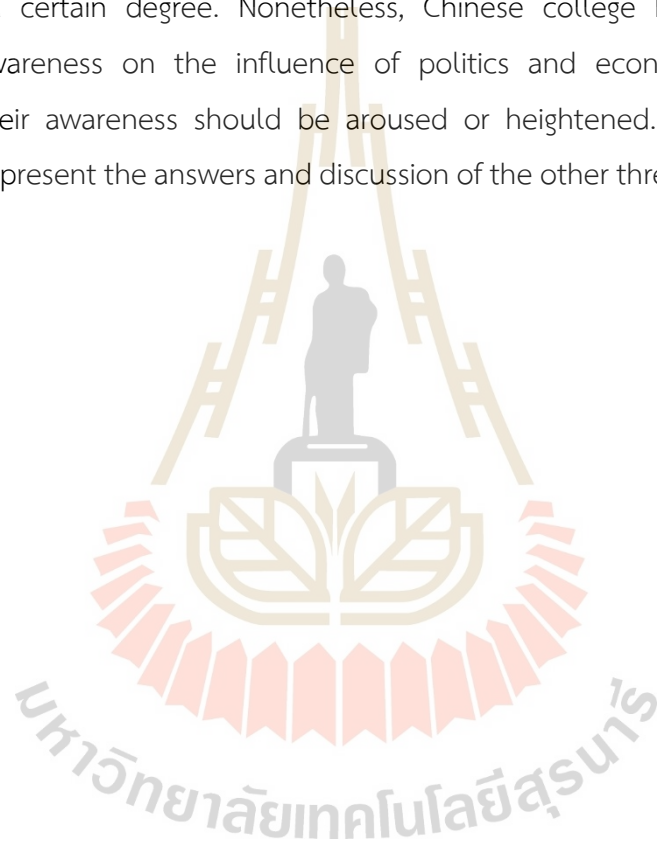
CHAPTER 5

SIMILARITIES AND DIFFERENCES BETWEEN THE TEXTBOOKS

This chapter explores similarities and discrepancies between two textbooks to answer the second research question "Are there any differences in embedding and presenting cultural and moral values between the textbooks compiled by different prestige presses in China? If yes, what are they?" The tables presenting the values in written texts and pictures of four units sharing similar topics in two textbooks are displayed at the beginning. After that, the answer to the second research question is followed by the discussion on the answer. The summary of the chapter comes last.

5.1 The answer to the second research question

To answer the RQ2, the values in 8 units sharing similar topics in two textbooks were analyzed, and the themes of units are: U1 *Life is a learning curve* in *NHCE* 2 vs. U1 *Education* in *NPCEI* 2; U2 *Journey into the unknown* in *NHCE* 2 vs. U8 *Journey* in *NPCEI* 2; U5 *Urban pulse* in *NHCE* 2 vs. U5 *Cities* in *NPCEI* 2; and U6 *Climbing the career ladder* in *NHCE* 2 vs. U6 *Jobs* in *NPCEI* 2. In Table 5.1, the themes of values embedded in U1, 2, 5 and 6 in *NHCE* 2 are demonstrated; and Table 5.2 presents the values in U1, 5, 6 and 8 in *NPCEI* 2.

Table 5.1 Display of values in *NHCE 2*

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by Chinese language policies	LPV1 Intercultural competence requirement	1. Developing intercultural awareness	NHCET 42, 45, 58, 66, 126, 141, 143, 146 (8)	NHCEP 13 (1)	9	9
	LPV2 Coexistence	N/A	NHCET 9, 15, 40, 49, 52, 55, 66, 67, 128, 131, 134, 140, 147, 149, 150 (15)	NHCEP 3, 9, 12, 13, 14, 15, 30, 32, 34, 35, 36 (11)		26
	LPV3 Rule compliance	1. Legal compliance		NHCEP 13 (1)	1	1
		2. The rule of law		NHCEP 13 (1)	1	
	LPV4 Collective supremacy	N/A	NHCET 15, 40, 152, 169 (4)			4
	LPV5 Civilized society	N/A	NHCET 149 (1)			1
	LPV6 Democracy	2. Freedom	NHCET 25, 39, 55, 129, 166 (5)		5	5
	LPV7 Traditional virtues	1. Thrifty	NHCET 66 (1)		1	19
		3. Perseverance	NHCET 7, 10, 15, 36, 153 (5)		5	
		4. Hard work	NHCET 2, 7, 10, 15, 26, 36, 163, 171 (8)	NHCEP 1, 4, 7, 10, 33 (5)	13	
		7. Bravery	NHCET 3, 135 (2)	NHCEP 2, 11 (2)	4	
	LPV8 Education dominance	1. Emphasis on education	NHCET 4, 8, 12, 15, 20, 26, 40 (7)	NHCEP 1, 3, 4, 6, 7, 8, 10 (7)	14	16
		2. Early learning	NHCET 21 (1)	NHCEP 7 (1)	2	
		3. Eager for learning	NHCET 164 (1)		1	

Table 5.1 Display of values in *NHCE* 2 (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by neoliberalism	NV1 Economic rationality	1.Commodification	NHCET 51 **(1)**		1	5
		3. Financialization	NHCET 174 **(1)**		1	
		4. Privatization	NHCET 139, 158, 165 **(3)**		3	
	NV2 Hedonism	1. Shopping supremacy	NHCET 19, 54 **(2)**		2	2
	NV3 Homo Oeconomicus	N/A	NHCET 8, 29, 30, 32, 37, 145, 156, 160, 169, 171, 172, 178 **(12)**			12
	NV4 Freedom supremacy	2. Freedom	NHCET 25, 39, 55, 129, 166 **(5)**		5	5
	NV5 Individual supremacy	1. Individualism	NHCET 132 **(1)**	NHCEP 1, 6, 11 **(3)**	4	14
		2. Self-responsibility	NHCET 5, 24, 39, 48, 59, 61, 154, 162, 174, 181 **(10)**	NHCEP 1, 6 **(2)**	12	
	NV6 Enterprise culture	N/A	NHCET 1, 2, 20, 31, 35, 38, 43, 57, 64, 69, 135, 151, 158, 164, 165 **(15)**	NHCEP 2, 11, 30 **(3)**		18
	NV7 Competition	N/A	NHCET 34, 127 **(2)**			2
	NV8 Superficial cosmopolitanism	N/A	NHCET 47, 56 **(2)**			2
	NV9 Zero drag	1. Flexibility	NHCET 28, 137, 144, 150, 155, 157, 161, 167, 168, 171, 173, 180 **(12)**		12	18
		2. Versatility	NHCET 1, 8, 20, 32, 41, 46, 150 **(7)**		7	
	NV10 Lifelong learning	N/A	NHCET 164 **(1)**	NHCEP 4 **(1)**		2
	NV11 Self-branding	N/A	NHCET 135, 165 **(2)**			2
	NV13 Globalized interconnection	N/A	NHCET 9, 37, 43, 50, 53, 64, 69, 157, 162, **(9)**	NHCEP 35 **(1)**		10

Table 5.1 Display of values in *NHCE 2* (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by Unequal Englishes	UEV1 Native-speaker standards	N/A	NHCET 6 (1)	NHCEP 3 (1)		2
	UEV2 Inferiority	N/A	NHCET 6 (1)			1
Themes of emerging values	EV1 Parental surveillance	N/A	NHCET 18, 23, 27, 39, 60, 62, 148, 159, 170, 175 (10)	NHCEP 8, 10 (2)		12
	EV2 Inequality	1. Gender inequality	NHCET 61, 177 (2)		2	2
	EV4 Professional occupation preference	N/A	NHCET 13, 138, 151 (3)	NHCEP 4, 5, 31, 36 (4)		7
	EV5 Intelligence preference	N/A	NHCET 11 (1)			1
	EV6 Healthy lifestyle	N/A	NHCET 14, 16, 17 (3)			3
	EV7 Communicative competence requirement	N/A	NHCET 15, 45, 136, 137, 179 (5)	NHCEP 3, 31 (2)		7
	EV8 Patience	N/A	NHCET 3 (1)			1
	EV9 Travelling fetish	N/A	NHCET 44, 162 (2)			2
	EV10 Curiosity	N/A	NHCET 63 (1)	NHCEP 32 (1)		2
	EV11 Stability	N/A	NHCET 68, 153 (2)			2
	EV12 Mid-class life preference	N /A	NHCET 62, 64, 69, 145 (4)			4
	EV16 Location preference	1. City preference	NHCET 125, 130, 142, 143, 144 (5)		5	5
		2. Countryside preference	NHCET 125 (1)		1	
	EV17 Technology obsession	N/A		NHCEP 32 (1)		1
	EV26 Strength	N/A		NHCEP 3 (1)		1

Table 5.2 Display of values in *NPCEI 2*

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by Chinese language policies	LPV1 Intercultural competence requirement	1. Developing intercultural awareness	NPCEIT 10, 19, 54, 98, 101, 111 **(6)**	NPCEIP 6 **(1)**	7	7
	LPV2 Coexistence	N/A	NPCEIT 11, 20, 22, 55, 56, 57, 66, 72, 80, 97, 103, 106, 110, 111 **(14)**	NPCEIP 5, 6, 17, 19, 20, 21, 25, 28 **(8)**		22
	LPV3 Rule compliance	2. The rule of law	NPCEIT 20, 55, 58, 60 **(4)**	NPCEIP 5 **(1)**	5	5
	LPV4 Collective supremacy	N/A	NPCEIT 3, 5, 20, 63, 67, 69, 110 **(7)**	NPCEIP 5 **(1)**		8
	LPV6 Democracy	2. Freedom	NPCEIT 5, 20, 59 **(3)**	NPCEIP 5 **(1)**	4	4
	LPV7 Traditional virtues	1. Thrifty	NPCEIT 20, 102 **(2)**	NPCEIP 5 **(1)**	3	25
		2. Patriotism	NPCEIT 20, 62 **(2)**	NPCEIP 5 **(1)**	3	
		3. Perseverance	NPCEIT 20, 62, 68, 80, 104, 105, 107 **(7)**	NPCEIP 5 **(1)**	8	
		4. Hard work	NPCEIT 20, 62, 67, 68, 75, 79, 80, 104, 105, 107 **(10)**	NPCEIP 1, 2, 3, 4, 5, 18, 21, 22 **(8)**	18	
		6. Peace-loving	NPCEIT 20 **(1)**	NPCEIP 5 **(1)**	2	
		7. Bravery	NPCEIT 20, 62, 68, 73, 80, 102, 107 **(7)**	NPCEIP 5, 18, 19, 20, 26, 27, 28 **(7)**	14	
	LPV8 Education dominance	1. Emphasis on education	NPCEIT 7, 8, 9, 12, 14, 15, 16, 70, 111 **(9)**	NPCEIP 1 **(1)**	10	13
		3. Eager for learning	NPCEIT 6 **(1)**	NPCEIP 2, 3 **(2)**	3	

193

Table 5.2 Display of values in *NPCEI* 2 (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
Themes of values advocated by neoliberalism	NV1 Economic rationality	3. Financialization	NPCEIT 7, 60 **(2)**		2	4
		4. Privatization	NPCEIT 21, 78 **(2)**		2	
	NV2 Hedonism	1. Shopping supremacy	NPCEIT 18 **(1)**		1	1
	NV3 Homo Oeconomicus	N/A	NPCEIT 71, 73, 82, 99 **(4)**			4
	NV4 Freedom supremacy	2. Freedom	NPCEIT 5, 20, 59 **(3)**	NPCEIP 5 **(1)**	4	4
	NV5 Individual supremacy	1. Individualism	NPCEIT 17, 59, 60, 61, 62, 68 **(6)**	NPCEIP 4, 24 **(2)**	8	10
		2. Self-responsibility	NPCEIT 13, 102 **(2)**	NPCEIP 4, 24 **(2)**	4	
	NV6 Enterprise culture	N/A	NPCEIT 6, 12, 21, 60, 62, 64, 69, 73, 78, 81, 102, 103, 107 **(13)**	NPCEIP 18, 19, 20, 26, 27, 28 **(6)**		19
	NV7 Competition	N/A	NPCEIT 69, 82 **(2)**			2
	NV9 Zero drag	1. Flexibility	NPCEIT 75, 81 **(2)**		2	9
		2. Versatility	NPCEIT 7, 13, 22, 64, 68, 74, 83 **(7)**		7	
	NV11 Self-branding	N/A	NPCEIT 61, 62 **(2)**			2
	NV13 Globalized interconnection	N/A	NPCEIT 10, 14, 15, 22, 65, 69, 77, 80, 97, 100, 102, 103, 111 **(13)**	NPCEIP 6, 17, 21, 26 **(4)**		17

Table 5.2 Display of values in *NPCEI* 2 (Cont.)

Themes of Values	Code Label and Themes	Subthemes	Code Label of Texts	Code Label of Pictures	Occurrence Number of subthemes	Overall Number of themes
	EV1 Parental surveillance	N/A	NPCEIT 6, 21 (2)			2
	EV2 Inequality	1. Gender inequality	NPCEIT 1, 2 (2)		2	4
		3. Regional inequality	NPCEIT 108 (1)		1	
		4. Wealth inequality	NPCEIT 16 (1)		1	
	EV3 Western-culture preference	N/A	NPCEIT 18 (1)			1
	EV4 Professional occupation preference	N/A	NPCEIT 4, 76 (2)			2
Themes of emerging values	EV7 Communicative competence requirement	N/A	NPCEIT 74 (1)			1
	EV9 Travelling fetish	N/A	NPCEIT 77 (1)			1
	EV10 Curiosity	N/A	NPCEIT 66 (1)			1
	EV12 Mid-class life preference	N/A	NPCEIT 10, 100 (2)			2
	EV13 Nostalgia	N/A	NPCEIT 16 (1)			1
	EV21 Uniqueness preference	N/A	NPCEIT 103 (1)			1
	EV23 Determination	N/A	NPCEIT 102, 109 (2)			2
	EV26 Strength	N/A	NPCEIT 107 (1)	NPCEIP 18, 19, 20, 27 (4)		5

According to Tables 5.1 and 5.2, Table 5.3 comparing the differences between two textbooks in embedding values is formed from which the answer to RQ 2 can be obtained. In Table 5.3, the percentages of a same theme in two textbooks are listed and compared. The overall number of themes of values in these four units in *NHCE* 2 is 224; and the overall number in *NPCEI* 2 is 179. The percentages of the themes of the values in the table were calculated by using the occurrence numbers of each theme to divide the overall number. If a theme has been uncovered in only one textbook, the corresponding grid in the other textbook is left blank.

Table 5.3 Comparison of themes in two textbooks

	Themes of Values	Percentage in *NHCE* 2	Percentage in *NPCEI* 2
Language Policy Values (LPV)	LPV1 Intercultural competence requirement	3.98%	3.91%
	LPV2 Coexistence	11.50%	12.29%
	LPV3 Rule compliance	0.44%	2.79%
	LPV4 Collective supremacy	1.77%	4.47%
	LPV5 Civilized society	0.44%	N/A
	LPV6 Democracy	2.21%	2.23%
	LPV7 Traditional virtues	8.41%	13.97%
	LPV8 Education dominance	7.08%	7.26%
	Overall	**35.84%**	**46.93%**
Neoliberal Values (NV)	NV1 Economic rationality	2.21%	2.23%
	NV2 Hedonism	0.88%	0.56%
	NV3 Homo Oeconomicus	5.31%	2.23%
	NV4 Freedom supremacy	2.21%	2.23%
	NV5 Individual supremacy	6.19%	5.59%
	NV6 Enterprise culture	7.96%	10.61%
	NV7 Competition	0.88%	1.12%
	NV8 Superficial Cosmopolitanism	0.88%	N/A
	NV9 Zero drag	7.96%	5.03%
	NV10 Lifelong learning	0.88%	N/A
	NV11 Self-branding	0.88%	1.12%
	NV13 Globalized interconnection	4.42%	9.50%
	Overall	**40.71%**	**40.22%**
Unequal Englishes Values (UEV)	UEV1 Native-speaker standards	0.88%	N/A
	UEV2 Inferiority	0.44%	N/A
	Overall	**1.33%**	**0%**

Table 5.3 Comparison of themes in two textbooks (Cont.)

	Themes of Values	Percentage in NHCE 2	Percentage in NPCEI 2
	EV1 Parental surveillance	5.31%	1.12%
	EV2 Inequality	0.89%	2.23%
	EV3 Western culture preference	N/A	0.56%
	EV4 Professional occupation preference	3.10%	1.12%
	EV5 Intelligence preference	0.44%	N/A
	EV6 Healthy lifestyle	1.33%	N/A
	EV7 Communicative competence requirement	3.10%	0.56%
	EV8 Patience	0.44%	N/A
Emerging	EV9 Travelling fetish	0.88%	0.56%
Values (EV)	EV10 Curiosity	0.88%	0.56%
	EV11 Stability	0.88%	N/A
	EV12 Mid-class life preference	1.77%	1.12%
	EV13 Nostalgia	N/A	0.56%
	EV16 Location preference	2.21%	N/A
	EV17 Technology obsession	0.44%	N/A
	EV21 Uniqueness preference	N/A	0.56%
	EV23 Determination	N/A	1.12%
	EV26 Strength	0.44%	2.79%
	Overall	22.12%	12.85%

In order to present the similarities and differences in embedding values between two textbooks clearly, Figure 5.1 shows the comparison of the percentages of four parts, namely themes of language policy values, neoliberal values, unequal Englishes values and emerging values, in the four units of two textbooks; and Figure 5.2 displays the comparison between each theme in two books.
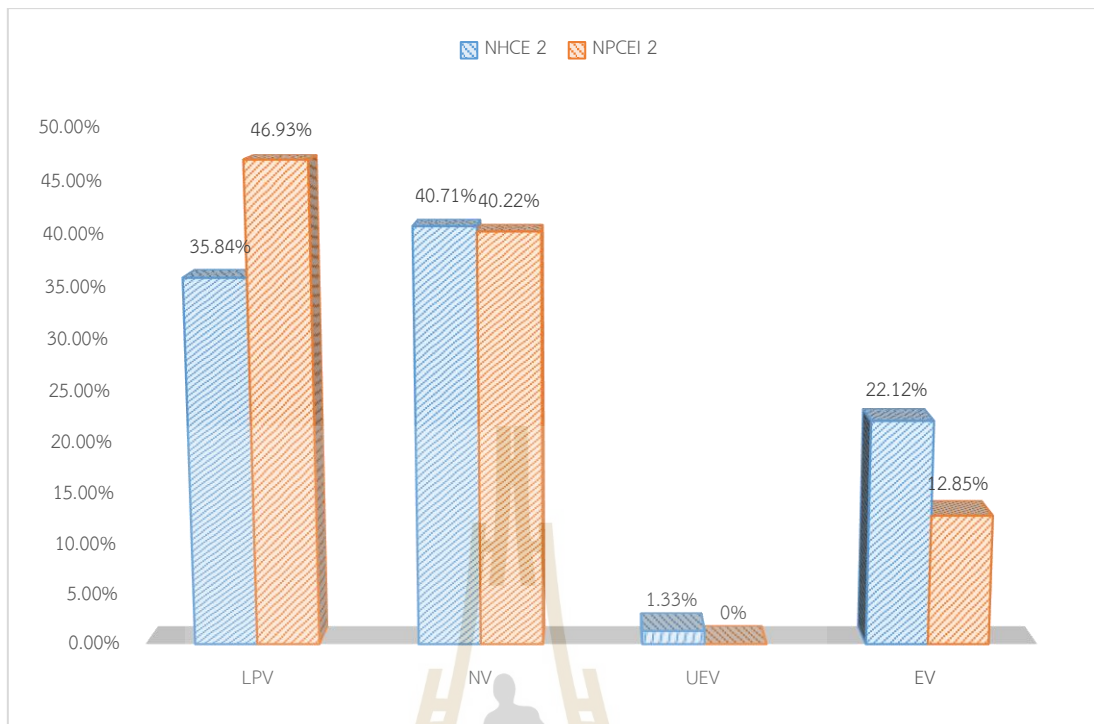
Figure 5.1 Comparison of four parts in the textbooks
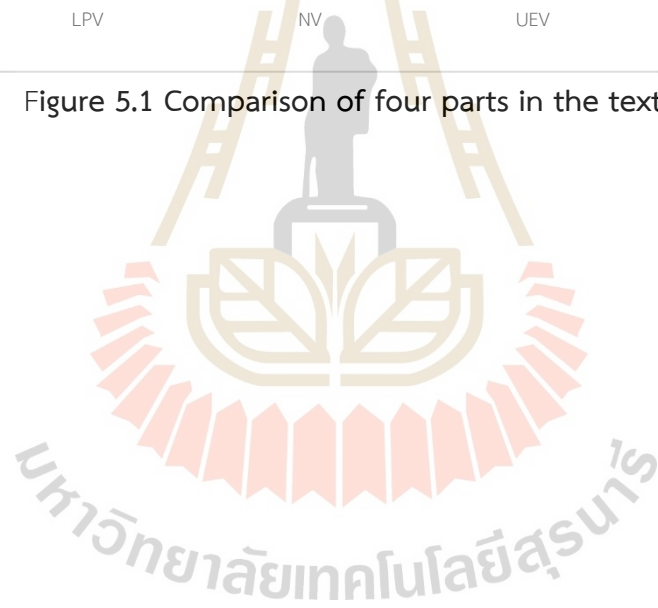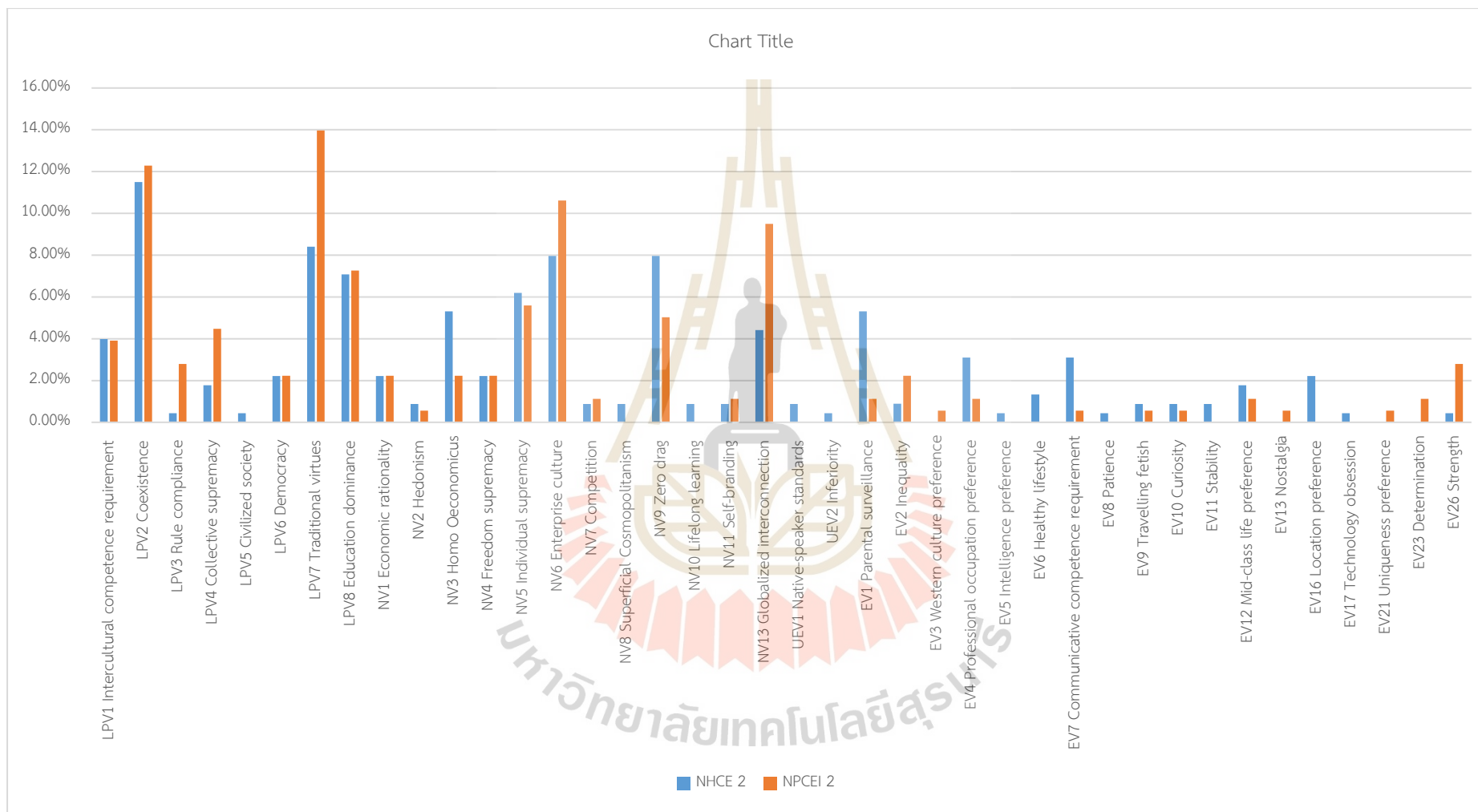
Figure 5.2 Comparison of themes in the textbooks

According to Table 5.3, Figure 5.1 and 5.2, there are discrepancies in incorporating and presenting values between two textbooks. Firstly, in *NHCE* 2, the most frequent group of values is neoliberal values followed by language policy values with a gap of about 5%; on the contrary, in *NPCEI* 2, the dominant group is language policy values accounting for nearly a half of all values in the textbook with the neoliberal values as the second group. In addition, the proportion of LPV in *NPCEI* 2 has outnumbered that of *NHCE* 2 by a gap of 11%. Secondly, there are no themes of unequal Englishes values in these four units of *NPCEI* 2; while there are two themes of unequal Englishes values in *NHCE* 2. Thirdly, the proportion of the emerging values in *NHCE* 2 is greater than in *NPCEI* 2 with a gap around 10%; furthermore, although there are lots of overlapping emerging themes in two textbooks, there are more groups of emerging values in *NHCE* 2. In other words, students may get to know values of Chinese language policies in *NPCEI* 2 constantly; and students may be exposed to a more diversified world of values in *NHCE* 2. In terms of similarities, the proportions of neoliberal themes in two textbooks are close although there are differences in regard to the percentage of each theme. The following section is on the analysis and discussion on the above results.

5.2 The analysis and discussion on the results

In this section, the analysis and discussion on the differences between the four units in two textbooks are elaborated on. This section is composed of four parts on similarities and differences between two textbooks in embedding language policy values, neoliberal values, unequal Englishes values and emerging values, respectively.

5.2.1 Differences in embedding language policy values

The differences between the two books in language policy values mainly lie in LPV3 Rule compliance, LPV4 Collective supremacy and LPV7 Traditional virtues as can be seen in Table 5.3 and Figure 5.2. In *NPCEI* 2, LPV3 accounts for 2.79% in the themes of the four units and it appears four times in the texts and one time in the picture, among which NPCEI 55 could best represent this value.

In *NPCEI* 2, NPCEI 55 is from a narrative introducing a city Bogota in Colombia, and the discourse pattern of this listening material follows the Problem-Solution

Pattern. In the first sentence of the passage, the general introduction to the city is given. Then the author comes to the point by presenting the problems the city used to face in the second and third sentences, and they are traffic problems and air pollution. The solutions follow the problems, such as increased the tax on gas which could reflect LPV3 and improved public transportation. The seemingly objective description of the current situation in the last sentence of this listening material could imply the positive evaluation paid to the solutions. In this way, this inductive pattern which could connect implementing and complying with laws with good results could be perceived by students (Xiong & Yuan, 2018). The script of this listening material is given as follows.

> *Bogota, Colombia, is a city of seven million people. Fifteen years ago, there wasn't enough public transportation. There was too much traffic, and air pollution was a problem. Then in 1998, the city made some big changes. First, it increased the tax on gas and used the money to create a new bus system. Today, almost 500,000 people use these buses every day. To reduce traffic, Bogota also puts more bike lanes around the city. Now, almost 350,000 people commute to school or work on their bicycles. On Sundays and holidays, the city's mains streets are also closed to cars. Two million people visit Bogota's car-free streets every Sunday to walk, bike, shop and relax.*

In addition, NPCEIT 58 also mentioned that "*the city made a new law*" which required people to pay fee for driving to central London to address the traffic problem; and the law does improve the situation in London to a certain degree. While in NHCEP 13 as Figure 5.3 shows, the police are keeping the carnival in order, and the people are following the rules, so the whole picture presents an orderly scene without any chaos. Therefore, the texts and the image all persuade the readers to follow the government's regulations and laws implicitly or explicitly; in the meantime, it is also implied that rule compliance may improve people's lives as well.

Figure 5.3 An image embedded with rule compliance in *NHCE* 2 on p.27

There is a proverb "*nothing can be accomplished without following norms and standards*" in China. With the rapid development of economy and social progress, the law will also be further improved, because the peaceful development of the whole world depends on the law to make steady progress. Socialist harmonious society China determines to build is essentially a democratic society ruled by law. Law has been a powerful weapon used by the ruling class to rule the ruled class since ancient times, and it can maintain social stability in situations where moral constraints have lost their effectiveness. Therefore, the rule of law and the rule of morality should go hand in hand to govern a country well. In addition, the rule of law is also required to keep a neoliberal market operating smoothly (Harvey, 2005). As a result, the rule of law is repeatedly advocated by Chinese previous leader President Hu Jintao in *Socialist Concepts of Honor and Disgrace* and current President Xi in *Core Socialist Values* in the social context of taking a unique neoliberal path in China. In addition, the embedding of this value in the textbooks hasn't been reported in the past literature.

The proportion of LPV4 Collective supremacy in *NPCEI* 2 is higher than in *NHCE* 2 too. The listening material from which NPCEIT 3 on p.3 in *NPCEI* 2 is drawn tells us a struggle story of a Kenyan woman, Kakenya Ntaiya. The discourse pattern of

this passage falls into the category of the Opportunity-Taking pattern including the components of Situation, Opportunity, Taking and Result. Kakenya lives in a poor area where only 11 percent girls would receive education. Nevertheless, she seized the opportunity of going to school; meanwhile, she still sacrificed her time and energy to support her family. After she finished her college education in America, she chose to return to her village and started a school for girls although she should have got other better jobs. Here, the value of collective supremacy proposing that people are willing to serve the other members in the group, sometimes even give priority to the other people's interest over their own interest could be reflected (Triandis, 2018). The results of Kakenya's behaviors are given by her students' future: "*Kakenya's students will be teachers, doctors, and lawyers. Their lives will be different*" implying her sacrifice was worth it because she could change the lives of many poor girls; while the modal auxiliary "will" is an assertion of the girls' different future. The Opportunity-Taking pattern is also frequently deployed in advertisements to persuade people to buy products, for example, to accept the idea of sacrificing for other people (Hoey, 2001). Thus, this practice and the value of "collective supremacy" are supported and espoused. In addition, NPCEIT 110 "*It's a hard route to the end of the trek, but working together, the team makes sure that every one of their friends reach the top*." also transmit the benefits of this value overtly. Plus, NPCEIT67 states that "*He wants us to work together to improve the city, and to help people around us*". It could be implied that collectivism and coexistence are closely interrelated. In this sense, to promote coexistence the textbooks have to promote collective supremacy to some extent too.

LPV4 Collective supremacy used to be a stereotype on Chinese people (Schwartz, 1999), nonetheless, the embedding of this value in these four units seems to contradict this stereotype as the percentages of this value in the units are relatively low, especially in *NHCE* 2, since the percentage is only about 1.77%. Even in the whole books, this value is not on the list of the most dominant ones in two textbooks (See Table 4.3 and 4.4). On the contrary, the occurrence numbers of individualism in each textbook are more than that of LPV4 Collective supremacy. However, it is in line with previous studies which have reported that individualism is quite pervasive among

Chinese college students nowadays (Liu & Wang, 2007; Liu, 2009), although it is found that collectivism is still advocated in Chinese primary ELT textbooks (Li, 2012).

Meanwhile, most interviewees embrace individualism to a certain degree, and they think one should try to solve problems independently firstly to reduce the burdens on the collective. Nevertheless, one should still sacrifice their individual interests when there are some conflicts between the collective and individual interests. The current study proposes this view to be the "*collectivism with Chinese characteristics*". The phenomenon could resonate with Xi's advocation of the consolidation of socialist ideologies with Chinese characteristics. Furthermore, the watchwords of successive Chinese leaders also suggest that collectivism may be being gradually diluted: President Jiang Zeming and Hu Jintao used to set collectivism as the center of moral education for Chinese students; while in Xi's Core Socialist Value, this value is not salient (See Section 2.2.2). The phenomenon may have something to do with China's deepening market-oriented economy which is intrinsically related to individualism to require individuals to be responsible for their own development and be more competitive as entrepreneurs. In terms of LPV7 Traditional virtues which is another crucial factor in deciding the differences between two textbooks, the analysis and discussion could see Section 4.3.2.

As to why the language policy values in *NPCEI* 2 appear more frequently than in *NHCE* 2, this may be because the relationship between its publisher SFLEP and Chinese authorities is close. Some of the textbooks published by this press have been designated the national planning textbook for undergraduate education in general higher education during the "12th Five-year Plan" of Chinese MoE (SFLEP, 2020), so the examination of textbooks from SFLEP may be more rigorous than the textbooks from FLTRP.

5.2.2 Similarities and differences in embedding neoliberal values

The proportions of neoliberal themes of values in each textbook are close with 40.71% in *NHCE* 2 and 40.22% in *NPCEI* 2; however, there exist differences between some neoliberal themes in two textbooks, and they are NV3 Homo Oeconomicus, NV6 Enterprise culture, NV9 Zero drag and NV13 Globalized interconnection as shown in Table 5.3 and Figure 4.2. Since NV6 and NV9 have already

been analyzed and discussed in Section 4.3.2, this section would focus on the analysis and discussion of the other two themes.

NV3 Homo Oeconomicus accounts for 5.31% in *NHCE* 2, but only 2.23% in *NPCEI* 2. NHCET 32 which could reflect NV3 Homo Oeconomicus is from a long conversation between a teacher and a student on p.15 in *NHCE* 2 presenting a common scene in students' college life. The relation between the speakers could be identified as professor and student. The discourse pattern of this text can be categorized into the Problem-Solution Pattern. The topic of the conversation is on the student Miranda's performance in the Spanish class. The problem is given as the teacher says it seems that she is not willing to study in the class. The girl says she does not get the benefits of taking Spanish class. Then the teacher offers a solution to improve her interest: it can be useful when she visits her father in Mexico. Here, the function of learning Spanish is expounded through the word "useful" as evaluation which could be further developed into legitimation (Van Leeuwen, 2008). Nevertheless, the girl does not accept why she should spend so much time on learning it rather than the courses of golf and web design. After receiving the negative evaluation, the teacher has to provide another solution: learning another language could develop her critical thinking skills and make her become creative. This time Miranda gives positive comments, thus ending the process of this discourse pattern. She does not want to learn Spanish at first because she does not think it would be of much use to her; nevertheless, she finally agrees to study Spanish because she thinks the benefits she could get in the future are worth the costs. This shift may lead students to believe that doing anything should be rewarded, while selfless contribution is meaningless. In this way, students may perceive this value as a reasonable one. The following is the whole text of this listening material.

> M: Miranda, let's speak about your performance in class. You're not participating; you're careless with your assignments and often hand them in late. You don't want to be here, do you?
>
> W: I'm sorry Dr. Smith. It's just...I've got lots of things to do. I'm studying Web design and I'm a first-class player on our golf team. It's hard to see why I need to take a Spanish language class!

M: Well, I'm sorry you feel that way, but learning another language can improve your performance in all of your efforts. And it can be very useful sometimes, for instance, when you visit your father in Mexico.

W: Gosh! What do you mean, professor? Just because my father does business in Mexico I'm supposed to learn Spanish—on top of everything else I have to learn? It's just too much! And if I don't spend enough time on the golf course, I won't remain a first-class player on the golf team. I still don't see why I should learn a language that's so hard for me. There are no verb tenses on the golf course in Web design.

M: Listen Miranda, I've known your father since we were students at university 20 years ago—and have known you since you were a little girl. Of course, there are no verb tenses in golf or web design. But I am giving you good advice. Please listen.

W: Yes, of course, you're like my favorite uncle.

M: Your brain isn't like a cup that has water flowing over its edge when it is full. Instead, it's like a muscle. Learning Spanish exercises your brain in new ways, making it stronger. It will strengthen your critical thinking skills and creativity.

W: Really?!Then I guess I can give it a try.

Lemke has claimed that people in the neoliberal society has been redefined as Homo oeconomicus whose behaviors are determined by analyzing what costs they will pay and what benefits they can get (2001). Individuals are like consumers now, so they have to plan everything carefully according to the pay and reward. While in academic field, the relationship between teachers and students are like sellers and buyers (Levidow, 2005). In this text, the professor is trying his best to persuade the student to accept the curriculum designed by the school. In this sense, curriculum has become a commodity.

Plus, some other texts embedded with this value has expanded such topic from campus life to workplace. NHCET 107 "*it's important to take the time to carefully evaluate the offer so you are making a sensible decision to accept or to reject it*" persuades readers to consider well the benefits and disadvantages before accepting a

job; NHCET 169 *"Yes, a pretty good salary for a beginner. But I have to work very hard for what I get"* may motivate students to think about the relations between income and efforts they have to pay accordingly; NHCET 160 *"Well, wouldn't you commute by plane for this?"* raises the issue of commuters: which one do you think can offer you the better quality of life, living far away from the working place in a rural villa with the nice view or living near the working place in a crowed small apartment? This problem may also strike the chord with many commuters. Furthermore, NPCEIT 99 "F: ...*Anyway, there are pros and cons to both, so you should definitely do your research."* is on couch surfing and hostel, it may tell students we have to evaluate cost/benefit while planning traveling plan as well. Therefore, both books suggest that this value exists in every aspect of our daily lives. Nevertheless, this value also contradicts some values espoused by Chinese government, such as LPV4 Collective Supremacy and the most dominant value in two textbooks LPV 2 Coexistence; therefore, its appearance in all units in two textbooks is not that frequent: in *NHCE* 2, it is the tenth most frequent themes; and in *NPCEI* 2, it is the 16th (See Table 4.3 and 4.4).

NV9 Zero drag including subthemes: flexibility and versatility, and in these four units in *NHCE* 2, flexibility is more frequently embedded. There is a long video listening exercise on a new way of commuting in Britain: working in Britain and living abroad from which NHCET 157 is unraveled. The genre of this exercise is the documentary, a real-world genre which is popular in the current ELT textbooks to reduce students' resistance to the content in the textbooks (Lahdesmaki, 2009). The discourse pattern of the video script can be grouped as the Opportunity-Taking pattern (Hoey, 2001). At the beginning, the presenter gives a brief introduction to this new type of commuting, then he follows the journey of one of the "lucky" commuters who has used this mode on a Friday evening. On his way back to his home in southwest France, the commuter Justin is narrating his experience of running into a cheap property in France when he was browsing on a website and deciding to take this opportunity to work and live in different countries. He is quite satisfied with this change since he compares it to a dream. In this way, the value of "flexibility" and its related behaviors are encouraged. As to the lexico-grammar features in this text, Justin repeatedly adopts

passive forms to describe his and the family life before he moves to France to convey his negative feelings, for example, his family members and he "were fed up" with the commuting and traffic (Narrog, 2005). By contrast, when he is asked to describe his current life, he uses the word a "dream" and he says he is "pretty happy" now to express his overflowing satisfaction. The passage has adopted mythopoesis which means telling a story to explain why this new way of commuting, a typical representation of flexibility, takes place (Van Leeuwen, 2008).

In addition, flexible working hours is a frequently mentioned topic in the textbook. NHCET 155 "*flexible hours*" is presented as the major concern while looking for a job; NHCET 171 "*And there's quite a lot of overtime.*" and NHCET 180 "*Before accepting a job, be sure that you are clear on the hour you need to work. Also, confirm what, if any, travel is involved*" subtly imply that working overtime is normal; meanwhile, part-time jobs mentioned in NHCET 173 "*W: ...I've had part-time jobs in fast food-you know, my job at McDonald'*" is also a typical representation of flexibility in working hours. Furthermore, flexible strategies in dealing with issues at work are also encouraged. NHCET 167 "*And we plan to go to markets and give people a free taste of the cakes, so they can try them.*" is the evidence. In addition, versatility is also advocated subtly in the textbook: in NPCEIT 20 "*Steiner schools encourage creativity and free thinking, so children can study art, music and gardening as well as science and history.*", it is proposed that children should learn art, music, gardening, science and history; and in NPCEIT 32, this college student is learning web design and Spanish, meanwhile, she is good at golf. These texts may transmit the idea that people should learn as many skills and subjects as they can so as to fit in the current world with fierce competition to the students.

Flexibility may potentially legitimize and naturalize working overtime since it advocates that people can work anytime and anywhere. Furthermore, the risks of health problems caused by working overtime can be transferred from employers to employees (Bori, 2018a). Akin to the representative neoliberal worker portrayed in international English textbooks by Gray (2010b), in *NHCE* 2, an image of a worker who has the ability to adapt and adjust to any working conditions and the willingness to change jobs in the risks of stability and lifelong security is built which could potentially

affect students view of work. This value requiring the individuals to be flexible in dealing with various unforeseen circumstances is intricately intertwined with NV6 Enterprise culture, while the value NV6 entrepreneur culture is also widely promoted among Chinese youth by the Chinese authority as discussed in Section 4.3.3. In addition, no study has explored whether flexibility and versatility have been integrated into Chinese ELT textbooks.

Although there are discrepancies in embedding each neoliberal theme in the four units of two textbooks, the percentages of overall neoliberal themes in two textbooks are similar indicating the authorities' intention to advocate these themes to facilitate the policies and projects carried out by the government; in other words, to serve the political and economic functions.

5.2.3 Differences in embedding unequal Englishes values

In these four units, there is no unequal Englishes themes embedded in *NPCEI* 2, while there are some in *NHCE* 2 and they are from a same listening material. The excerpt from Unit 1 *Life is a learning curve* on p.6 is a radio program called *Ask the Expert* which can offer suggestions on English learning from native speakers (henceforth NS) to non-native speakers (henceforth NNS). The "expert" today is a female NS teacher whose name is Sally Parker; meanwhile, there is a presenter playing the role of the host to read the questions raised by the NNSs to the expert and give the corresponding comments on the expert's advice. The genre of radio program in the textbook can establish the affinity with the students as it imitates the real-life situation. Besides, the topics discussed in the program are the ones relevant to students' daily life; maybe some students are confronted with the similar problems at the moment, therefore attracting students' attention at their first glance. In this sense, the students may fit in the context of the program and imagine themselves as the NNS who can receive the suggestions from the elites of native speakers. In this way, this genre can facilitate the inculcation of the values embedded in the text.

The discourse pattern of this program is a typical Problem-Solution pattern which comprises of a situation, a problem, a response and a positive evaluation or ending. Two NNSs are asking for suggestions from a NS teacher on English learning on a radio program. One NNS Andy has two problems, and they are too frightened to

speak English and poor Grammar. The solutions from the expert Sally are speaking to himself and not worrying about making mistakes. The problem of the other NNS Olivia is that she cannot understand native-speakers' pronunciation. The expert suggestions are listening to English as much as possible and focusing on listening and reading at the same time. All of the solutions from the NS expert have received positive evaluation from the presenter. The following is the text of this listening material in which P stands for presenter and S refers to Sally.

> P: Hi. You're listening to Ask the Expert and in today's program we're talking about languages and how to learn a language. Our expert today is Sally Parker, who is a teacher. Hi Sally.
>
> S: Hello.
>
> P: Sally, our first question today is from Andy. He says, "I've just started learning English. My problem is that I'm too frightened to speak. My grammar is not very good, so I'm worried about saying the wrong thing." Have you got any advice for Andy?
>
> S: Ok. Well, the first thing is I think Andy should practice speaking to himself.
>
> P: Speaking to himself? I'm not sure that's a good idea.
>
> S: I know it sounds silly, but talking to yourself in a foreign language is a really good way to practice. You don't have to feel embarrassed, because nobody can hear you. You can talk to yourself about anything you like— what you had for breakfast, where you're going for the weekend—anything. And the more you do it, the more you will get used to hearing your own voice and your pronunciation, so you won't feel so frightened in the classroom. Andy should try it.
>
> P: Hm, I suppose so. Anything else? What about his grammar?
>
> S: He has only just started learning English, so he is going to make lots of mistakes, but that's not a problem. That's how he'll learn. Andy shouldn't worry about making mistakes.
>
> P: You're right. So Andy, try talking to yourself, and don't worry about making mistakes. Our next problem comes from Olivia in Brazil. She is worried about pronunciation. She says, "The problem is I can't understand

native speakers. They speak so fast and I can't understand their pronunciation." So Sally, any ideas for Olivia?

S: Well, first of all it's a good idea for her to practice her listening skills. She should listen to English as much as possible to get used to how it sounds. Listen to the news, listen to podcasts, (and) watch English television.

P: OK—that's a good idea.

S: And another thing she should do is to focus on listening and reading at the same time. If you listen to something on the Internet, you can often read the transcript. If you listen and read at the same time, it'll help you see what the words sound like and how the words sound when a native speaker is talking.

P: Great. Thank you, Sally. Well, huh, I'm afraid that's all we have time for today, but next week we'll be...

The dialogue in this radio program can reflect several values of Unequal Englishes. To begin with, the native speakers are treated as the expert authority and norm makers of English uses in this radio program. Both Andy and Olivia who would like to get suggestions are from the Expanding circle which can be supported by the subsequent evidence: Andy is just the beginner of English learning although he should be a youth who knows how to ask for help through the live radio program; and Olivia is from Brazil. The stereotype that NSs holds the "ideals" of English language and English language teaching methodology and can offer NNSs with constructive and useful English learning suggestions is a typical manifestation of native speakerism/native-speaker standards. As the number of NNSs from the Expanding circle outnumbers the NSs from the Inner Circle countries tremendously, the NNSs generally have more chances to communicate with NNSs than with NSs in the real world nowadays. Therefore, emphasizing understanding the pronunciation of NSs exclusively in the radio program cannot reflect the real situation of English uses in the current world.

In addition, when the presenter in the program introduces Olivia's problem, he says, "*she is worried about pronunciation*". In this way, self-deprecation subjectivity/inferiority has been embedded as this sentence implies that if a NNS

cannot understand NS's pronunciation, he/she should be anxious about it; in other sense, when a NNS's pronunciation is different from the NS's, he/she should try to understand the pronunciation of NS 's with all the efforts instead of reaching an accommodation from both parties. As a result, this dialogue embodies that the pronunciation of NSs' is the standard that speakers of ESL/EFL should aspire to, otherwise they will get worried. In addition, the suggestions are more like the commands as the expert uses modal auxiliary like "can", "will" to express her absolute affirmation of the correctness of the suggestions in "*If you listen to something on the Internet, you can often read the transcript. If you listen and read at the same time, it'll help you see what the words sound like and how the words sound when a native speaker is talking*". In this way, the psychological superiority of the expert as a NS could also be reflected. All of the suggestions from the native speaker elite in this program are all emphasized and undergirded by the presenter's remarks like "*You're right.*", "*Great!*" and "*That's a good idea.*", thus further evaluating native speakerism/native-speaker standards and self-deprecation subjectivity/inferiority positively. Through the passage, the distinction between NSs as "us" and NNSs as "other" is clearly drawn.

In terms of the values in NHCEP 3 in Figure 5.3, the description of the picture should be given firstly. In the picture attached to this listening task, a Caucasian male is speaking something to a brown-colored female while they are reading a book; the woman is listening attentively. The close shot, eye-level and frontal angle could establish affinity with the viewers to let them integrate into the scene in the visual more quickly and easily. Taking the content of this radio program into consideration, this picture implies that a NS is teaching English to a NNS. Therefore, this picture presents a similar situation as the one in the radio program. In addition, with the NNS's overflowing satisfaction of the teaching which can be implied from the big smile on the female's face, the picture may also inculcate in students the value of NS as the maker of the standard for English uses, that is the speakerism/native-speaker standards.
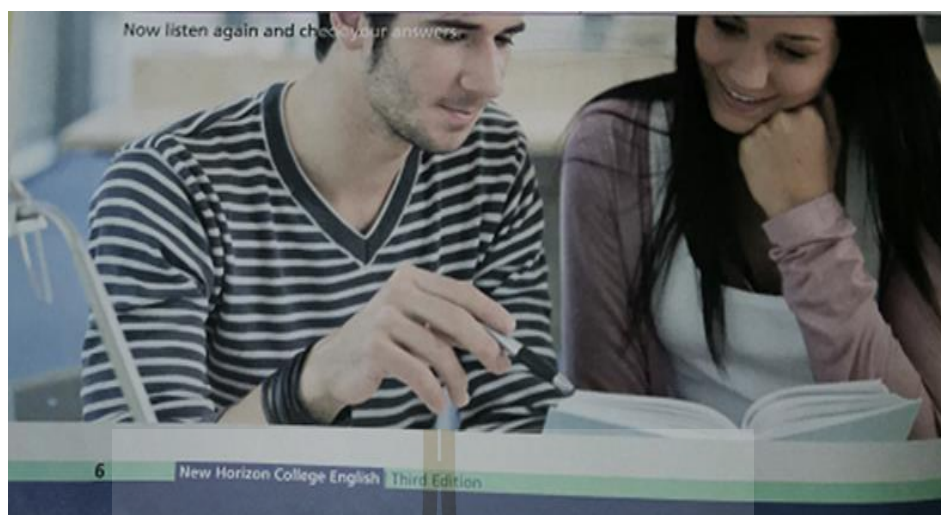
Figure 5.4 An image embedded with native-speaker standards in *NHCE* 2 on p.6

In the global context of neoliberalism, phenomena of hegemony of certain English varieties (American English, British English and etc.) have been reported repeatedly; moreover, such issues have been found in Chinese context too (Henry, 2015), although rare research has studied on its embedding in Chinese English textbooks. Besides, according to *College English Teaching Guide* (2017) which is a Chinese language policy guiding the college English textbook compilation in China, qualified colleges and universities should actively introduce and employ foreign teachers to undertake the teaching of the language output courses in the general English curriculum series, such as oral English classes and writing classes. By and large, foreign teachers from the "Inner Circle" countries are employed in Chinese colleges and universities which is also an embodiment of unequal Englishes. Nonetheless, themes of unequal Englishes values account for small proportions in both textbooks: 0.62% in *NHCE* 2 and 0.31% in *NPCEI* 2 which may indicate the meticulous planning of Chinese authority to diminish the negative effects of these values on Chinese college students, at least partly. This phenomenon can be explained by Chinese government's endeavor to promote Chinese culture (O. Regan, 2021) and increase Chinese students' national confidence advocated by Chinese leaders. In addition, it is contended in Section 2.3.2 that Chinese government would decrease the ideological influences caused by English learning on students; and this phenomenon could evidence it to a certain degree.

5.2.4 Differences in embedding emerging values

The percentage of emerging value in *NHCE* 2 is about 10% more than the percentage in *NPCEI* 2, and the differences between two textbooks mainly lie in EV1 Parental Surveillance, EV4 Professional occupation preference, EV7 Communicative competence requirement and EV16 Location preference. Meanwhile, besides EV1 Parental Surveillance, studies on EV4, EV7 and EV16 in Chinese ELT textbooks cannot be found currently. In this section, these themes of values will be analyzed and discussed on.

The occurrence number of EV1 in these four units in *NHCE* 2 is relatively high, accounting for 5.31% in all themes. This textbook has illustrated the practices and concepts of raising children of westerners' which could best be represented by NHCET 39 and NHCEP 10 on p.17. This listening material is on homeschooling, a new mode of schooling for children which means that parents provide their children with a learning environment by themselves rather than the traditional form of public or private schools outside the home. In this light, parents have to shoulder more responsibilities for their children's learning which is also evidenced by the texts "*parents whose children take the classes serve as volunteers to keep costs low and make the program a success*" and NHCET 23 "*Terry educates her four children at home.*". Nevertheless, no matter in this new form or the traditional forms of schooling, the textbook has implied that the parents should be responsible for their children's education. In addition, NHCEP 10 attached to this passage in Figure 5.4 also presents a scene in which a father is tutoring his son's study, which could further convey the message of the key role the parents should play in their children's education.
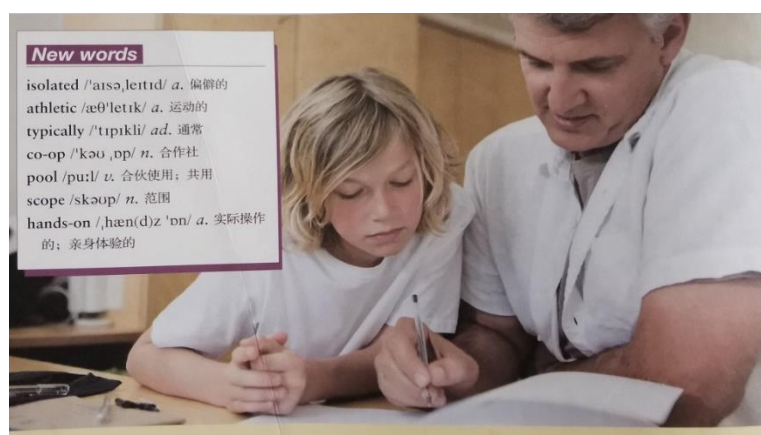
Figure 5.5 An image embedded with parental surveillance in *NHCE* 2 on p.17

Some of the texts embedded with this value elaborate on the role of the parents in their children's daily lives: NHCET 18 "*Your son is 18 years old and lives at home. At home you do all the cooking and cleaning. Your son needs to study for his exams*" presents a scenario in which a mother would do all the housework for her son; in NHCET 62 "*M: You know Jane? She and her husband spend every holiday traveling in a jeep with their son and dog.*", the parents would go travelling with their kid every holiday, in NHCET 148 "*Living in the city is hard enough for a single person, but if you have kids life can get more complex. Finding ways to keep the little ones occupied can be a full-time job.*", the parents have to find ways to free themselves from taking care of their kids all the time, so the electronic babysitter is quite popular nowadays; and in NHCET 170 "*W: ...My father's ruined all my dreams. He says I have to little sense of economy to be in business, too little imagination to be an artist...*", the speaker complains that her father's negative evaluations on her have led to her failure in her career. However, most of the texts with this value are related with children's study: in addition to the topic on homeschooling, NHCET 23 '"*The parents must be involved, too,' said the trainer, 'otherwise it just doesn't work.'*" requires parents to actively participate in children's training of the violin. While this phenomenon is consistent with the fact that Chinese parents pay great attention to their children's study, thus striking a chord with students' past learning experience. Besides, in Xiong's study (2012), a series of Chinese ELT textbooks at secondary level have been integrated with conflicting discourse concerning parental roles in children's growth: some parts imply that children should be subservient to their parents; while some texts convey the idea that children should make decisions by themselves. In this textbook, the relationship between parents and children tends to be an equal one; and the book seems to suggest that too much control over children may lead to bad results (NHCET 70).

According to the interviewees, embedding this value may make students reflect on their parents' practices and give illumination to students' future parental role. In this sense, the appearance of this value in the textbook is reasonable, and it also makes the textbook more life-like and makes students feel close.

EV4 Profession occupation preference could best be reflected in the documentary on p.8 from which NHCET 13 "*The person who had a more professional job, in old age, is doing slightly better on the average than the people who had a manual job.*" can be obtained. This listening material is a longitudinal survey on exploring the factors related to life expectancy. A group of children were asked to sit in an intelligence test in 1936; and nearly 70 years later, a same group of people were requested to take the IQ test again. The interesting results indicate that the person who had a more professional job is doing a little bit better than the people with a manual job although they had similar IQ in childhood. This survey could definitely convey the message that professional occupations would bring more benefits than manual jobs do to the students. In addition, the pictures embedded with this value always present a neat, elegant and well-preserved character as NHCEP 5 in the below figure shows, implying the benefits of profession jobs in an implicit way too. Besides, the picture is also taken from close shot with eye-level angle indicating equality and intimate relationship between viewers and the male.

Figure 5.6 An image embedded with professional occupation preference in
NHCE **2 on p.9**

In addition, the professional occupations such as director of a school in NHCET 138, private investigator in NHCET 151 are also mentioned in the textbook. Embedding this theme of value could be intricately related to another theme of value in *NHCE* 2: EV12 Mid-class life preference. This theme is also promoted by the textbook

judging from its occurrence number: 10 times. Nevertheless, in 2021, President Xi Jinping has made important instructions on vocational education, stressing that vocational education has a broad future and great potential in the new journey to fully build a modern socialist country; as a result, accelerating the development of modern vocational education is the most efficient and basic way to train high-quality technical personnel, an important support for high-quality development, and a necessary requirement for building China into an educational country (2021). Since Chinese education is always guided by the politics, it is predicted that the image of manual workers will be boosted in the next edition of *NHCE* by the researcher.

EV7 Communicative competence requirement in this study means beliefs or acts on what factors are required to communicate smoothly between/among individuals, while the communication here refers to the communication other than the intercultural communication. The cases embedded with this value in the textbook usually illustrate the communication in the workplace: NHCET 136 "*G: Oh hello. Er, could you help me? There's a problem with the air conditioning. R: Ok, we'll look into it right away. I'll send someone up. It'll be about five minutes, Ok?*" is carried out between a diner and a manager; NHCET 138 "*D: I'm afraid I have a complaint. Could I speak to the manager, please?...M: Well, sir, I am really sorry about that. It's a very busy time of year.*" is conducted between a guest and a hotel receptionist; NHCET 179 "*If it isn't what you expected, consider negotiating salary with your future employer.*" suggests the job-hunters to communicate with their future employers actively. Meanwhile, in NHCEP 31 as Figure 5.6 show, a receptionist is communicating with a customer with big smiles on both faces indicating a harmonious atmosphere. To facilitate the smooth communication between them, one or both of them must have some communicative strategies; therefore, this value could be conveyed to the students potentially. From the aforementioned quotes and picture, it could be surmised that the editors intend to give some possible models concerning smooth communication for students to follow in their future career.

Figure 5.7 An image embedded with communicative competence requirement in *NHCE* 2 on p.84

Since China authority determines to further integrate into the globalization symbolized by "A Community with a Shared Future" and the BRI, the communicative competence is a necessary skill Chinese English learners should acquire to facilitate of the process of the globalization. Nevertheless, it is reported that their communicative competence is not enough (Gil, 2016). As a result, the embedding of this theme of value is reasonable as it may help students improve their communicative abilities, and maybe in turn, be beneficial for the nation's future development.

EV16 Location preference includes two subthemes, and they are city preference and countryside preference, but the city preference is much more frequent than the countryside preference. In the texts embedded with city preference, various advantages of living in cities are expounded: different things one can do, e.g., entertainments, and different experiences one can have in cities in NHCET 125 "*H: I've always enjoyed living in cities. I like the mix of people and all the different things*", and NHCET 142 "*W: I love the modern conveniences and efficient public transportation the big city offers, and above all, much greater access to a variety of entertainment.*"; convenient transport system and the heaven for shopping in NHCET 130 "*It's a great city for shopping, and going out. And it has a really good nightlife, with lots of bars and clubs.*". The feature of more preference to city life in this

textbook is in line with urbanization in China. After the Reform and Opening up, China's process of urbanization promoted and encouraged by Chinese government has been accelerated obviously; in addition, from 2002 to 2011, China's urbanization rate grew at an average annual rate of 1.35 percentage points, and the urban population increased by 20.96 million per year on average (Wang, 2011). China's urbanization rate has risen from 17.92 percent in 1978 to about 60 percent by 2018 and that is not the end of urbanizing progress in China (Wang et al., 2020). In this sense, the preference for city life in the textbook reflect the real situation in China and complies with the future trend of development in China.

As to the reasons of high proportion of emerging values and diversity of neoliberal, unequal Englishes and emerging themes of values in *NHCE* 2, it may be related to the determination to be "*the most international publishing house in China*" of its publisher FLTRP (FLTRP, 2019). Furthermore, in the forewords of the textbook, it is stated in the characteristics of the textbook that this textbook has a variety of themes, and the selected articles focus on the combination of ideological and interesting ideas. In the meantime, the articles in the textbook are arranged to pay attention to the collision and complement of ideas to stimulate students' critical and innovative thinking, and train students to view individuals, society and the world from multiple perspectives. It is seemed that the content in the textbook do focus on the diversity of the themes, and there are some interesting and controversial themes in it to get students to know the real diversified world as much as possible.

Concerning the values embedding in two textbooks, some implications could be obtained. Both neoliberal values and Chinese language policies values account for the large proportions in both textbooks. Although some of them are contradictory, such as LPV2 Coexistence, LPV4 Collective supremacy V.S. NV5 Individual supremacy, the editors have meticulously planned the integration of these values to present them in a balanced way. It also reflects that Chinese language policies values and neoliberal values can coexist and even merge to a certain degree. Furthermore, since ELT textbooks should be the reflection of the social realities (Widodo et al., 2018a), it is proposed that these values are also salient in the other Chinese ELT textbooks. In terms of the differences between the textbooks, Chinese

college English teachers might choose the textbook that could serve for their purposes of moral education: whether to expose students to a more diversified world, or to make students hold the mainstream values espoused by Chinese authority, or to select relevant contents in both textbooks.

5.3 Summary of the chapter

In this chapter, the answer to the second research question was offered, and there are some differences and similarities between two textbooks: 1) neoliberal values are the largest group in *NHCE* 2, while it is the group of language policies that takes up the largest proportion in *NPCEI* 2 although the percentages of neoliberal values in two textbooks are close; 2) there is no unequal Englishes values embedded in four units in *NPCEI* 2, nevertheless, there are several typical themes of unequal Englishes in *NHCE* 2; 3) the percentage of emerging values in *NHCE* 2 is much larger than in *NPCEI* 2 indicating a more diversified presentation of values in *NHCE* 2. Basing on the analysis and discussion of the answer, it can be observed that the embedding of themes is intricately correlated with the local and global sociocultural factors; meanwhile, the differences between the textbooks primarily lie in the targets and features of two publishers. In the next chapter, the answer to the third research question will be calculated and discussed on.

CHAPTER 6

DEVIATION DEGREE FROM LANGUAGE POLICIES

This chapter is primarily about the deviation degree from Chinese language policies of two textbooks seeking to get the answer to the third research question "To what extent do the values in the textbooks comply with the stipulations in Chinese language policies for college English courses?" The percentages of themes of Chinese language policies were calculated for the purpose of getting the deviation degree. After providing the results, discussion on the results is also given before the final summary part of the chapter.

6.1 The answer to the third research question

The third research question is "To what extent do the values in the textbooks comply with the stipulations in Chinese language policies for college English courses?", the occurrence percentage calculation of themes of moral and cultural values in each textbook espoused by Chinese language policies (*The Outline*, *The Guide*.) was administered respectively (See Table 6.1). In *NHCE* 2, eight themes of Chinese language policies' values were unraveled, and they are:

- LPV1 Intercultural competence requirement (12), LPV2 Coexistence (47), LPV3 Rule compliance (2), LPV4 Collective supremacy (12), LPV5 Civilized society (1), LPV6 Democracy (13), LPV7 Traditional virtues (46), LPV8 Education dominance (27).

The occurrence number of themes advocated by the language policies is 160 and the total number of the occurrences (t) is 485, as a result, the percentage is approximately 32.99%. In this light, the values integrated in this textbook slightly deviate from the requirements prescribed in *The Outline* and *The Guide*.

Table 6.1 Themes of values promoted by the language policies in the textbooks

Textbook	Themes of values advocated by the language policies	Occurrences number (n)	Percentage (n/t)
	LPV1 Intercultural competence requirement	12	2.47%
	LPV2 Coexistence	47	9.69%
	LPV3 Rule compliance	2	0.41%
	LPV4 Collective supremacy	12	2.47%
NHCE 2	LPV5 Civilized society	1	0.21%
	LPV6 Democracy	13	2.68%
	LPV7 Traditional virtues	46	9.48%
	LPV8 Education dominance	27	5.57%
	Overall	160	**32.99%**
	LPV1 Intercultural competence requirement	19	5.83%
	LPV2 Coexistence	50	15.34%
	LPV3 Rule compliance	9	2.76%
	LPV4 Collective supremacy	14	4.29%
NPCEI 2	LPV5 Civilized society	2	0.61%
	LPV6 Democracy	8	2.45%
	LPV7 Traditional virtues	34	10.43%
	LPV8 Education dominance	20	6.13%
	Overall	156	**47.85%**

As to *NPCEI* 2, eight themes of values promoted by Chinese language policies were uncovered too, and they are:

- LPV1 Intercultural competence requirement (19), LPV2 Coexistence (50), LPV3 Rule compliance (9), LPV4 Collective supremacy (14), LPV5 Civilized society (2), LPV6 Democracy (8), LPV7 Traditional virtues (34), LPV8 Education dominance (20).

The total number of themes advocated by the language policies is 156 and the total number (t) is 316 thus, the percentage is about 47.85%. The conclusion can be made that the values in this textbook slightly comply with the language policies.

According to Table 4.3, there are 160 themes of LPV (language policies values), 212 NV (neoliberal values), 3 UEV (unequal Englishes values) and 110 EV (emerging values) in *NHCE* 2; and 156 themes of LPV, 118 NV, 1 UEV and 51 EV were found in *NPCEI* 2. Table 6.2 lists the proportion of the four parts in two textbooks; while Figure 6.1 and Figure 6.2 gives the visual presentation of the four parts in the textbooks.

Table 6.2 Proportion of four parts in the textbooks

Themes of values	Percentage in *NHCE 2* (n/t)	Percentage in *NPCEI 2* (n/t)
LPV	32.99%	47.85%
NV	43.71%	36.20%
UEV	0.62%	0.31%
EV	22.68%	15.64%
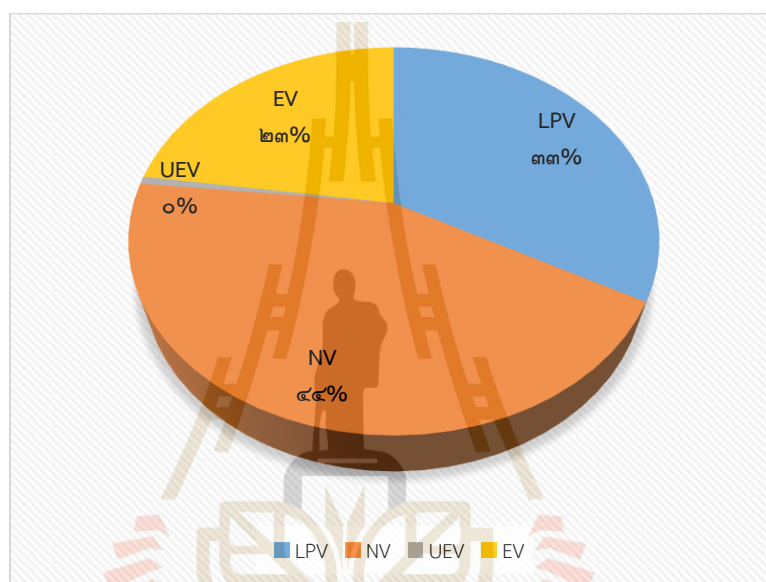
Figure 6.1 Proportion of four parts in *NHCE* 2
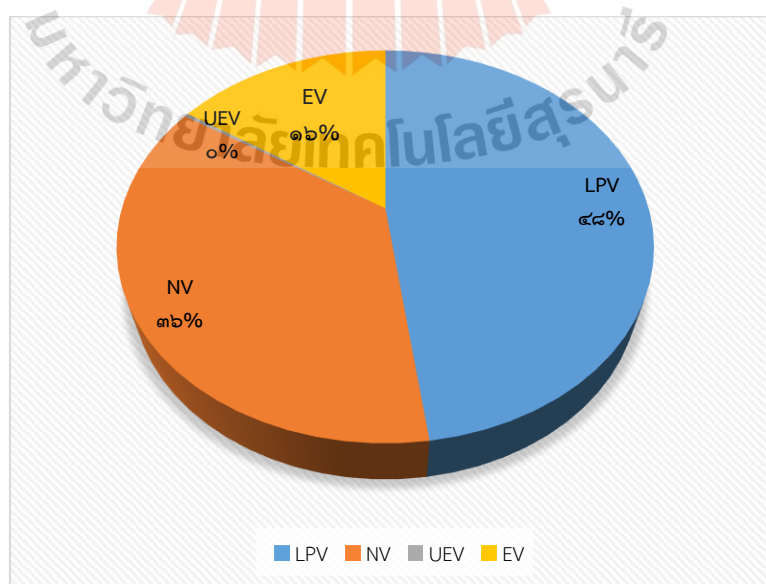
Figure 6.2 Proportion of four parts in *NPCEI* 2

It can be observed from Figure 6.1 that language policy values occupy a third of whole values and it is after neoliberal values in *NHCE* 2. In Figure 6.2 that nearly a half of themes of values in *NPCEI* 2 is espoused by Chinese language policies, therefore slightly complying with language policies; and it is followed by neoliberal values, emerging values and unequal Englishes values. The patterns of distribution of the values in these two textbooks is generally similar to the results of differences between four units in each textbook displayed in Figure 5.2. Discussion on the results is given in the next section.

6.2 The analysis and discussion on the results

From Table 6.1, it can be observed that the proportion of language policies values in *NPCEI* 2 is much larger than in *NHCE* 2 with a gap of nearly 15%, while the gap generally comes from LPV1 Intercultural communicative competence, LPV2 Coexistence, LPV3 Rule compliance, and LPV4 Collective supremacy. As the analysis and discussion on LPV2, LPV3 and LPV 4 have already been carried out in the previous chapters, this chapter just focuses on LPV1 Intercultural communicative competence.

LPV1 takes up 5.83% in *NPCEI* 2, while the percentage in *NHCE* 2 is only 2.47%. In *NHCE* 2, the ways of present this theme include introducing local cultures: such as NHCET 126 "*M: I live in New York, and for me, there's nothing that compares to its culture, energy and convenience.*", and NHCET 146 "*M: ...I'm from Santa Fe! It does have a small population—but it's an amazing place! The history and architecture are unique.*"; and persuading readers to accept and integrate into local cultures, such as: NHCET 81 "*And then, in the evening, we're planning to go to a classical music concert in St. Nicholas Church. You can come here to listen to Bach, Mozart or Vivaldi, and the atmosphere is very special.*"; NHCET 42 "*When you travel, if you reject the food, ignore the customs, fear the religion and avoid the people, you might better stay home.*"; NHCET 45 "*W3: You get to meet different people coming from different backgrounds, and that's really important to get an understanding.*"; and NHCET 58 "*We want to experience the local culture, their music, food, and way of life.*". Furthermore, the embedding of NV8 Superficial Cosmopolitanism which means keeping detached from new cultures has been found twice in this textbook.

Nevertheless, in *NPCEI* 2, this theme is not only reflected through introduction to specialties in local cultures, such as NPCEIT 34 "*Latin America is known for its seafood. We use it to make a popular dish called ceviche.*"; NPCEI 40 "*Greve is famous for its wine, and for other local products like mushrooms and cheese. This is a place that loves tradition.*", and NPCEIT 54 "*At the second stop on our tour, we are going to see a group of Whirling Dervishes. This ancient practice is over seven hundred years old. While music plays, these men move in circles and pray. It's very beautiful.*"; but also embodied in the actions of developing intercultural awareness, such as in NPCEI 10 "*In one camp, students from Brazil visited Doha for ten days. Together, the students travelled around Katar. They learned about Katar's culture and language, and they took some great pictures.*" and NPCEIT 95 "*Short for "World of Music, Art, and Dance" it brings together musicians from many different countries…They have come here to share their music and culture with others.*" Besides, some pictures in this textbook can also convey this theme, such as NPCEIP 12 in Figure 6.3. The picture is the on the cover page of a new unit; therefore, its placement is conspicuous. Plus, the close shot may make readers feel the charm of foreign culture more immersive.

Figure 6.3 An image embedded with intercultural competence requirement in *NPCEI* 2 on p.35

ICC formation is emphasized in Chinese language policies as Chinese students' ICC should be further improved to facilitate nation's current and future development. In the meantime, most of the interviewees hold the view that one of the primary purposes of ELT is for intercultural communication, and ELT textbooks are the most suitable carrier and instruments to help students develop intercultural awareness. Meanwhile, Zhou (2021) forms a coding structure subsuming sources of the texts, large culture/small culture and general culture/specific culture to evaluate whether another series of Chinese college English textbooks *New World Interactive English: Reading, Writing & Translating* (second edition) can foster students' ICC; and the analysis results is positive. Nevertheless, it is contended that ICC should also be fostered through the discussion and critical thinking on relevant values, not just on teaching differences between cultures.

The results that embedding of values in *NHCE* 2 generally deviates from the language policies but generally complies with language policies in *NPCEI* 2 might be accounted for through the following points. On the one hand, *NHCE* 2 was revised from *Speakout*, therefore, the scope of major contents and materials is limited. As to *NPCEI* 2, it was edited on the basis of materials from National Geographic, so the editors could have wider scope to meticulously choose materials to meet their purposes and needs.

On the other hand, the implementation of language policies could by no means be a top-down practice (Lo Bianco, 2010). The degree of implementation still depends on institutions at different levels, at least partly. As the editors of *NHCE* 2 state in the forewords part, the series determines to let students know the real world and society, and guide them to distinguish from multiple perspectives, and think deeply about problems, which will help them become high-quality talents with international vision. Therefore, the distribution of themes of values in this textbook tends to be more diverse than in *NPCEI* 2. This characteristic is congruent with the introduction to FLTRP on the publisher's website: "*the most international publishing house in China*". On the other hand, the publisher of *NPCEI* 2 SFLEP has more close relation with Chinese government as it is under the leadership of Chinese MoE. That might be the reason

that could explain why the half of values in the textbook are advocated by language policies.

Meanwhile, all but one interviewees agree that values in ELT textbooks should be diverse as we should absorb any good values even though they are not espoused by our government. Nevertheless, the proportion of language policies values must be the largest group among all the groups of values. In this sense, the distribution of different groups of values in *NPCEI* 2 is more in line with their standards of values embedding in the textbooks.

Nevertheless, the proportions of language policies values in each textbook are quite high: 48% in *NPCEI* 2 and 33% in *NHCE* 2. The results are generally congruent with the tight ideological control on Chinese students from Chinese authority through textbooks which could be reflected in Chinese language policies (*The Guide*, *The Outline*). It is predicted that the ideological control through textbooks will be tighter in China, especially after the student demonstration in Hongkong in 2019 which has aroused the attention of the Chinese authority and strengthened their determination to further control Chinese students' ideology through textbooks in all courses. As a result, "Ideological and Political Education in All Courses" is carried out vehemently and has gained momentum in a short period recently in China.

Furthermore, it could be noted from Figure 6.1 and 6.2 that the percentages of neoliberal values in both textbooks are quite high. Some reasons could be explained for it. Firstly, *NHCE* 2 was revised from the textbook published by Pearson, and *NPCEI* 2 from Cengage. As values in International textbooks are generally Anglo-centric (Kumaravadivelu, 2012; Pennycook, 2017), and it has been confirmed by numerous previous literature that neoliberal ideologies are prevalent in International ELT textbooks (See Section 2.4.4), neoliberal values are the ones widely and highly embedded in International textbooks. Additionally, neoliberal ideologies have also been unraveled from ELT textbooks used by Chinese junior middle school students, and they have been legitimized in these textbooks to a certain degree (Xiong, 2012; Xiong & Yuan, 2018). Therefore, the high proportion of neoliberal values in Chinese college English textbooks seems natural. Secondly, embedding of neoliberal values in the textbooks can serve political and economic development as discussed in the

previous parts. As a result, neoliberal values espoused by the textbooks might also be a manifestation of Chinese authority's will.

6.3 Summary of the chapter

In this chapter, the proportions of language policies in each textbook were calculated; and it is found that themes of language policies in *NHCE* 2 deviate from Chinese language policies a little; while values of language policies in *NPCEI* 2 is slightly in line with the *Outline* and the *Guide*. This discrepancy between two textbooks primarily lies in LPV1 Intercultural communicative competence, LPV2 Coexistence, LPV3 Rule compliance, and LPV4 Collective supremacy. In the meantime, neoliberal values in both textbooks are relatively high. In the next chapter, the functions of image-text relations and tones in values education will be explored and analyzed.
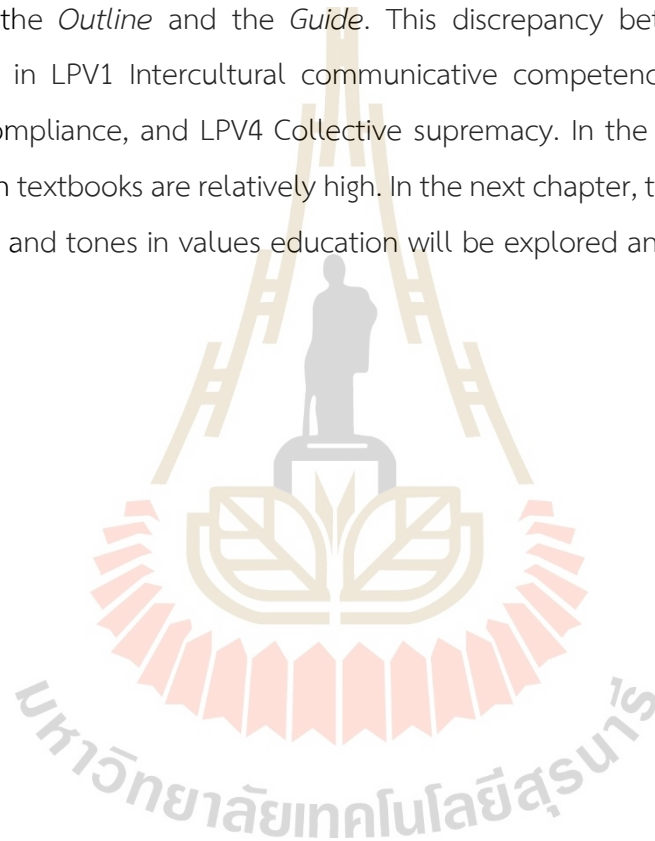
CHAPTER 7

FUNCTIONS OF TONES AND IMAGE-TEXT RELATIONS

In order to explore the functions of tones and image-text relations in two textbooks to answer the fourth research question "What are the image-text relationships and the tones of the speakers in the textbooks? Do the image-text relationships and tones contribute to the inculcation of values?", the tones of the speakers and the relations between pictures and texts embedded with values were explored. The results are presented with the detailed information in the tables. Then discussion follows to explain the results before the summary of the whole chapter.

7.1 The answer to the fourth research question

To provide the answer to the research question 4, the image-text relations and the tones of the speakers in the audios/videos were examined and analyzed. Since not all images were embedded with moral and cultural values, only when both pictures and texts the images are attached to are integrated with values, and the texts are the sentences rather than words or phrases, the visuals were teased out to research on their relations with the texts. Besides, the relations were analyzed in terms of the identification, activity, attribute and circumstance through harnessing ideational intersemiotic complementarity; but a type of relation, e.g., repetition, was counted only once between a visual and its relevant text. Concerning the image-text relations in *NHCE 2*, 29 groups of written words/texts and pictures meet the requirements of image-text relation analysis, and the relations generally fall into three categories displayed in Table 7.1: repetition (16), meronymy (12), and synonymy (9). The results indicate that images and texts in this textbook have collaborated to convey meaning and values to achieve better effects (Royce, 1998, 2007, 2015). In other words, image-text relations in this textbook can help inculcate the values in the written text and visual images.

Table 7.1 Image-text relations in *NHCE 2*

Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NHCEP1		Life is a "leaning" curve.	Repetition (**Activity**: Learning in the image)	1
NHCEP2		I've er, just learned how to er, do a lot of "*kayaking*".	Repetition (**Activity**: Kayaking in the image)	2
NHCEP3		Asking and offering advice in the text	Meronymy (**Activity**:. More possible activities in the image)	1
NHCEP4		The person "*who had a more professional job, in old age*," is doing slightly better on the average than the people who had a manual job."	Synonymy (**Identification**: A senior citizen with a professional job in the image; **attribute**: A person with a professional job in the image)	1
		This is the second time they've "*done this test*".	Meronymy (**Activity**: Writing something in the image)	2
NHCEP5		The person "*who had a more professional job, in old age*," is doing slightly better on the average than the people who had a manual job."	Synonymy (**Identification**: A senior citizen in the image; **attribute**: A person with a professional job in the image)	2
NHCEP6		She should "*listen to English*" as much as possible to get used to how it sounds.	Synonymy (**Activity**: Listen to something in the image)	3
NHCEP7		"A child" learning music with the Suzuki method has to start *as young as possible*.	Meronymy (**Identification**: A child in the image)	3
		Even two-year-old children can learn to play difficult pieces of classical music, often "*on the violin*".	Repetition (**Activity**: Playing the violin in the image)	3

Table 7.1 Image-text relations in *NHCE 2* (Cont.)

Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NHCEP8		*"Terry educates her four children at home."*	Meronymy (**Identification**: A mother and a child in the image)	4
			Synonymy (**Activity**: Similar activity in the image)	4
NHCEP10		It is a legal choice for "*parents*" in most countries to provide their "*children*" with a learning environment.	Meronymy (**Identification**: A father and a child in the image)	5
		Have you ever heard of "*homeschooling*"?	Repetition (**Activity**: Homeschooling in the image)	4
NHCEP12		One place that I think everyone should have the chance to see is "*Venice*".	Repetition (**Circumstances**: Venice in the image)	5
NHCEP13		We're trying to get to the "*carnival*".	Repetition (**Circumstances**: A carnival in the image)	6
NHCEP14		"*Children*" may grow up without even realizing that the flowers, plants or a couple of trees in their "*backyard*" are nature and they are equally precious.	Synonymy (**Circumstances**: A possible backyard or a park and etc. in the image)	5
			Meronymy (**Identification**: A child in the image)	6
NHCEP15		I think "*traveling*" is also the best thing you could do if you feel depressed at home.	Repetition (**Activity**: Traveling in the image)	7
NHCEP21		And we're all going off "*camping*".	Repetition (**Activity**: Camping in the image)	8

Table 7.1 Image-text relations in *NHCE 2* (Cont.)

Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NHCEP23		One of my favorite activities is to "*go canoeing*" with my friends.	Repetition (**Activity**: Is going to canoe in the image)	9
NHCEP24		At its most basic, "*rock climbing*" involves climbing a route with one's own hands and feet.	Repetition (**Activity**: Rock climbing in the image)	10
NHCEP26		And nobody does it back than "*Lewis Hamilton*", the billion dollar man.	Repetition (**Identification**: Lewis Hamilton in the image)	11
NHCEP27		"*Lewis Hamilton*" has won four British go-karting championships. Now he says he wants to be world "*Formula One*" Champion by the time he's 20.	Repetition (**Activity**: Driving Formula One in the image)	12
			Synonymy (**Identification**:. A Formula One driver in the image)	6
NHCEP28		"*Bill Gates*" was born on October 28, 1955 in a family having a rich business, political and community service background.	Repetition (**Identification**: Bill Gates in the image)	13
NHCEP29		"*Florence Nightingale*" was a celebrated English social reformer and the founder of modern nursing. She became famous while serving as a nurse during the Crimean War, where she "*tended to wounded soldiers*".	Repetition (**Activity**: Nightingale tends to wounded soldiers in the image)	14
			Meronymy (**Identification**: Nightingale and some wounded soldiers in the image)	7

Table 7.1 Image-text relations in *NHCE 2* (Cont.)
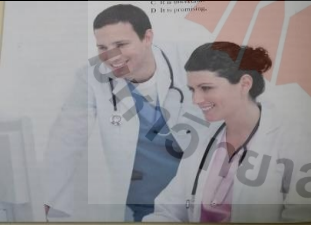
Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NHCEP30		This is the story of how "*The Zimmers*", with a combined age of nearly 3,000 took the rock world by storm.	Repetition (**Identification**: The Zimmers in the image)	15
NHCEP31		You are a "*hotel guest*". You find that fridge in your room doesn't work. Call the "*receptionist*" to "*make a complaint*".	Synonymy (**Identification**: A receptionist and a guest in the image; **activity**: A guest is talking to a receptionist face to face in the image)	7
NHCEP 32		Living in the city is hard enough for a single person, but if you have "*kids*" life can get more complex.	Meronymy (**Identification**: Two kids in the image)	8
NHCEP 34		Justin's life is in "*a village in southwest France*".	Synonymy (**Circumstances**: A possible French village in the image)	8
NHCEP 36		"*Female physicians and surgeons*" topped the list.	Meronymy (**Identification**: A female physician or surgeon in the image)	9
NHCEP 39		We changed it so that they can only "*watch telly*" once they've done homework.	Meronymy (**Activity**: Watching TV, reading books and playing iPad in the image)	10
NHCEP 40		"*Wilfing, or surfing the Web*" without any real purpose, has become a new national pastime.	Repetition (**Activity**: Wilfing and browsing the Internet in the image)	16
		A third of "*males*" admitted that wilfing has a damaging effect on the relationship with "*their partners*".	Meronymy (**Identification**: A female and a male in the image)	11

Table 7.1 Image-text relations in *NHCE 2* (Cont.)

Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NHCEP 43		As a result, "*female managers*" are more ready to work together with others and more democratic than male managers.	Meronymy (**Identification**: A female manager in the image)	12
NHCEP 44		Attending "*college*" has helped cement the idea of my cultural identity.	Synonymy (**Circumstances**: A possible university in the image)	9

In regard to the functions of the tones, emotionless narrative tone is not regarded as an effective tone in educating values in students in this study (Phelan, 2014). Only the sentences filled with values and read in the audios/videos were analyzed. Meanwhile, one kind of tone may have been spoken more than once in a verbal text, in this case, all the tones of the texts embedded with values were counted. In this textbook, 198 tones were recorded: high-intensity positive tone (50), moderate positive tone (39), emotionless tone (80), moderate negative tone (15), and high-intensity negative tone (14) (See Table 7.2). Emotionless tones are less conducive to values embedding (Phelan, 2014). In this textbook, there are 80 emotionless tones; as a result, 40.40% tones are less beneficial to the inculcation of the values in the specific contexts.

Table 7.2 Tones of speakers in *NHCE 2*

Tones of Speakers	Code Labels of Texts
High-intensity positive tone	NHCET 5, 15, 29, 31, 33, 36, 45, 51, 52, 54, 55, 56, 57, 58, 62, 63, 66, 67, 69, 78, 79, 81, 95, 96, 99, 104, 106, 107, 108, 117, 119, 130, 131, 142, 143, 147, 156, 159, 162, 164, 166, 167, 171, 182, 192, 194, 210, 214, 218, 221
Moderate positive tone	NHCET 2, 3, 7, 35, 37, 38, 43, 44, 47, 50, 64, 65, 70, 82, 84, 88, 91, 92, 93, 94, 102, 109, 115, 118, 123, 124, 128, 136, 146, 149, 157, 163, 165, 174, 175, 191, 193, 223, 224

Table 7.2 Tones of speakers in *NHCE* 2 (Cont.)

Tones of Speakers	Code Labels of Texts
Emotionless tone	NHCET 1, 4, 11, 12, 13, 14, 39, 40, 41, 46, 48, 49, 53, 59, 71, 73, 74, 75, 76, 85, 86, 87, 89, 90, 97, 101, 103, 105, 116, 120, 121, 122, 125, 126, 129, 132, 133, 135, 148, 150, 151, 152, 153, 158, 160, 161, 173, 176, 177, 178, 179, 180, 181, 186, 189, 190, 197, 199, 200, 201, 202, 203, 204, 206, 207, 208, 209, 211, 212, 213, 215, 216, 217, 219, 222, 225, 226, 227, 228, 229
Moderate negative tone	NHCET 6, 72, 83, 98, 127, 134, 144, 154, 168, 172, 183, 185, 195, 205, 220
High-intensity negative tone	NHCET 30, 32, 34, 60, 61, 68, 137, 145, 169, 170, 184, 188, 196, 198

In *NPCEI* 2, 17 groups of visuals and images are appropriate to be subjected to the relation analysis, and the types of image-text relations (See Table 7.3) between these images and texts are repetition (15 times), meronymy (9 times) and synonymy (1 time) with repetition being the most; in this light, the image-text relations can undergird the inculcation of the values. 132 tones were recorded during the analysis process: high intensity positive tone (35), moderate positive tone (31), emotionless narrative tone (51), moderate negative tone (10), and high-intensity negative tone (5) (See Table 7.4). As the emotional tones may influence, even shift the perceptions of listeners on verbal texts to a certain extent (LaPlante & Ambady, 2002), in this textbook, most of the tones (61.36%) may arouse students' interest and form their perceptions on the texts, thus leading to the potential further value cultivation.

Table 7.3 Image-text relations in *NPCEI* 2

Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NPCEIP1		"*A student takes an exam*" at a school in Dubai.	Repetition (**Activity**: Taking an exam in the image; **identification**: A student in the image)	1

Table 7.3 Image-text relations in *NPCEI* 2 (Cont.)

Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NPCEIP2		"*A girl learns math at a school in East Africa*".	Repetition (**Identification**: A girl in the image; **circumstance**: A school in the image; **activity**: Learning in the image)	2
NPCEIP3		"*Three girls*" are at "*Kakenya Ntaiya's school*".	Repetition (**Identification**: Three girls in the image; **circumstance**: Kakenya's school in the image)	3
NPCEIP4		In it, each student "*learns to do something new*".	Synonymy (**Activity**: Learning to make something in the image)	1
NPCEIP5		"*A boy walks past a poster of Nelson Mandela in Johannesburg, South Africa.*"	Repetition (**Identification**: A boy in the image; **activity**: Walking past a poster in the image; **circumstance**: A place where there is a Mandela's poster in Johannesburg, South Africa in the image)	**4**
NPCEIP6		"*A Japanese woman in London teaches a girl how to make an animal using origami*".	Repetition (**Identification**: A woman and a girl in the image; **activity**: Teaching origami in the image)	5
			Meronymy (**Circumstance**: A classroom in a western country in the image)	1
NPCEIP7		Most plastic bottles finish up in the trash—or in the water, like in "*this lake in Romania*".	Repetition (**Circumstances**: A lake in Romania in the image)	6

Table 7.3 Image-text relations in *NPCEI 2* (Cont.)
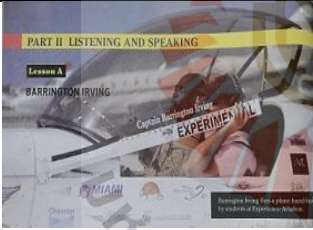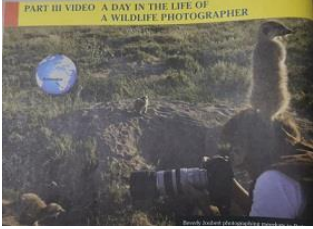
Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NPCEIP10		The people in this photo are the "*parents of freshmen*", or first-year students, "*at a university in Wuhan, China*".	Repetition (**Identification**: Parents of freshmen in the image; **circumstances**: A university in Wuhan in the image)	7
NPCEIP13		One is the "*Mud Festival*" in South Korea. "*People*" wear shorts or swimsuits. Then they "*put mud all over their bodies*".	Repetition (**Activity**: Put mud all over their bodies in the image)	8
			Meronymy (**Identification**: Several males in the image; **Circumstance**: A place for mud festival in the image)	2
NPCEIP17		"*Children in Mumbai, India, were smiling at Daniel Raven-Ellison*".	Repetition (**Identification**: Children smiling at Raven-Ellison in the image;	9
			Meronymy (**Circumstances**: A place in Mumbai in the image)	3
NPCEIP19		"*Barrington Irving*" flies a plane hand-bulit by students at "*Experience Aviation*".	Meronymy (**Identification**: Barrington Irving and a pilot in the image)	4
			Repetition (**Circumstances**: Experience Aviation in the image)	10
NPCEIP20		"*Mark Shuttleworth*" was the world's second space tourist.	Meronymy (**Identification**: Mark Shuttleworth and several other people in the image)	5
NPCEIP21		"*Beverley Joubert*" are "*photographing*" meerkats in "*Botswana*".	Repetition (**Identification**: Beverley Joubert in the image; **activity**: Photographing in the image)	11
			Meronymy (**Circumstances**: An unknown place in Botswana in the image)	6

Table 7.3 Image-text relations in *NPCEI* 2 (Cont.)

Code Label	Picture/Photo	Written Texts	Relation(s) with the Written Texts	Occurrence Number
NPCEIP23		"*Feliciano dos Santos*" is a famous African musician.	Repetition (**Identification**: Feliciano dos Santos in the image)	12
NPCEIP24		Because you share a room and kitchen with the other "*travelers*".	Meronymy (**Identification**: A traveler in the image)	7
		Do you know about "*Couch Surfing*"?	Repetition (**Activity:** Couch surfing in the image)	13
NPCEIP25		Because you share a room and kitchen with the other "*travelers*".	Meronymy (**Identification**: Some travelers in the image)	8
		Because a "*hostel*" is a great way to meet other people-you know, because you "*share a room*" and kitchen with the other travelers.	Repetition (**Activity**: Some travelers are sharing a room in the image; **circumstances**: A hostel in the image)	14
NPCEIP26		In "*Antarctica*", "*Evans*" posted: "Is this place beautiful? Oh, yes, no land can compare."	Repetition (**Identification**:. Andrew Evans in the image)	15
			Meronymy (**Circumstances**: Somewhere in Antarctica in the image)	9

Table 7.4 Tones of speakers in *NPCEI 2*

Tones of Speakers	Code Labels of Texts
High-intensity positive tone	NPCEIT 17, 19, 26, 29, 37, 40, 43, 46, 50, 55, 56, 57, 67, 71, 72, 77, 78, 82, 86, 87, 88, 90, 97, 101, 102, 106, 110, 118, 119, 134, 135, 137, 140, 143, 145
Moderate positive tone	NPCEIT 4, 5, 6, 7, 20, 34, 42, 47, 51, 53, 58, 61, 62, 76, 80, 81, 85, 96, 98, 99, 100, 103, 105, 114, 124, 125, 131, 133, 139, 142, 147
Emotionless tone	NPCEIT 9, 10, 11, 12, 13, 14, 15, 16, 18, 27, 28, 33, 36, 38, 39, 41, 45, 48, 49, 52, 54, 60, 63, 66, 68, 69, 70, 74, 89, 91, 92, 93, 94, 95, 104, 109, 112, 113, 122, 123, 126, 127, 128, 129, 130, 132, 136, 138, 141, 144, 146
Moderate negative tone	NPCEIT 2, 3, 23, 59, 75, 79, 108, 115, 116, 121
High-intensity negative tone	NPCEIT 24, 35, 107, 117, 120

To sum up, in *NHCE 2*, the image-text relations can help educate the values in the written text and visual images in the textbook. Besides, 59.60% tones can contribute to the inculcation of the values. In *NPCEI 2*, the image-text relations can aid the values inculcation; meanwhile, about 39% tones in this textbook are not that useful in values inculcation. Weninger and Kiss argue that the main function of pictures in English textbooks is to strengthen the denotational meaning (2013). Nevertheless, it's proposed in this study that the functions of visuals in the EFL textbooks are beyond that by conveying connotational meaning as well. The analysis and discussion of the results will be given in the next section.

7.2 The analysis and discussion on the results

Intersemiotic complementarity primarily focuses on the semantic ties between the visuals and texts (Liu & O'Halloran, 2009). To explore the intersemiotical relation between texts and visuals, the first step is to derive the visual message elements in terms of identification, activity, circumstances and attributes of the participants in the pictures. Then lexical items in the written texts would be selected. After that, check whether the VMEs and lexical items have sense relations like repetition, synonymy, antonymy, hyponymy, meronymy and collocation.

Figure 7.1 An image on couch surfing on p.84 in *NPCEI* 2

NPCEIP 24 and 25 in Figure 5.1 and 5.2 are the attached pictures to a same listening material entitled *Couch Surfing or Hostels?* in *NPCEI* 2. These two pictures are chosen for detailed analysis because their relationships with the written texts are repetition and meronymy, two most frequent image-text relationships in this textbook. In Figure 5.1, VMEs could be derived: the identification and attributes are a man with a blanket on him; the circumstance should be a room; and the activity the man is doing is sleeping on a couch. The VMEs imply and symbolize that the man is couch surfing in a host's room.
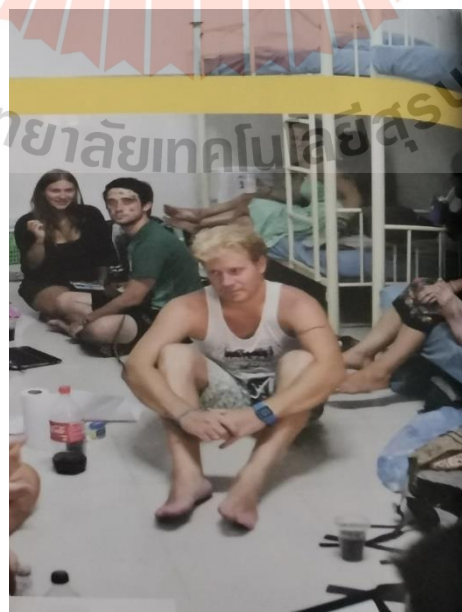
Figure 7.2 An image of a hostel on p.84 in *NPCEI* 2

While in Figure 5.2, more VMEs could be explored since there are several participants: the back row from the left hand side to the right hand side there are four participants and they are given codes as Participant 1 to 4; and from the left hand side to the right hand side of the front row, there are two participants coded as Participant 5 and 6. Table 7.5 lists the VMEs of the picture.

Table 7.5 VMEs in NPCEIP 25

Code	Participant + Attributes	Activity	Circumstances
Participant 1	A young woman with white skin and long brown hair wearing a black T-shirt and black short pants. Interaction formed between the woman and the viewers.	A woman sitting on the floor and smiling at the camera lens.	A room with a group of people and Participant 2 sitting next to her.
Participant 2	A young man with white skin and dark hair wearing a green T-shirt and black short pants. Interaction formed between the man and the viewers.	A man sitting on the floor and looking at the camera lens.	A room with a group of people and Participant 1 sitting next to him.
Participant 3	A young woman with white skin wearing a light green dress. Interaction formed between this woman and Participant 6.	A woman holding a cup of water, sitting on a bed and smiling at Participant 6.	A room with a group of people and Participant 4 sitting next to her.
Participant 4	A young man with dark skin.	A man sitting on a bed.	A room with a group of people and Participant 3 sitting next to her.
Participant 5	A young man with white skin wearing a white vest and colorful short pants. Interaction formed between the man and another people not shown in the picture.	A man sitting on the ground and staring at another people with a sulky expression.	A room with a group of people and many sundries around him.
Participant 6	A young woman with white skin and short brown hair wearing a black dress. Interaction formed between the woman and the Participant 3.	A woman sitting on a bed, drinking a can of soft drink and talking to Participant 3 happily.	A room with a group of people and another unknown people sitting to her.

The following is the script of this listening exercise from which the lexical inventories could be formed.

F: So, are you still planning to visit Paris this summer?

M: Yeah, for two weeks. I can't wait.

F: Where are you staying in Paris.?

M: I'm not sure yet.

F: You should try a hostel. I stayed in one when I visited Australia last year. It's a lot cheaper than a hotel.

M: Good idea. I need to save money.

F: Also, you're traveling alone, right?

M: Yeah. Why?

F: Because a hostel is a great way to meet other people—you know, because you share a room and kitchen with the other travelers.

M: Sounds good.

F: Also, do you know about Couch Surfing?

M: The social networking site?

F: Yeah. My friend Carla used it.

M: And?

F: She stayed with someone in Hongkong for free, of course. That's one of the main benefits.

M: How was it?

F: Great. Carla's host was really very nice. Also, you learn things and go places most tourists don't. In Hong Kong, Carla visited several places that only locals go to. She learned about these places from her host.

M: Both couch surfing and staying in a hostel sounds good. What should I do? I can't decide.

F: They both have their good points, but you should think about the negatives, too.

M: Like what?

F: Well, for example, in a hostel, you share a room with other travelers and it can be really noisy at night. People come into the room late or leave early. And there's very little privacy –you know, because everything is shared—the room, the bathroom, the kitchen.

M: That's not a problem.

F: One other thing—a lot of hostels have rules. For example, in some you have to leave in the morning by 9:00 a.m. and you can't return until the afternoon.

M: So you can't go back to the hostel all day?

F: That's right.

M: Maybe couch surfing is better.

F: But with couch surfing, it's not always comfortable. Most times you get a bed, but sometimes, the host only has a small couch.

M: Hmmm…good to know.

F: And then sometimes you can only stay with a host for a short time—like a day or two. Anyway, there are pros and cons to both, so you should definitely do your research.

In the text, these lexical items of identification could be retrieved: the male speaker, the female speaker, the female speaker's friend Carla, Carla's host, travelers, and another unknown host of couch surfing. As to the lexical items of activity, there are several: visit and stay in Paris, visit Australia, share a room, couch surfing, staying in a hostel and etc. In terms of words relating to circumstances, they are Paris, Australia, a hotel, a hostel, Hong Kong, and etc. Since the predominant criterial for choosing the words in the texts is whether they are closest semantically to the VMEs (Royce, 2015), for NPCEIP 24, the closest lexical item of participant listed above is "travelers" as the man in the text should be a traveler, therefore, the relationship between them falls into meronymy; and the lexical item for activity is "couch surfing" in the text and couch surfing in the visual, thus the relation of repetition. In regard to the relationship of circumstances, the VMEs in the picture connote a host's home of couch surfing. However, there is no salient corresponding lexical item in the text. Furthermore, the look on the face of the man tucked into the blanket and sleeping on the sofa seems to suggest that this is not a very comfortable way for travelling, which could echo the female speaker's words in the text, "*But with couch surfing, it's not always comfortable. Most times you get a bed, but sometimes, the host only has a small couch*". In this way, the relationship between the text and the image has established as viewers and readers might substitute and relate this man for the "travelers" and his activity for "couch surfing" in the text. As a result, NPCEIP 24 and the written text do cooperate together to project an intersemiotic coherent meaning to the targeted readers to convey the disadvantages of the couch surfing.

Concerning NPCEI 25, the closest lexical item of identification in the written text is "travelers", and there are several travelers in the image, therefore forming a relationship of meronymy, a whole and its components. Meanwhile, the suitable lexical item of the circumstances mentioned in the text should be "a hostel" corresponding to a hostel implied in the visual; and the words regarding the activity in the picture should be "share a room" which could be connoted by the image as well. Therefore, the image-text relations in terms of circumstances and activity are repetition. In addition, Participant 1 is smiling at the camera lens, Participant 3, 6 are interacting with each other excitedly, and Participant 4 with different skin color from other participants is sitting closely to Participant 3. On the contrary, Participant 5 is sitting alone on the ground and looking at another people reluctantly. Since the action could symbolize some kind of stance (Royce, 2015), the action of Participant 5 indicates that he is in a bad mood, a stance of resistance. This contrast presents a scene of happiness and unsatisfaction at the same time, which perfectly echoes the sentence NPCEIT 99 "*Anyway, there are pros and cons to both, so you should definitely do your research*" in the text. In addition, this sentence could reflect the value NV3 Homo Oeconomicus since the sentence implies one has to cost something to accept the cons of hostel in order to enjoy the benefits from it. In the meanwhile, the tone of this sentence is moderate positive tone which is thought as conducive to the value embedding. Plus, the readers' and viewers' critical thinking on coexistence and individualism reflected through the text and the image could be aroused. As a consequence, in this case, the text, image and tone could complement each other and work together to convey a unified, coherent and message of advantages and disadvantages of hostel and self-responsibility for making decision between couch surfing and hostel, thus achieving a more profound effect of inculcation of LPV2 Coexistence, NV3 Homo Oeconomicus and NV5 Individual supremacy 2. Self-responsibility.

The image-text relationships of the NHCEP 40 (See Figure 5.3) and the text the picture is attached to on p.124 in *NHCE* 2 are also repetition and meronymy.

Figure 7.3 An image of wilfing on p.124 in *NHCE* 2

VMEs of this picture could be derived as Table 7.6 displays.

Table 7.6 VMEs in NHCEP 40

Participant + Attributes	Activity	Circumstances
A young man with white skin and dark hair wearing a blue shirt and a pair of jeans. No interaction formed between the man and the woman or the viewers.	A man sitting on a sofa and playing a notebook on his thigh attentively.	A room of a home and a female sitting next to him.
A young woman with white skin wearing long-sleeved T-shirt and a pair of jeans. Interaction formed between this woman and the man.	A woman holding a book, sitting on a couch and staring at the man sullenly.	A room of a home and a male sitting next to her.

The following text is the script of this listening material.

"Wilfing", or surfing the Web without any real purpose, has become a new national pastime. It is the virtual equivalent of window shopping, and a lot of us seem to be spending a lot of time doing it.

Although a newly-identified habit, more than two-thirds of the 33.7 million Internet users in the UK admit to at least occasional "wilfing", while browsing the Internet.

The attraction of pop-up sites and flashing online advertisements is too appealing to resist for many Internet users. Almost a quarter of those surveyed said they spent 30 percent or more their Internet time wilfing—the equivalent of spending an entire working day every fortnight pointlessly jumping between random pages.

The YouGov survey of more than 2,400 Web users found that shopping websites are the most likely destinations for wilfers. Other popular pulls include news, music and travel websites.

The poll found the tendency to wilf is more widespread among men than women. Gazing at a series of pointless web pages also appeared to be the preserve of the young, with people aged 55 or over being three times less likely to browse absent-mindedly than those under 25.

The time-consuming practice appears to have destructive effects, too: A third of males admitted that wilfing has a damaging effect on the relationship with their partners.

One in five confessed to being "distracted" from work or study by adult entertainment websites, which often use pop-up mechanisms and bulk emails to trap users into transferring to their pages.

Among the lexical items of identification "*33.7 million Internet users in the UK*", "*people aged 55*", the young "*under 25*", "*males*" and "*their partners*", the closest items should be "*males*" and "*their partners*" considering the underlying meaning and connotation of the relationship between the man and woman in the picture. Therefore, the image-text relationship in terms of identification should be meronymy because the male and female in the visual may be one of the components of "*males*" and "*their partners*" mentioned in the text. In the meantime, the corresponding lexical word in terms of activity in the text should be "*browsing the Internet*" and "*wilfing*" as the man in the image is also doing the same things. Therefore, the semantic image-text relation from this perspective is repetition. In this sense, the intersemiotic link

between the text and the picture is clear. Furthermore, the sulky look of the woman staring at her partner may indicate that she is rather angry with the man's behaviors which could further emphasize the damaging effects of wilfing on the relationship between the man and their partners mentioned in the text. As the most likely destinations for wilfers are shopping websites which could embody the first subtheme Shopping supremacy of NV2 Hedonism, the viewers may perceive the detriment of the wilfing and shopping supremacy on the interpersonal relationship. In this light, the text and image could complement each other semantically to achieve a better effect in delivering the message the editors plan to convey.

According to the analysis of the image-text relations in the two textbooks, it could be observed that the primary relations in the textbooks fall into repetition, meronymy and synonymy which share the similar findings of the previous studies on image-text relations in Chinese ELT textbooks also published by FLTRP (Li, 2017). Furthermore, the power relations in the pictures in two textbooks could be reflected from the high-level angle of the readers symbolizing the superiority of the readers and eye-level angle implying equality between the represented participants and the readers, and most of the pictures are taken from the frontal angle, therefore getting students involved in the images easily by inviting students to integrate into the visuals (Kress & van Leeuwen, 2006). As a result, it could be concluded that all of the image-text relations, most of the tones and written texts in both textbooks could complement each other to convey meanings. In other words, the relations and most tones are beneficial to values education in the textbooks.

In the meantime, it could be noted from Appendix F and H that most people shown in *NHCE* 2 are Caucasians and no Asian faces could be found; on the contrary, pictures from *NPCEI* 2 presents people with different skin colors: white, yellow, brown and black colors. There are some reasons that could explain for this phenomenon: to begin with, the observed phenomenon is correlated with editors' planning and foci. According to the forewords, the editor of *NPCEI* 2 intend to let students fully experience the multi-culture and improve their awareness of Intercultural Communicative Competence, so the materials and content in the textbook cover many countries around the world. In a similar vein, the proportion of LPV1 Intercultural

communicative competence in this textbook is higher than in *NHCE* 2 with 5.83% to 2.47% (See Section 6.2). Second, although in the forewords of *NHCE* 2, the textbook's editors state that the listening and viewing materials in the textbook are vivid and authentic, it seems that the editors equate authenticity with dialogues between people from Inner Circle. In this way, an imagined discourse community in which most English speakers are native speakers could be established for students, and Native Speakerism and self-deprecation subjectivity might be further reinforced.

7.3 Summary of the chapter

In this chapter, the image-text relations and tones of the speakers were obtained, and their functions in values education were analyzed to answer the fourth research question. The results and analysis indicate that the relations are helpful in values inculcation: the relations in *NHCE* 2 are repetition (16), meronymy (12), and synonymy (9); and in *NPCEI* 2, they are repetition (15 times), meronymy (9 times) and synonymy (1 time). 59.6 % and 61.36% tones in *NHCE* 2 and *NPCEI* 2 are conducive to values education. In addition, students could get involved into the images easily because of the angles presented to them. In the next chapter, a conclusion of the whole thesis including a summary of all findings, implications, limitations of the current research and the suggestions for the future studies will be given.

CHAPTER 8

CONCLUSION

In this chapter, the whole thesis will be given a brief conclusion. The first section would expound the major findings of the current study. In the second section, the theoretical and pedagogical implications of this research are proposed. The limitations of the study accompanied by the recommendations for the further research will come in the end of the chapter.

8.1 Summary of the study

ELT materials can be adopted as the implicit but powerful tools by the authority to inculcate particular values in the students which could affect students' acceptance of the values to a great extent (Curdt-Christiansen, 2008; Gebregeorgis, 2016; Littlejohn, 2012). By and large, these values are shaped by socio-cultural, historical, political and economic factors in the certain social context (Cortazzi & Jin, 1999; Widodo et al., 2018a). Therefore, this study determines to explore the moral and cultural values embedded in the most widely circulated college English textbooks in China and what the influential factors are in the values embedding. To be specific, there are four research questions needed to be solved:

1. What are the salient cultural and moral values embedded in Chinese college English listening and speaking textbooks? And in what ways?

2. Are there any differences in embedding and presenting cultural and moral values between the textbooks compiled by different prestige presses in China? If yes, what are they?

3. To what extent do the values in the textbooks comply with the stipulations in Chinese language policies for college English courses?

4. What are the image-text relationships and the tones of the speakers in the textbooks? Do the image-text relationships and tones contribute to the inculcation of values?

To answer the research questions, this study takes a qualitative method with some elements of the quantitative approach. Two Chinese college English listening and speaking textbooks *New Horizon College English: Viewing, Listening and Speaking* 2 and *New Progressive College English Inspire* 2 published by Foreign Language Teaching and Research Press and Shanghai Foreign Language Education Press, two leading publishers of ELT textbooks in China, were chosen for analysis from the perspectives of neoliberalism whose paradigm has been taken by Chinese economy, Chinese language policies referring to *Outline of China's Medium and Long-term Educational Reform and Development Program* (2010-2020) and *College English Teaching Guide* and unequal Englishes. Meanwhile, the codebooks of these three perspectives were established for values analysis. The values in the texts and images in the textbooks were analyzed, then the top three most frequent values in the textbooks were obtained through CDA to answer the first research question. Then the results of values analysis in eight units sharing similar topics in two textbooks were compared to answer the second research question, and the percentages of language policies values in two textbooks were calculated to solve the third research question. Moreover, the image-text relations and tones of the speakers were explored through MDA to check their functions of values inculcation. To triangulate the data sources, 12 semi-structured interviews were carried out with Chinese college students and English teachers who have learnt or taught the textbooks before to get their perceptions on the values in the textbooks. All the interviewees were accessed through convenience sampling and snowball sampling. To ensure the trustworthiness of the codebooks and interview questions, consistency of values analysis, image-text relations, tones and interviews, two experts were invited. The major findings are concluded and expounded as the follows.

To begin with, the first and second most dominant themes of values in both textbooks are LPV2 Coexistence and LPV7 Traditional virtues; the third theme in *NHCE* 2 is NV6 Enterprise culture and NV13 Globalized interconnection in *NPCEI* 2. LPV2, NV6

and NV13 are closely intertwined with the national future development direction and big projects like the BRI and "A Community of Shared Future for Mankind" now in progress. In addition, LPV7 are the Chinese traditional virtues which are not only shared universally, but also the basis of realizing the plans set by Chinese government. In this light, the salient themes of values in both textbooks are decided by the socio-cultural, political and economic factors in the specific context; and moral education in China is the embodiment of Chinese government's will of current and future plans. Besides, through the analysis, the genres, discourse patterns and lexicogrammars in the text are helpful in values inculcation. From the analysis, the stance of Chinese government's towards values education could be glimpsed: any values that are not in basic conflict with the values advocated by Chinese government which could be represented by the language policies and are beneficial to economic development and political influence of China should be promoted, such as the neoliberal value NV6 Enterprise culture. Therefore, a large amount of neoliberal values and Chinese language policies values coexist in Chinese ELT textbooks, and the Chinese government does not intervene much.

Secondly, there are differences in values embedding between two textbooks. The most frequent group of values in *NHCE* 2 is neoliberal values although the percentages of neoliberal values in two textbooks are quite close. This phenomenon could echo the reality of neoliberal economic pattern with Chinese characteristics in the country, furthermore, these textbooks were revised from International ELT textbooks. Meanwhile, it is the group of language policies that is predominant in *NPCEI* 2. The reason might lie in the more intimate relationship between the publisher and Chinese government. Furthermore, in the four units for comparison, there is no unequal Englishes theme of values integrated into *NPCEI* 2, but there are some in *NHCE* 2. The low frequency of unequal Englishes values may be related to Chinese government's intended control on ideological influences taken by English learning. Besides, the emerging values in *NHCE* 2 are much more than in *NPCEI* 2 indicating a more diversified world of values in *NHCE* 2. This difference could be attributed to the objectives and characteristics of each press and the series of the textbooks. Therefore, the publishers as the discourse practice still play a crucial role in spreading the values although they

should guarantee there is not much ideological deviation in the textbooks. Some publishers take the safe route by embedding more Chinese language policies values; while some publishers choose to balance the domestic and international mainstream values represented by Chinese language policies and neoliberalism, respectively. Nevertheless, Chinese college English teachers and students also have the right to decide how the textbooks should be used.

Thirdly, the language policies values in *NHCE* 2 account for 32.99% in overall themes in the textbook, thus slightly deviate from *The Outline* and *The Guide*. In regard to themes of Chinese language policies in *NPCEI* 2, the percentage is about 47.85%, therefore the values in this textbook are slightly in line with the policies. The differences in values embedding of language policies are generally resulted from LPV1 Intercultural communicative competence, LPV2 Coexistence, LPV3 Rule compliance, and LPV4 Collective supremacy. It might be accounted for by the implementation degree of language policies by different publishers, and materials from which the contents in the textbooks were selected. Nevertheless, the proportions of language policies values in both textbooks are still relatively high, which could imply the tight political control on the editing of ELT textbooks in China, while little research has studied on it from the perspective of values embedding. Plus, according to the interviews, Chinese college teachers and students should prefer the pattern of distribution of values in *NPCEI* 2 more.

Fourthly, the most frequent image-text relation is repetition followed by meronymy and synonymy through the analysis of ideational intersemiotic complementarity in two textbooks. As a result, the relations in the textbooks can help educate the values in the textbooks to a certain degree. Meanwhile, 59.60% tones in *NHCE* 2 and 61.36% in *NPCEI* 2 are conducive to values inculcation as well. In addition, in some cases, the texts, image-text relations and tones could complement each other to convey certain values and messages to the target readers and viewers, in the current study, Chinese college students. Furthermore, most of the images in the textbooks imply that students have a superior or equal relations with the represented participants in the images, and the visuals intend to shorten the distance between students and pictures, and invite students to integrate into the world of pictures. Besides, it is also

found that most figures in images are Caucasians in *NHCE* 2 which are detrimental to students' establishment of ideologies on English learning and speaking.

Lastly, the interviewees generally agree with the salient themes of values in the textbooks although some of them are reluctant with NV6 Enterprise culture. Meanwhile, all interviewees agree on the cultural effects on the values embedding in the textbooks; nevertheless, some interviewees have underestimated the influence of politics and economy which have been proved by the textual analysis in this study as the decisive factors of the values inculcation in the textbooks. Concerning whether ELT teachers should address moral education in classroom teaching, half interviewees hold the positive views, while the others do not think it necessary to emphasize moral education. From the above major findings of the study, the following implications could be drawn.

8.2 Implications of the findings

In this section, the implications of the current research will be expounded. This study could not only bring theoretical implications, but also provide implications to English language teaching and learning domestically.

To start with, this study could supply some theoretical implications to the analysis of Chinese ELT textbooks. The current study has initiated the research on values embedding in Chinese college ELT textbooks from the perspectives of neoliberalism and Unequal Englishes. This study has further proved that neoliberal values are quite pervasive and prevalent in ELT textbooks. Numerous past literature has already proposed neoliberal discourse such as individualism, self-responsibility, commodification, competition and entrepreneurship is dominant in the international ELT textbooks (Copley, 2017; Gray, 2010a; W. Chun, 2009; Xiong & Yuan, 2018). Nevertheless, there is rare study on analyzing these values in Chinese college English textbooks. However, it is found that all these values are embedded in the Chinese college ELT materials by this study. In addition, values like privatization, consumerism, flexibility, versatility, lifelong learning, self-branding which are proclaimed to be embedded in the Catalan language textbooks (Bori, 2018a) are also integrated into the textbooks. Furthermore, there exist some other neoliberal values like financialization,

hedonism, cost/benefit, freedom, liberalism, digital reputation and management reputation in the textbooks under study as well, and these values have not been found in ELT textbooks in the previous literature. Plus, it is discovered that values of unequal Englishes like native speaker standards and self-deprecation are also embedded in the textbooks. Besides, no study has analyzed the emerging values which were uncovered in this study before either. As a result, it is believed that this study could bring some theoretical inspiration to further ELT textbook analysis from the perspectives of neoliberalism and unequal Englishes.

Meanwhile, this study has affirmed the ideologies in ELT textbooks are largely decided by its socio-political, economic and cultural elements in the certain context. Most of the salient values in the textbooks which are also espoused by authority have been naturalized as the norms according to the interviews. Thus, it is contended that Chinese college ELT textbooks are primarily determined by the political factor as the salient values in the textbooks are intricately correlated with the national policies and large-scale projects by this study. Nevertheless, different publishers may have their considerations and design in presenting different groups of values. On the premise that the general direction of values embedding in the textbooks does not violate the educational policies, the publishers should have a certain degree of decision-making power over the implantation of values in the textbooks; therefore, the implantation of values in *NPCEI* 2 is largely shaped by political factors, while the influences on values embedding in *NHCE* 2 are decided by more factors. The results might give enlightenments to the future research on Chinese English textbooks analysis.

In addition, this study has confirmed that both pictures and written texts could be embedded with values; and various modalities could complement each other to convey a coherent meaning to achieve a greater effect of values education than a single mode does. Moreover, different from the conclusion of the past study (Weninger & Kiss, 2013), pictures in ELT textbooks could also convey connotational meanings besides strengthening denotational meanings.

Secondly, this research might bring pedagogical implications to ELT teaching and learning at the tertiary level in China. It has been identified by this study that the embedding of salient ideologies is mainly determined by Chinese authority to stabilize

its governance and expand its international effect and some values have been naturalized by the textbooks as the commonsense. If students learn these textbooks without due guidance from their teachers, they might be bewildered by the conflicting ideologies in some textbooks or they might form a single system of values which is dominated by the values espoused Chinese authority, while have little chance to get access to a broader set of values. Therefore, some measures to counterattack the fetters of some values to give freedom of choosing accepting or rejecting the values back to them will be proposed here. According to the small-scale survey and interviews of this study, Chinese college students and teachers' awareness should be further aroused or heightened. The results of this thesis could be publicized to let Chinese students and teachers have a deeper understanding of the values in the textbooks. Therefore, the teachers could realize the essential influence of the values on students' views of life, world and value, so they could pay more attention to values education in addition to fostering students' basic language skills. Basing on the results of this dissertation, together with various channels to promulgate language policies to Chinese college English teachers, they could choose curriculum contents and pedagogy which are appropriate for each textbook to maximize their teaching effects. Besides, ELT textbooks should be the reflections of the reality, nevertheless, some contents in *NHCE* 2 and *NPCEI* 2 cannot reflect the reality as economic and political factors are largely neglected. In this sense, Chinese college ELT teachers should produce their own supplementary thought-provoking materials. Moreover, teachers could foster their students' critical thinking abilities on values through the following steps: implicit analysis of the values as most of the interviewees choose implicit guidance over explicit teaching, critical questioning of the values and assignments of writing reflections on the values. It should be mentioned that the procedure should be conducted in a dialogic way between teachers and students. In addition, for the pre-service teachers, some courses on values inculcation in students could be offered to raise their awareness and improve their teaching skills in fostering their own and students' critical abilities on values to prepare them for the future teaching of values.

Thirdly, this study might give implications to the stakeholders concerning values embedding and education in China. To the policy makers in the central government,

they should listen more to the voices of the teachers who are the textbooks users in reality, or open more channels of participating in policy making to them. To the publishers and editors, they might notice the balance of values embedding basing on their own purposes in the future designing and editing of the textbooks. For example, SFLEP might consider integrating more contents concerning economy and politics in the textbooks; and FLTRP might reduce the percentage of neoliberal values. Moreover, the editors might produce more interesting and thought-provoking textbooks which could reflect the local social and cultural contexts better by themselves on the condition of following language policies to a certain extent. For the persons in charge of selecting ELT textbooks in each university in China, they should know textbooks editing is political, so their selection is political too. They might consider choosing the textbooks which could balance the embedding of different groups of values to reflect reality. For example, they might choose both versions of textbooks under study in this thesis. Then teachers could consider using parts of language policies in *NPCEI* and parts of neoliberal and emerging values in *NHCE*. Meanwhile, values of unequal Englishes should also be exposed to students, and ask students to reflect on these values to heighten their awareness and develop their critical abilities on values of Unequal Englishes. In other words, stakeholders should give more freedom to teachers to decide their teaching plan to help students uncover the "hidden curriculum" in the textbooks and have their own rights to choose certain values rather than be ideologically controlled by the authority through the channels like textbooks.

Lastly, since the "Ideological and Political Education in All Courses" is proposed national wide and the status of moral education has been raised to a new height in China, this study may bring implications to this concept and movement as well. According to this concept, the ideological and political education should be combined with any courses so that students will not have deviations in ideology and political consciousness. However, the interviews indicate that some Chinese college teachers and students are still reluctant with the moral education in the classrooms other than ideological and political courses. As it is mainly through textbooks and teachers' interpretation of the materials that ideologies are promulgated, the codebooks and

results might provide valuable implications to the values analysis and education of other courses' textbooks and classroom teaching as well.

8.3 Limitations and recommendations for the future studies

In this section, the major limitations of the current study will be described from which some promising suggestions for the direction of the future studies could be provided. Firstly, since the current study just focus on two textbooks from two series, the results of this thesis cannot be generalized to not only the other textbooks in the series, but also the other versions of Chinese college English listening and speaking or other kinds of Chinese college English textbooks for non-English majors, e.g., extensive reading and etc., and textbooks for English majors. Therefore, the future studies might consider analyzing Book 1, 3 and 4 of the *NHCE* or *NPCEI* series to have the whole picture of the values embedding in two series. Additionally, the analysis of the original textbooks, such as *Speakout*, from which the current textbooks were revised could be carried out to compare what are added or deleted to explore local editors' foci on values embedding. Moreover, the previous editions of the textbooks could also be analyzed to discover the changes of values embedding diachronically. In addition, the final codebooks of this study could also be applied to check the values in not only the other English courses' textbooks for non-English majors, English textbooks for English majors or ELT textbooks for primary or secondary school students, but also the textbooks written in Chinese for other subjects after the codebooks are translated.

Besides, future studies might consider adopting corpus linguistics and critical micro-semiotic analysis to carry out the comprehensive study on the values embedded in the textbooks. For example, to explore the lexical and visual choices of enterprise culture in the textbooks, the occurrence of collocations of some keywords related to this value could be obtained through some concordance tools. Then critical micro-semiotic analysis could be carried out to analyze deeply on the texts and visuals.

Secondly, in the current study, only 6 Chinese college English teachers and 6 college students were interviewed to get their perceptions on the values embedding as the inside users. This is also a huge limitation. In the future, more participants from different levels of Chinese universities could be found to let more voices of values

embedding in ELT textbooks and moral education in ELT classroom from the "inside users" be heard. Furthermore, it is recommended that the ideas of some relevant stakeholders could also be obtained if conditions permit. Values embedding is primarily determined by language policies which might be formulated by certain government agencies in a nation, such as Ministry of Education. Meanwhile, publishing houses and editors might have rights to refer to or not refer to the policies to a certain extent. Meanwhile, they may add their own considerations and revisions of values embedding on the basis of the language policies during the process of designing and editing. In this light, their insights are also precious sources and references for textual analysis. In addition, observation of values education in Chinese college ELT classroom should also be valuable data for understanding moral education through ELT textbooks in China. Consequently, it is hoped that the future studies could explore the views of government agents in making policies concerning values education, and the ideas of the editors in embedding values through interviews; also the observation of values education in classroom could be carried out so as to have a comprehensive understanding on this topic from various involved parties and sources of data.

Thirdly, this thesis is just concerned with theoretical study whose results could be used for classroom teaching. This study could be the first step for the further teaching practice, especially against the backdrop of emphasizing "Ideological and Political Education in All Courses" in China presently. For example, revise the syllabus to choose to keep with the policies more or the other way around; then choose the appropriate textbooks and design the supplementary materials accordingly. Then the experiment could be carried out to check the degree of influence of various teaching materials on students' values education; also some teaching plans could be designed to raise students' critical thinking abilities on values education and check the effectiveness of the plans.

Although the current study does have various limitations, it is still hoped that it could make some contributions to the studies of Chinese college English textbooks analysis, and the above suggestions could give some inspirations to the researchers who are also interested in the similar fields.

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APPENDICES
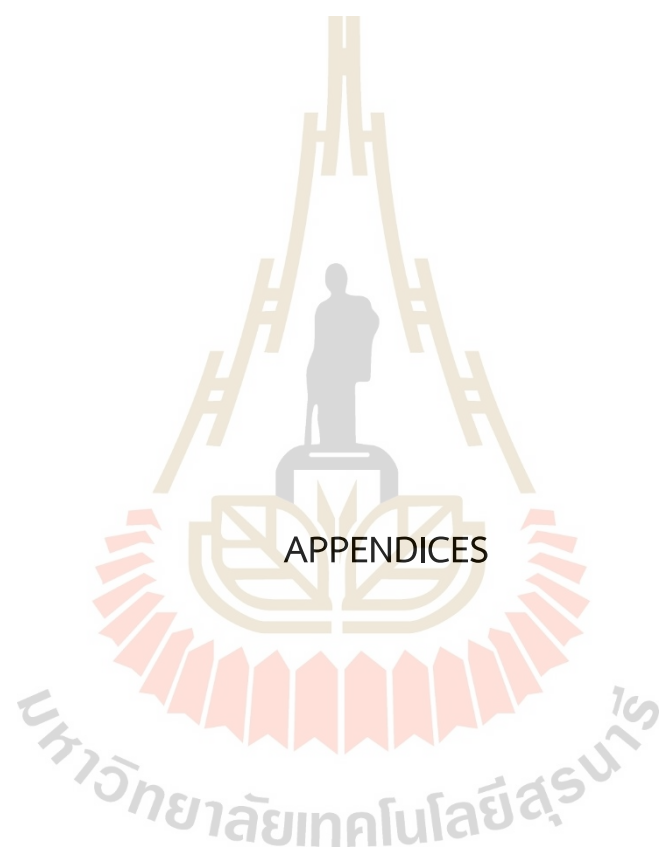
APPENDIX A

A Semi-structured Interview on the Teacher's Perceptions of Values Embedded in Chinese College English Listening and Speaking Textbooks

Dear teacher,

This semi-structured interview is designed to gather information about your opinions on values embedded in Chinese college English listening and speaking textbooks. Your response to the interview questions will be kept confidential. Please answer the questions below. Thank you for your cooperation!

Part 1 Personal Information

Nationality: ☐ Chinese ☐ Other_____ .

Gender: ☐ Male ☐ Female

Age: ☐ 25-30 ☐ 31-40 ☐ 41-50 ☐ 51 & above

Years of EFL teaching: ☐ 1-5 years ☐ 6-11 years ☐ 11years or more

Academic degree: ☐ Bachelor's degree ☐ M.A. ☐ Ph.D

Part 2 Interview questions:

1. What's your general impression of this Chinese college English listening and speaking textbook?

2. When you are teaching the listening and speaking course, do you often use this textbook in class? Why?

3. What are your teaching foci while you gave lessons with this textbook? Why?

4. It is found in my study that this textbook has been embedded with certain values. Do you think that these values would have impacts on your students? If yes, what kind of impact? If no, why? (Definition and examples of value will be provided.)

5. Have you ever demonstrated values to your students in the previous teaching? If yes, how did the students react? If no, why?

6. Do you think that all of the values in the textbooks should be the ones advocated by Chinese government? If yes, why? If no, why?

☐

7. Do you think that the embedding of values in the textbooks is closely related to our social context? If yes, what contextual factor (or factors) is it (or are they), the cultural, political, economic, global or any other factors? And why?

8. It is discovered in my study that this value, e.g., entrepreneurship, cost/benefit, individualism, native-speakerism, consumerism, competition and etc., has been incorporated into this textbook. What do you think of this value? From your opinion, why is this value embedded in the textbook? (Definition and examples of each term will be given.)

9. Would you like to expose these values to your students in your future teaching? If yes, how will you do in the teaching? If no, why?

10. Should English teachers address moral education in their students during the process of English language teaching? If yes, why? If no, why? (Definition and examples of moral education will be given.)

11. What else would you like to say about values in the textbook?
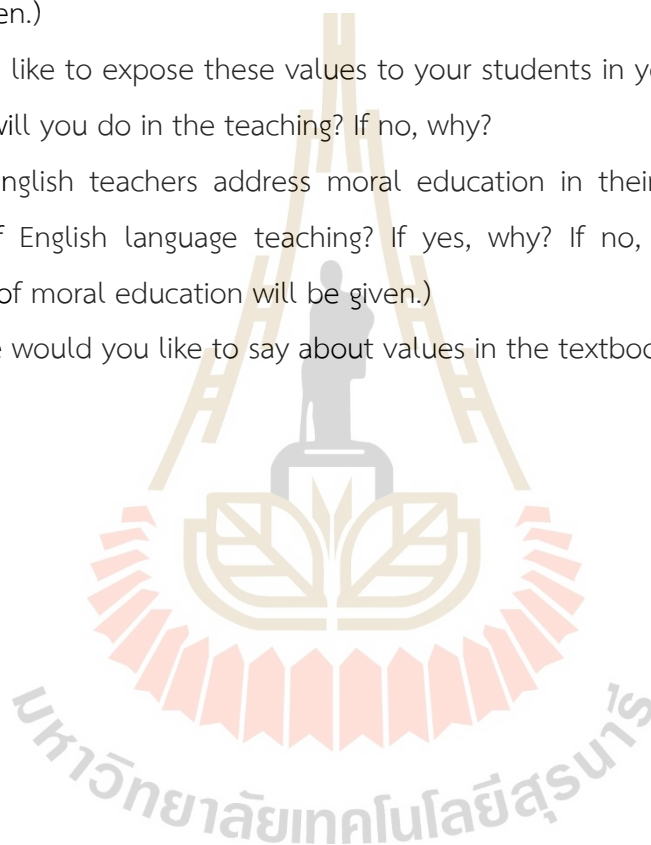
APPENDIX B

The Chinese Version of a Semi-structured Interview on the Teacher's Perceptions of Values Embedded in Chinese College English Listening and Speaking Textbooks

教师关于中国大学英语视听说教材中价值观植入的观点访谈问卷

亲爱的老师，您好！

本访谈是为了全面了解您关于中国大学英语视听说教材中价值观植入的看法，访谈内容仅供研究使用。采取不记名方式，回答无对错之分，希望您不要有任何顾虑，对以下问题真实作答。谢谢您的配合！

第一部分　个人信息

国籍：□中国　　　　□其他＿＿＿＿＿＿＿＿＿＿＿＿．

性别：□男　　　　　□女

年龄：□25-30　　　□31-40　　　　□41-50　　　　□51及以上

教龄：□1-5年　　　□6-11年　　　□11年以上

学历：□本科　　　　□硕士研究生　　□博士研究生

第二部分　访谈问题

1. 您对这本中国大学英语视听说教材的总体印象如何？

2. 当您在教授听说课程的时候，您会在课堂中经常使用这本教材吗？为什么？

3. 当您使用这本教材授课的时候，你的教学重点是什么?为 什么？

4. 根据我的研究发现，这本教材中蕴含着一定的价值观。你认为这些价值观对您的学生有所影响吗？如果有，会有什么样的影响？如果没有，为什么？（给出价值观的定义和例子。）

5. 您在之前的教学中向学生展示过价值观吗？如果有，学生有什么样的反应？如果没有，为什么？

6. 您认为教材中应该只有中国政府推崇的价值观吗？如果是，为什么？如果不是，为什么？

7. 您认为教材中呈现的价值观与我们的社会大背景有密切的关系吗？如果是，是什么样的背景因素呢，文化、政治、经济、全球或其他因素？为什么？

8. 根据我的研究发现，企业家精神、成本/收益、个人主义、母语主义、消费主义、竞争等价值观已被融入这本教材。您对这种价值观有什么看法？在您看来，为什么这种价值观会出现在教材中？（给出每个术语的定义和例子。）

9. 您会在今后的教学中向你的学生展示这些价值观吗？如果愿意，您将如何教学这些价值观？如果不愿意,为什么？

10. 英语老师在英语教学过程中是否应该注重对学生的道德教育？如果是，为什么？如果不是，为什么？（给出道德教育的定义和例子。）

11. 关于教科书中的价值观，您还想说些什么？

APPENDIX C

A Semi-structured Interview on the Student's Perceptions of Values Embedded in Chinese College English Listening and Speaking Textbooks

Dear student,

This semi-structured interview is designed to gather information about your opinions on values embedded in Chinese college English listening and speaking textbooks. Your response to the interview questions will be kept confidential. Please answer the questions below. Thank you for your cooperation!

Part 1 Personal Information

Gender: □ male □ female

Age: □ below18 □ 18 □ 19 □ 20 & above

Years of EFL learning: □ 10 years □ 11 years □ 12 years □ 13 years and more

Part 2 Interview questions:

1. What's your general impression of this Chinese college English listening and speaking textbook?

2. It is found in my study that this textbook has been embedded with certain values. Do you think that these values would have impacts on you? If yes, what kind of impact? If no, why? (Definition and examples of values will be provided.)

3. Have your English teachers ever demonstrated values to you in the previous classes? If yes, how did they do?

4. Do you think that all of the values in the textbooks should be the ones advocated by Chinese government? If yes, why? If no, why?

5. Do you think that the embedding of values in the textbooks is closely related to our social context? If yes, what contextual factor (or factors) is it (or are they), the cultural, political, economic, global or any other factors? And why?

6. It is discovered in my study that this value, e.g., entrepreneurship, cost/benefit, individualism, native-speakerism, consumerism, competition and etc., has been incorporated into this textbook. What do you think of this value? From your opinion,

why is this value embedded in the textbook? (Definition and examples of each term will be given.)

7. Do you think your English teachers should expose these values to you? If yes, why? If no, why?

8. Do you think your English teachers should address moral education in you during the process of English language teaching? If yes, why? If no, why?

9. What else would you like to say about values in the textbook?

APPENDIX D

The Chinese Version of a Semi-structured Interview on the Student's

Perceptions of Values Embedded in Chinese College English Listening and

Speaking Textbooks

学生关于中国大学英语视听说教材中价值观植入的观点访谈问卷

亲爱的同学，你好！

本访谈是为了全面了解你关于中国大学英语视听教材中价值观植入的看法，访谈内容仅供研究使用。采取不记名方式，回答无对错之分，希望你不要有任何顾虑，对以下问题真实作答。谢谢您的配合！

第一部分　个人信息

性别：□男　　　　　□女

年龄：□18以下　　　□18　　　　　□19　　　　　□20及以上

学习时间：□10 年 □11 年　　　□12 年　　　　□13 年及以上

第二部分　访谈问题

1. 你对这本中国大学英语视听说教材的总体印象如何？
2. 根据我的研究发现，这本中国大学英语视听说教材中蕴含着一定价值观。你认为这些价值观对你有所影响吗？如果有，会有什么样的影响？如果没有，为什么？（给出道德价值观和文化价值观的定义和例子。）
3. 你的英语老师是否在以前的课上向你展示过价值观？如果是，他(她)们是怎么做的？
4. 你认为教材中应该只有中国政府推崇的价值观吗？如果是，为什么？如果不是，为什么？
5. 你认为教材中呈现的价值观与我们的社会大背景有密切的关系吗？如果是，是什么样的背景因素呢，文化、政治、经济、全球或其他因素？为什么？
6. 根据我的研究发现，企业家精神、成本/收益、个人主义、母语主义、消费主义、竞争等价值观已被融入这本教材。你对这种价值观有什么看法？在你看来，为什么这种价值观会出现在教材中？（给出每个术语的定义和例子。）
7. 你认为你的老师应该把这些价值观告诉你吗?如果应该，为什么?如果不应该,为什么？
8. 你认为你的英语老师在英语教学过程中是否应该注重对你的道德教育？如果是，为什么？如果不是，为什么？（给出道德教育的定义和例子。）
9. 关于教科书中的价值观，你还想说些什么？

APPENDIX E

Code Labels of Written Texts with Values in *NHCE 2*

Code Label	Text from the Textbook	Topic	Page
NHCET1	"I have a full-time job but I *like learning new things* in my spare time…I'm enjoying it (studying Spanish) but I'm finding it quite difficult."	Learning new things	p.2
NHCET2	"I've er, just learned how to er, do a lot of *kayaking.*"	What they are learning at the moment	SV on p.3
NHCET3	H: What's the most difficult thing you've ever learned? M5: *Patience*, I think. M2: *Courage*.	The most difficult thing you've ever learned	SV on p.4
NHCET4	"…in today's program we're talking about languages and *how to learn a language.*"	Introduction to the radio program	SA on p.6
NHCET5	" *…but talking to yourself in a foreign language is a really good way to practice.* You can talk to yourself about anything you like…"	Advice for a NNS' being too frightened to speak English from a native speaker teacher	SA on p.6
NHCET6	"*Our next problem comes from Olivia in Brazil. She is worried about pronunciation.* She says, 'The problem is I can't understand native speakers…I can't understand their pronunciation."	Asking for advice on a NNS' English pronunciation from a native speaker teacher	SA on p.6
NHCET7	"…She should *listen to English as much as possible* to get used to how it sounds"	Advice given to a NNS from a NS teacher	SA on p.6
NHCET8	"I'm *studying English at a language school, but I'm going to start work for an international company next month, I need to improve my English quickly*!"	Asking for advice on improving English	p.7
NHCET9	Use *message boards to chat with people all over the world* and practice your English. *You will make new friends*, too!	Giving advice on improving English	p.7
NHCET10	Tomasz, *read news websites everyday*. And look up new words in a dictionary.	Giving advice on improving English	p.7
NHCET11	"Recent research into the history of IQ tests in Scotland suggests *your IQ score might predict, to an extent at least, your health and even your life expectancy.*"	Results of one research on IQ	SA on p.8
NHCET12	"We're finding that *the person with more education, even though they had the same IQ in childhood, is doing slightly better, on average.*"		
NHCET13	"*The person who had a more professional job,* in old age, *is doing slightly better on the average than the people who had a manual job.*"		
NHCET14	"*The people who smoked have got slightly less good mental ability than you would expect.*"		
NHCET15	A:*It's a good idea to study with friends* at the same time each day. B: Mm, in my opinion, this is a really good idea. *You can make it a regular part of your daily life….* B: Yes. *And also I think it helps when you study with your friends*. A: Yeah, I think it's more motivating.	Advice on taking tests	SA on p.10

Code Label	Text from the Textbook	Topic	Page
NHCET16	A: I think you should *eat more salad.* It's good for you. B: That's a good idea.	Diet	p.12
NHCET17	A: You *should not spend so much time on the computer*. B: You are right.	Playing computer	p.12
NHCET18	Your son is 18 years old and lives at home. *At home you do all the cooking and cleaning*. Your son needs to study for his exams...	Asking for advices on the problems of his/her son	p.12
NHCET19	Your roommate *loves shopping*. She *spends more money* than she has and borrows money from you to pay her rent.	Asking for advices on the problems of her roommate	p.12
NHCET20	Steiner schools encourage *creativity* and free thinking, so *children can study art, music and gardening as well as science and history*.	Leaning by listening	p.13
NHCET21	A child learning music with the Suzuki method has to start *as young as possible*.	Starting young	p.13
NHCET22	The children have to *practice for hours every day* and they give a performance once a week.		
NHCET23	"*The parents must be involved in*" said the trainer, "otherwise it just doesn't work."		
NHCET24	They don't have to wear a uniform, and they don't have to wait for the school bus. These are two of the advantages of *homeschooling*.	Homeschooling	p.13
NHCET25	"You can *choose* which subjects you want to study," says Jasmin, aged 14. "		
NHCET26	You must *work hard,* but you can choose to work when you feel like it."		
NHCET27	*Terry educates her four children at home*.		
NHCET28	*"Some people think that children who study at home can't take the same exams and get the same qualifications, but they can, and they do!"*		
NHCET29	W: "My grandfather speaks fluent French and he says that *French is a language that any truly cultured person must know.*"	The reason for learning French	SA on p.15
NHCET30	W: *I think my time at school is wasted because it is just studying books and doing tests.*	Benefits of time at school	SA on p.15
NHCET31	M: But you also learn *new* ideas and *new* ways of thinking. And more importantly you meet people and develop your understanding of people at school.		
NHCET32	W: *I'm studying web design and I'm a first-class player on our golf team*. It's hard to see why I need to take a Spanish language class.	Benefits of learning Spanish	SA on p.15
NHCET33	M: ...but learning another language can improve your performance in all of your efforts. And *it can be useful sometimes*.		
NHCET34	W:...And if I don't spend enough time on the golf course, *I won't remain a first-class player on the golf team*.		
NHCET35	M:...It will strengthen your *critical thinking skills and creativity*.		
NHCET36	I *began learning Spanish when I was in high school*...So I *worked extra hard* in my spare time...	Experience of learning Spanish	SA on p.16
NHCET37	I *got a lot* out of using my Spanish, *including a trip to Mexico with a church group*, where I found myself acting as an interpreter.	Experience of learning Spanish	SA on p.16
NHCET38	It was certainly *challenging*, but it was also a lot of fun.		
NHCET39	Have you ever heard of *homeschooling*? It is a legal *choice* for parents in most countries to provide their children with a learning environment.	Homeschooling	p.17

Code Label	Text from the Textbook	Topic	Page
NHCET40	Groups of homeschooling families often *join up together to create homeschool co-ops*...These are family-centered support groups whose members seek to *pool their talents and resources in collective effort*.		
NHCET41	They provide a classroom environment where students can do hands-on and group learning *such as performing, science experiments, art projects, foreign language study, spelling contests,etc.*		
NHCET42	*When you travel, if you reject the food, ignore the customs, fear the religion and avoid the people, you might better stay home.*	Traveling	p.20
NHCET43	*"I've lived in Scotland and Poland and China. I love going to new places and learn about new cultures."*	Traveling experience	SV on p.20
NHCET44	W1: *I love travel. It's one of my passions.* W2: *Well, I enjoy it a lot.*	Traveling experience	SV on p.21
NHCET45	W3: *You get to meet different people coming from different backgrounds, and that's really important to get an understanding.*		
NHCET46	M4: *I work as an expedition leader and so I actually operate in different countries around the world, many places outside the United Kingdom.*		
NHCET47	F: What do you like about travelling? W6: *I like the airport experience. I love that.* M5: *I like the arrival more that the travelling.*	Traveling experience	SV on p.22
NHCET48	W4: *So, er, when, when I was backpacking, ... I actually quite enjoyed that.*	Traveling experience	SV on p.23
NHCET49	M4: You spend a lot of time outside the United Kingdom, and the disadvantage of that *is, that you, you tend to miss families and friends.*		
NHCET50	*One place that I think everyone should have the chance to see is Venice.*	Venice's problems	SV on p.25
NHCET51	*Everyone should have the chance to enjoy the city, to walk across its famous bridges, through its ancient squares.*		
NHCET52	*We have an opportunity now to save this city, and we must, before it's too late.*		
NHCET53	V: *There are so many amazing places to see around the world.*	50 Places to see before you die	SV on p.26
NHCET54	V: *Welcome to Bangkok!...it's big, it's busy and you love it. It's very good for shopping and the nightlife is great, too.*		
NHCET55	JL: Huge open spaces, fantastic animals, just wide open *freedom, warmth, friendliness*, and all underneath the great African skies.		
NHCET56	M2: We went there um, over New Year and *it was lovely. I mean, just a lovely, lovely place.*		
NHCET57	*"Ok, well, we would like to go to Easter Island. It is very isolated, very far from other places."*	Journey of my dreams	SA on p.31
NHCET58	*"We want to experience the local culture, their music, food, and way of life."*		
NHCET59	M: I still can't decide whether we should have a whole package tour or *a self-drive tour*.	Whole package tour	SA on p.33
NHCET60	M:..Next time we should have our daughter come with us. *She always takes things for granted.*	Children's education	SA on p.33
NHCET61	M: I will say it again: *India is not a safe place for a woman to travel alone.*	Traveling to India	SA on p.33
NHCET62	M: You know Jane? *She and her husband spend every holiday traveling in a jeep with their son and dog.*	Traveling with children	SA on p.33
NHCET63	W: *I think it's human nature to dream of what-ifs. What if I could see an alien?*	Time travel story	SA on p.33

Code Label	Text from the Textbook	Topic	Page
NHCET64	M: It's good to have you back at work Emily. *How was your trip to the Amazon forest?*	Trip to the Amazon forest	SA on p.33
NHCET65	W: ...*It's amazing being somewhere so far away from technology,* without any electricity for miles and miles.		
NHCET66	W:. *I gave her the wine bottle as a gift. She looked at it like a great treasure, and she said that it would be an honored prize for her hut.*		
NHCET67	*Because real nature experiences mean contact with nature. It means being with and within nature, to experience it with all five senses.*	Exploring nature	SA on p.34
NHCET68	*I can't help but feel sorry particularly for those who perceive the experience of seeing a new place as a 100 percent negative one.*	Opinions on traveling	SA on p.35
NHCET69	*If you have the means to go abroad, you should do it despite going out of your comfort zone.*		
NHCET70	F: *I like playing music and going to concerts in my free time. This weekend I'm going to a bar in North London to see my friend's band.*	How to spend the weekend?	SV on p.39
NHCET71	M1: ...*I like to do a lot of sport. I also like to see a lot of friends. I like to go to the theater. I like to go and see plays.*	How to spend the weekend?	SV on p.40
NHCET72	M2: *Well, I have two small children so I don't have much free time.*		
NHCET73	W3: *I like to do many things in my free time. I love to read. I love to study different things. I'm studying oil painting and different languages now.*		
NHCET74	W1: *This weekend I'm going to run a half marathon in um, Nottingham for the Robin Hood Festival.*		
NHCET75	P:...*We're going to send two people out for a night in London, and their challenge is to have a good night out, but not spend more than £15.*	Planning money for a night	SA on p.43
NHCET76	D: Well, *first of all I'm going to see a free art exhibition at the Tate Modern....Um, then I'm meeting some friends* and we're going to a concert at a pub called The King's Head.		
NHCET77	*Holiday 10 Best takes a journey to different cities around the world to find out what they have to offer. They go to the coolest, hippest, biggest and most exciting places on the planet* and discover what makes a city truly great.	Holiday 10 Best: Cities	p.44
NHCET78	*But when you do manage to drag yourself out of bed, the only way to kick things off here is with a nice, big, fat, creamy cup of hot chocolate, with some lovely sugary churros.*	A perfect day in Barcelona	SV on p.44
NHCET79	*First stop on my sightseeing tour: La Sagrada Familia. Barcelona likes to think of itself as such an individual city and for me the Sagrada Familia really sums that up.*		
NHCET80	You work for Brandon's Restaurant. *Answer the customer's telephone. Check the reservation, take the message, change the reservation and confirm if it is possible.*	Changing a reservation	p.49
NHCET81	*And then, in the evening, we're planning to go to a classical music concert in St. Nicholas Church. You can come here to listen to Bach, Mozart or Vivaldi, and the atmosphere is very special.*	Planning a perfect day	SA on p.49
NHCET82	M: One of the things I do on the weekend is cookout. *It is fun to have a barbecue party with friends in the backyard.*	Activity on the weekend	SA on p.51
NHCET83	M: *I was advised to take a weight-loss class. But I find it intimidating to exercise in front of others since I'm out of shape.*	Where to exercise	SA on p.51
NHCET84	M: *Exercising at home is also a great way to start and it helps build up your confidence.*		

Code Label	Text from the Textbook	Topic	Page
NHCET85	M: *Hi Amy, it's Ryan. I'm calling because I want to invite you and your sister Ashely to a dinner party this Saturday. My roommate Erick and I are hosting a 1960s theme party with a few other friends.*	A party on Saturday	SA on p.51
NHCET86	M: *We're having a dance contest and a singing contest.*		
NHCET87	Since I'm a student, *I go to school on weekdays and so I don't have too much time free time. I usually spend six or seven hours at school.*	How to spend the weekend	SA on p.52
NHCET88	*On weekends I like to go with my family to our cottage. I like taking long walks around the countryside and I like watching the seasons change...One of my favorite activities is to go canoeing with my friends.*		
NHCET89	*Rock climbing competitions have objectives of completing the route in the quickest possible time or reaching the farthest point along an ever increasingly harder route.*	Rock climbing	SA on p.53
NHCET90	*At its most basic, rock climbing involves climbing a route with one's own hands and feet...*		
NHCET91	H: *I like reading about famous people and finding out about their lives.*	Being famous	SV on p.56
NHCET92	W8: *I'd like to be famous for doing something new and exciting.*	Being famous	SV on p.57
NHCET93	M4: Um, these days, *I'd like to be famous for doing something worthwhile, I think. Ah, for the, sort of charitable work.*		
NHCET94	W3: I'd love to meet *Barack Obama.*	Being famous	SV on p.58
NHCET95	P: *Well, this morning we talk to two women who have made big life changes....Jasmin Wells used to work as a doctor in York. In her 30s she gave up her job and became a professional musician.*	Life change	SA on p.59
NHCET96	A: <u>So</u> *I decided to follow an ambition anymore.*		
NHCET97	A: Well, a little. *I worked on a farm for a while in Australia.*		
NHCET98	J: *...I was working in a hospital doing more than 100 hours a week,* looking after elderly patients.		
NHCET99	J:*...Anyway, I decided I wanted to learn the piano, so I started piano lessons, learned about writing songs.*		
NHCET100	*Billion Dollar Man is a BBC documentary about Formula One driver Lewis Hamilton, who is now a celebrity....For this reason, sponsors love him and want to invest money in him.*	Lewis Hamilton: Billion dollar man	p.62
NHCET101	V:*...It's the sport of millionaires...and heroes. Speed on the track, money in the bank, fame and glory. And nobody does it back than Lewis Hamilton, the billion dollar man. A hero today.*	Lewis Hamilton: Billion dollar man	SV on p.62
NHCET102	P:*...Somebody who's preparing for those very same championships is Lewis Hamilton, who is only 7 years old.* So how long have you been racing cars for already, Lewis? LH: *About a year.*		
NHCET103	N: Lewis Hamilton has won four British go-karting championships. *Now he says he wants to be world Formula One Champion by the time he's 20.*		
NHCET104	A: What space flight is that? C: I just saw it on TV. *They're sending a flight into space next week and I would really like to go.* A: Ok. I know the one you're talking about. Would you like me to get for your husband too?	Space flight	SA on p.64
NHCET105	D: *...And it needs to be a big boat for about 80 people.* A: Eighty? D: *Yes, we're inviting a few friends along.....*	Traveling on the River Thames	SA on p.64

Code Label	Text from the Textbook	Topic	Page
	A: ...*Do you want me to get a boat with a cook and restaurant service?*		
NHCET106	E: Hi, Tom. *We're in London and we're going out for lunch and we were wondering...well, could you recommend somewhere in Paris?* A: In Paris. E: Yes, *we're going to take the helicopter.*	Having lunch in Paris	SA on p.64
NHCET107	I knew *I wanted to be a rock star.*	Should we hold on to our dreams?	SA on p.66
NHCET108	*I joined bands, and we played concerts. And then I started to write songs. I played all the time.*		
NHCET109	*I was watching my son grow up, to have his own dreams and ambitions. I woke up to my family,* and my friends.		
NHCET110	*Harland David Sanders, better known as Colonel Sanders of Kentucky Fried Chicken, had a hard time selling his chicken recipe. He had been rejected numerous times before a restaurant finally accepted it.*	Should we hold on to our dreams?	p.67
NHCET111	*It was Alexander Graham Bell's unrealistic dream that led to the invention of the telephone.*	Should we hold on to our dreams?	p.67
NHCET112	*Flying would be unthinkable for us if it had not been for the Wright brothers' numerous attempts at creating flying machines, several years of hard work, and tons of failed prototypes.*	Should we hold on to our dreams?	p.67
NHCET113	*When we are striving to reach a goal or fulfil a dream, it is inevitable to face challenges, but we should not give up our dreams just because of these challenges.*	Should we hold on to our dreams?	p.67
NHCET114	Lu Xun went abroad to pursue a degree in Western Medicine in Japan. *But later he changed his mind when he saw the apathy of Chinese people toward their own compatriots, and became an influential writer famous for his harsh criticism of social problems in China.*	Should we hold on to our dreams?	p.67
NHCET115	W: I'm so excited that I want to share this good news with the people who love me, *but I also hope all my fans can respect my privacy at this special time.*	Privacy	SA on p.69
NHCET116	M: *The Chinese couple won gold in pairs skating. It's the first Olympic gold in figure skating for China.*	Figure skating competition	SA on p.69
NHCET117	W: I just can't imagine they've broken Russia's 46 year-old hold on pairs figure skating gold. *One minute on the stage and 10 year of practice off the stage. They deserve it.*	Figure skating competition	SA on p.69
NHCET118	M: ... *I believe that the privacy of every individual, including public figures should be respected.*	Public figures' privacy	SA on p.69
NHCET119	W: *I'm going to earn my fame by being a great actress. Then, once I have my famous husband and a beautiful house, I'm going to use my fame to help others across the world. I'll do charity work with starving children in Africa.*	Being famous	SA on p.69
NHCET120	*Bill Gates was born on October 28, 1955 in a family having a rich business, political and community service background.*	Bill Gates	SA on p.70
NHCET121	*Bill's parents came to know about their son's intelligence and decided to send him to a private school,* known for its serious academic environment.		
NHCET122	*Within a year, Bill Gates dropped out of Harvard, and then formed Microsoft with Allen.*		
NHCET123	*Nightingale was born to a wealthy upper-class family, at a time when women of her class were expected to focus on marriage and child bearing. Her father had progressive social views, providing his daughter with a well-rounded education that*	Florence Nightingale	SA on p.71

Code Label	Text from the Textbook	Topic	Page
	included math...Nightingale rejected proposals of marriage so as to be free to pursue her calling.		
NHCET124	*She made a series of social reforms including improving health care for all sections of British society; improving health care and advocating for better hunger relief in India...*		
NHCET125	H: *I've always enjoyed living in cities. I like the mix of people and all the different things...Some people prefer the peace and quiet of the country.*	Do you enjoy city life?	SV on p.75
NHCET126	W4: *I think there's always something to do. Um, always something to go and see. And lots of events and culture, and um, you can never be bored.*	Do you enjoy city life?	SV on p.76
NHCET127	W4: *....And there isn't the time just to chill out or take time out. And if you're not doing something, you're missing out.*	Do you enjoy city life?	SV on p.77
NHCET128	M2: *I think we should be trying to encourage, um, some sort of green transport so, cycling, um and encouraging people to walk, and use their cars less.*		
NHCET129	W4: *I think a city's a city. You either wanna live in a city or you wanna live in the countryside, or by the sea. And I think it's your choice.*		
NHCET130	I: *So what's it like, living in Dubai?* R:...*It's a great city for shopping, and going out. And it has a really good nightlife, with lots of bars and clubs.*	Three big cities in the world	SA on p.79
NHCET131	I: *What do you like best about living in Tokyo?* S: *Ah, the food, definitely. I love Japanese food! And the green spaces. There are lots of parks and green spaces, so it's less polluted than you think.*		
NHCET132	TS: *This is the story of how The Zimmers, with a combined age of nearly 3,000 took the rock world by storm.*	The Zimmers go to Hollywood	SV on p.80
NHCET133	TS: *Four months ago, we set about making a film about what it's like being old in Britain today. We found many who were lonely and forgotten, cast aside by society.*		
NHCET134	A: *I'm gonna lose these people, when that closes, it's because I've gotta, I've gotta find new friends.*		
NHCET135	TS: *Eventually, 40 prisoners took a leap of faith and came together at the world-famous Abbey Road Studio, to record a cover version of The Who's "my generation". The name of their band, The Zimmers.*		
NHCET136	G: *Oh hello. Er, could you help me? There's a problem with the air conditioning.* R: *Ok, we'll look into it right away. I'll send someone up. It'll be about five minutes, Ok?*	Guest complaint	SA on p.82
NHCET137	D: *I'm afraid I have a complaint. Could I speak to the manager, please?...* M: *Well, sir, I am really sorry about that. It's a very busy time of year.*	Diner complaint	SA on p.82
NHCET138	*You are the director at the Noparlo School of English. Listen to the student's problems and respond to his/her complaint.*	Student's complaint	p.84
NHCET139	*Average house price ($)*	Recommending the best city to live in	p.85
NHCET140	*Air quality: determined by PM2.5 levels of suspended fine particulates matter, which is a major component of smog. A figure lower than 15 is considered good.*		
NHCET141	*Culture: represented by the percentage of people employed in the arts, culture, recreation, and sports*		

Code Label	Text from the Textbook	Topic	Page
NHCET142	W: *I love the modern conveniences and efficient public transportation the big city offers, and above all, much greater access to a variety of entertainment.*	Attraction of the big city	SA on p.87
NHCET143	M: *I live in New York, and for me, there's nothing that compares to its culture, energy and convenience.*	New York	SA on p.87
NHCET144	W: *...My husband's got a new job in Santa Fe, New Mexico! I'm a girl born and raised in big cities. I'm a little worried...*	New life in Santa Fe	SA on p.87
NHCET145	W:*...It really is a great job for John-my husband, but in a small town! I'm sure there will be no good restaurants, or nice places to walk, no nightlife...*		
NHCET146	M: *...I'm from Santa Fe! It does have a small population—but it's an amazing place! The history and architecture are unique.*		
NHCET147	W: *Wow, sounds great...What about outdoor life?* M: *It's wonderful! The colors of the sky and mountains are so beautiful....*		
NHCET148	*Living in the city is hard enough for a single person, but if you have kids life can get more complex. Finding ways to keep the little ones occupied can be a full-time job.*	Electronic baby-sitter	SA on p.88
NHCET149	*A smart city may mean one that uses data on traffic to ease congestion or one that aims to join up services to provide better information for citizens. For many it is about making cities greener and more efficient.*	A smart city--Masdar	SA on p.89
NHCET150	H: *...I've learned a lot of skills in my job and I've made some good friends at work. Sometimes my job gets too busy* and I don't get enough time to relax, or even to tidy my flat.	Jobs	SA on p.92
NHCET151	M5: *I'm a private investigator. I run a private investigation company* in Germany.	Jobs	SV on p.93
NHCET152	M6: *I'm a charity worker, so I travel to different places in the world.*		
NHCET153	M7: *Well, I'm semi-retired now, but I worked for many years for a publishing company.* Book publishing.		
NHCET154	W1: As much as I love my job, *there are times when I need to take work home to meet deadlines.*		
NHCET155	*1. Flexible hours*	The most important thing in finding a job	p.95
NHCET156	M: *These days many companies motivate their staff in new and different ways.*	Ideas to motivate staff	SA on p.97
NHCET157	P:...More and more people are choosing to *live abroad and commute to their jobs like this.*	Dream commuters	SA on p.98
NHCET158	P: He *runs an online map company* near Reading.		
NHCET159	JS: Honey. RS: *Daddy's home.*		
NHCET160	JS: We've just transformed our lifestyle. P: Well, *wouldn't you commute by plane for this.*		
NHCET161	*I'm a marine biologist. I work mainly in the sea and also in the lab.*	Introduction to a marine biologist's job	SA on p.100
NHCET162	*I absolutely love traveling and I travel a lot,* particularly in South America and Australia. Also, *I don't like working in a team. I prefer working alone.*		
NHCET163	*One thing that's very important: I don't mind getting my hands dirty.*		
NHCET164	*Also, I'm keen on learning new things-and you do learn all the time in this job.*		

Code Label	Text from the Textbook	Topic	Page
NHCET165	*Our business is called The Very Special Cake Company.*	The money-making idea	SA on p.103
NHCET166	*In fact, you can choose any shape you want and we'll make it for you.*		
NHCET167	*And we plan to go to markets and give people a free taste of the cakes, so they can try them.*		
NHCET168	M: *Addison's quite a job-hopper.* You know what his new job is?	A job-hopper	SA on p.105
NHCET169	M: Well, I wonder who'd have fun working on an assembly line eight hours a day. *If I were not the breadwinner of a big family, I would work in an office even if I could only get half of my current pay.*	Supporting the family	SA on p.105
NHCET170	W: ...*My father's ruined all my dreams. He says I have to little sense of economy to be in business, too little imagination to be an artist...*	Future plan	SA on p.105
NHCET171	M: *Yes, a pretty good salary for a beginner. But I have to work very hard for what I get. And there's quite a lot of overtime.*	Pros and cons of the job	SA on p.105
NHCET172	W: *The promotion might make me more money, and bring me short-term growth, but it will take me to the top of the wrong ladder.*	Pros and cons of the promotion	SA on p.105
NHCET173	W: ...*I've had part-time jobs in fast food-you know, my job at McDonald's-but this real-job stuff scares me to death!*	Suggestions on finding a job	SA on p.105
NHCET174	M:...*What are you studying?* W: *International business.* M: Ok, pretty easy then. *Check the Internet for international companies here in Seattle.*		
NHCET175	W: ...*My parents would be glad to have me back home in San Francisco for a while!*		
NHCET176	*The number of working women who have attended college has increased 200 percent since 1970, and the undergraduate class of 2011 was 57 percent female.*	Situation of working women in the USA	SA on p.106
NHCET177	*Yet as far as women have come, they still earn on average only 81.2 percent as much as men and remain in lower-end jobs.*		
NHCET178	When you receive a job offer, *it's important to take the time to carefully evaluate the offer so you are making a sensible decision to accept or reject it.*	Whether to accept a job offer	SA on p.107
NHCET179	If it isn't what you expected, *consider negotiating salary with your future employer.*		
NHCET180	*Before accepting a job, be sure that you are clear on the hour you need to work. Also, confirm what, if any, travel is involved.*		
NHCET181	*Take you time to make an educated, informed decision so you feel sure that you and the company make an excellent match.*		
NHCET182	H: *I love technology. I enjoy reading about new gadgets and I spend a lot of money on technology.*	Feeling about technology	SV on p.111
NHCET183	W2: ...*Because I'm a designer, so I have to use a computer every day.*		
NHCET184	M2: *I hate technology.* I... find it frightening and disturbing.		
NHCET185	W: *And students at university are failing their degrees because they spend all their time checking Facebook and watching the videos that friends send them.*	Pros and cons of internet	SA on p.113
NHCET186	M2: ...*I run a small business.*		
NHCET187	*Facebook became the largest social network in the world with more than one billion users as of 2012, and about half of that number were using Facebook every day.*	Facebook	p.115

Code Label	Text from the Textbook	Topic	Page
NHCET188	JV: ...If, as some argue, *TV, computer games are guilty of all of that, then surely they should be banned, or at least severely rationed.*	Is TV bad for my kids?	SV on p.116
NHCET189	JV:...James, what are you *studying*? J: *Numeracy.*		
NHCET190	JV: Without the TV, it's clear the *parents will have to work a lot harder.*		
NHCET191	W1: We're ...*we were having a good laugh, um...and we kind of, yeah, we're more of , of a family.*		
NHCET192	S1:... *I love talking to people, and texting. I couldn't live without my mobile....I use my laptop for work, so yes, I need that.*	Technical gadgets	SA on p.118
NHCET193	*The Sims* is the best-selling computer game in history, so when my editor asked me to find out *how it works,* I decided to try it out.	A computer game—*The Sims*	SA on p.121
NHCET194	*We build a house near the sea. It's a dream come true.*		
NHCET195	*I feel uncomfortable and lonely, but if I leave, I won't have a story for my editor.*		
NHCET196	M: Oh, my God. *I feel dizzy after spending a whole day in the library searching and reading books for my term paper.*	Preparing term paper	SA on p.123
NHCET197	M: *Jennifer wants to have online presence to promote her business, but she has no idea what platform is best for her needs.*	Business promotion	SA on p.123
NHCET198	W: Oh, I see. My Aunt Patricia was the same....*so it took six lessons plus nine phone calls to learn basic email!—how to open and close an email, how to attach a document!*	Teaching the elders how to use electronic gadgets	SA on p.123
NHCET199	*The YouGov survey of more than 2,400 Web users found that shopping websites are the most likely destinations for wilfers.*	Wilfing	SA on p.124
NHCET200	*The New York Police Department (NYPD) announced it will form a new unit to search social media as part of the combined efforts against criminals.*	Criminals and policemen in the electronic era	SA on p.125
NHCET201	*In the London riots in particular, the police suspect the rioters relied heavily on Blackberry Messenger to coordinate and plan their riots.*		
NHCET202	*The NYPD unit intends to educate officers about such technology to remedy this defect.*		
NHCET203	*...How to assist police efforts without betraying lawful customers' privacy.*		
NHCET204	P: Hello. My name is Pasha. I work for the BBC and I do a lot of DJing in my spare time. *Originally, I come from Moscow, but most of my family lives in New York now.*	Families	SV on p.128
NHCET205	W1: *I live with my mother and my stepfather in Brighton in England. I have six brothers and sisters, of which I'm the eldest and I have a lot of responsibility...to look after them.*	Families	SV on p.129
NHCET206	M2: *My dad's Mexican and my mom is from London. Um and they, my mom met my dad in Mexico, they moved over to England 25 years ago. And I've got a sister who's two years older than me.*		
NHCET207	M3: *I actually er, started to retrace my family roots er, last year, so I went to Northern Ireland, to Belfast, and actually found some very interesting information about my grandfathers.*		
NHCET208	M: Both my parents are dead now so, er, *my immediate family is the answer to that question, my wife and my two sons who are 25 and 21 years old.*	Family origin	SA on p.133
NHCET209	V: *Have you ever dreamt of reinventing yourself as a completely different person? And the rules are: There are no rules....The fun starts choosing your new body, or avatar.*	The money program: *Second Life*	SA on p.134
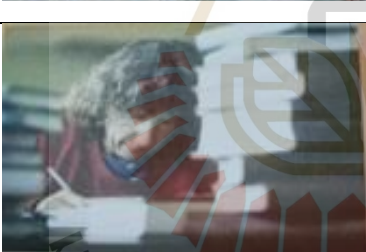
Code Label	Text from the Textbook	Topic	Page
NHCET210	V: I could look like *Brad Pitt or even Les Dawson* if I wanted.		
NHCET211	MM: *Second Life is all about creating your own personality and socializing...*		
NHCET212	V: *This avatar's owner is in Germany, and these two are from India.*		
NHCET213	T: And *what about your expectations of the course?*	An English course	SA on p.136
NHCET214	S: *And in the afternoon there are options? Optional classes?* T: Yes, er, these are special classes with a special focus....	An English course	SA on p.136
NHCET215	I: There are a couple of things I'd like to ask about, Jade. *Your CV says you have some experience of looking after children?* A: *Yes, I was a tutor on a summer camp last year.*	An English course A job interview	SA on p.136
NHCET216	*I heard about Second Life, um, on BBC breakfast TV, and um I decided to sort of get on it because I wanted to see what it'd be like to interact in a, in a virtual world....*	Second Life	SA on p.139
NHCET217	Um, *but you can also set up, ah...your own buildings, so you can be your own businesswoman in your own shop...*		
NHCET218	M:...I hope *you can keep your feet on the ground this time. Maintaining a stable job is crucial for your career development.*	A new job	SA on p.141
NHCET219	M: *Robert's mother got divorced and married a doctor.*	A stepfamily	SA on p.141
NHCET220	M: *It's a surprise for me to know that your boss is a woman.*	A female boss	SA on p.141
NHCET221	W: *My boss is an exception. She always listens patiently when we talk about our dilemmas and problems.*		
NHCET222	M: *Barry wouldn't have been there anyway; he's now a professor of economics, the first and the only African-American professor in the Department of Economics.*	An African-American professor	SA on p.141
NHCET223	M: *I've won three awards for leadership fpr big events I've organized here at Harvard.*	How to choose a major?	SA on p.141
NHCET224	W: Wonderful! I see that *you've got some courses in computer design, math and business, why not consider careers in marketing or management? You're great with people and big ideas.*		
NHCET225	*First, women are less "bossy", probably because people dislike bossy women even more than bossy men. As a result, female managers are more ready to work together with others and more democratic than male managers. Second, compared with men, women use a more positive approach by encouraging and urging others...Third, women attend more to the individuals they work with.*	Female managers	SA on p.142
NHCET226	But the answer is really not so simple because *managers do well only if people accept their authority.*		
NHCET227	However, *I am the first in my bloodline to arrive in the States, as I was adopted from South Korea in my infancy.*	Cultural identity	SA on p.143
NHCET228	*I have for the most part assumed the customs and practices of my adoptive parents because I was raised with their values.*		
NHCET229	Thus, *the realization that there are different "types" of people, as far as race is concerned, actually came to me in meeting other South Koreans.*		

SV-- The script of the video; SA-- The script of the audio
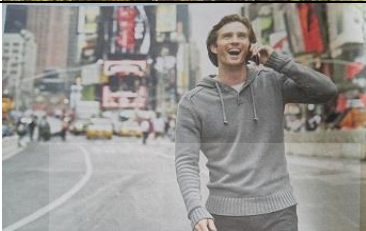
APPENDIX F
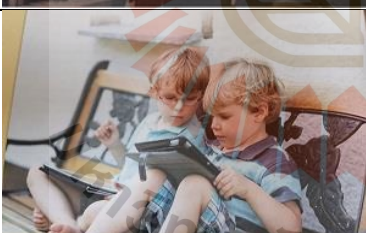
Code Labels of Images with Values in *NHCE 2*

Code Label	Picture/Photo	Description	Location/Page
NHCEP1		Two students are studying hard in a room They are sitting back-to-back on a bench.	This picture is placed above the title *Life is a learning curve* of unit 1on p.1.
NHCEP2		A person is kayaking with difficulty in the stormy waters.	This picture is attached to the interview "What are they learning at the moment?" on p.3.
NHCEP3		A Caucasian male is speaking or giving advice to a brown-colored female; they are reading a book. The woman is listening attentively and smiling.	This picture is attached to the dialogue on a radio program that gives advice on English learning to NNS from NS experts on p.6.
NHCEP4		A white-colored senior citizen with a professional job is writing something in the piles of books.	This picture is attached to the introductory information of a study on IQ on p.8.
NHCEP5		A white-collar man is smiling with his working computer besides him.	This picture is attached to the questions to a study on IQ on p.9.
NHCEP6		A female student is reading a book on a bench outdoors and smiling with earphones in her ears.	This picture is placed above five sentences about learning something on p.10.

Code Label	Picture/Photo	Description	Location/Page
NHCEP7		A little girl is practicing playing the violin hard.	This picture is attached to a paragraph of *Starting young* on p.13.
NHCEP8		A mother is teaching something to her daughter. Both of them are in the good mood with big smile on their faces.	This picture is attached to a paragraph of *Homeschooling* on p.13.
NHCEP9		A male and female are standing closely on the top of a building and overlooking the city view in a Spanish city.	This picture is attached to a paragraph of the speaker's experience of learning Spanish on p.16.
NHCEP10		A father is teaching something to his son. The son is studying attentively.	This picture is attached to a passage of *Homeschooling* on p.17.
NHCEP11		A small girl is walking alone in the Gobi Desert.	This picture is the background picture of U2's title *Journey into the unknown* on p.19.
NHCEP12		Two people are canoeing in Venice.	This picture is attached to a paragraph of saving Venice on p.25.
NHCEP13		Many people are watching the carnival parade on the street with policemen keeping order.	This picture is attached to a conversation of asking the way to the carnival on p.28.

Code Label	Picture/Photo	Description	Location/Page
NHCEP14		A small kid is touching and observing a sunflower.	This picture is attached to a passage of nature experience on p.34.
NHCEP15		Many people are playing on the beach of a sea.	This picture is attached to a passage of travelling on p.35.
NHCEP16		A cloth is put on a piece of grassland with a picnic basket, several books, several bottles and food on it.	This picture is the background picture of U3's title *Time out* on p.37.
NHCEP17		Several people are driving karting and competing with each other.	This picture is from the activity of match on p.38.
NHCEP18		Some people are doing aerobics with big smiles on their faces.	This picture is from the activity of match on p.38.
NHCEP19		A mother is teaching her daughter how to appreciate the flowers.	This picture is from the activity of match on p.38.
NHCEP20		A man is doing water skiing in the waters.	This picture is from the activity of match on p.38.

Code Label	Picture/Photo	Description	Location/Page
NHCEP21		Two girls are camping on a cliff above a sea.	This picture is attached to the interview of activities in free time on p.41.
NHCEP22		A man is talking to someone happily on his phone in the street.	This picture is from the activity of match on p.47.
NHCEP23		A man is standing beside his canoe with oars in his hands.	This picture is attached to a passage of activities in the free time on p.52.
NHCEP24		A man is doing rock climbing.	This picture is attached to a passage of rock climbing on p.53.
NHCEP25		A female is interviewed by many journalists excitedly.	This picture is the background picture of U4's title *Life under the spotlight* on p.55.
NHCEP26		Lewis Hamilton is staring at somewhere in his racing uniform.	This picture is above the introduction to Lewis Hamilton on p.62.
NHCEP27		A man is in a Formula One race.	This picture is attached to the documentary of Lewis Hamilton on p.63.

Code Label	Picture/Photo	Description	Location/Page
NHCEP28		Bill Gates is receiving an award on the stage with a big smile on his face.	This picture is attached to a passage of Bill Gates on p.70.
NHCEP29		Nightingale is tending to wounded soldiers.	This picture is attached to a passage of Nightingale on p.71.
NHCEP30		Members of the Zimmers are waving their hands to the camera lens.	This picture is attached to a passage introducing The Zimmers on p.80.
NHCEP31		A female receptionist is communicating with a male guest.	This picture is on p.84.
NHCEP32		Two boys are sitting on a bench and playing iPads.	This picture is attached to a passage of iPads as babysitters on p.88.
NHCEP33		An electrician is repairing a ceiling lamp.	This picture is from the match activity on p.92.
NHCEP34		This picture shows a peaceful rural scene.	This picture is attached to the passage of Dream Commuters on p.99.

Code Label	Picture/Photo	Description	Location/Page
NHCEP35		Four people with different skin colors are watching TV happily together.	This picture is on p.102.
NHCEP36		A female doctor is working on her computer, while a male doctor is watching the computer screen.	This picture is attached to a passage on female employment in the USA on p.106.
NHCEP37		Two boys are sitting back-to-back on a sofa and playing computers separately.	This picture is placed above the title of U7 on p.109.
NHCEP38		A male is sitting in front of his computer while reading his mobile phone.	This picture is below an activity on the frequency of using technology in daily lives on p.110.
NHCEP39		A father is reading a book; his daughter is playing some electronic games; and the son is switching TV programmes.	This picture is attached to a passage *Is TV bad for my kids?* on p.116.
NHCEP40		A male is playing his computer on a sofa; and a female next to him is looking at the male angrily.	This picture is attached to a passage on "wilfing" on p.124.
NHCEP41		A grandpa, a father and a boy are trimming a garden.	This picture is attached to the interviews on families on p.131.

Code Label	Picture/Photo	Description	Location/Page
NHCEP42		It should be a university campus. In the lake there are several students who are going boating.	This picture is on p.138.
NHCEP43		A professional female is smiling at the cameral lens; and three other professionals are working and communicating behind.	This picture is attached to a passage on female manager on p.142.
NHCEP44		Three female college students with different hair colors are talking happily.	This picture is attached to a passage on cultural identity on p.143.

APPENDIX G

Code Labels of Written Texts with Values in *NPCEI 2*

Code Label	Text from the Textbook	Topic	Page
NPCEIT1	Worldwide, *61 million children don't go to school-60% are girls.*	Education situation in the world	p.2
NPCEIT2	In Kenya today, eighty-three percent of all girls go to elementary school. But in poor areas*, only one in five girls goes to school.*	The power of learning	SA on p.2
NPCEIT3	As a child, *her family was very poor. She had to work on the family farm.*		
NPCEIT4	In the future, Kakenya's students will be *teachers, doctors and lawyers*. Their lives will be different.		
NPCEIT5	Later she returned to her village and *she started a school for girls.*		
NPCEIT6	But Kakenya_*loves school* and she didn't want to leave. So she talked to her faither. *Luckily, he let her stay in school*		
NPCEIT7	A: No, *to take a business class. In it, students learn to give presentations and write in English.*	Training	p.3
NPCEIT8	*Studies show that educated women make more money* and their families have better life.	Benefits of learning	p.3
NPCEIT9	*Photo Camp is a four-day class.*	Photo camp	SA on p.4
NPCEIT10	*In one camp, students from Brazil visited Doha for ten days.* Together, the students travelled around Katar. *They learned about Katar's culture and language,* and they took some great pictures.		
NPCEIT11	For example, in the Caribbean country of Barbados, *students learned about water problems.* Then they took photos and wrote about it.		
NPCEIT12	M: In it, *each student learns to do something new.*	The Independent Project	SA on p.6
NPCEIT13	M: Well, *one student learned to cook. Another learned to play the piano...Students choose their own ideas.*		
NPCEIT14	*The labs were jointly funded by China Youth Development Foundation and Coca Cola China Beverage Limited which plan to establish more computer labs in 1,200 rural schools.*	Establishing more computer labs in China	SA on p.7
NPCEIT15	*An Indian company has recently signed a deal with China to establish a joint venture company in Beijing._*It is the first Indian company *to invest in the education of software professionals in China.*	Education of software professionals	SA on p.7

Code Label	Text from the Textbook	Topic	Page
NPCEIT16	*She's a student at St. Mary's, a very expensive private school. Mamorena gets a great education…But every week, Tandi takes Mamorena to her old neighborhood in Johannesburg.*	Learning across generations	SV on p.8
NPCEIT17	"We were born on the same day" (says Mamorena when she is hugging the poster of *Will Smith*)		
NPCEIT18	In many ways, Mamorena is a typical teenager: *she loves to go shopping*…. Sometimes *she says she feels more western than South African*. She listens to western music; she eats western fast food.		
NPCEIT19	And her mother worries about this. "*I want (her) to always remember who she is,* because I don't think you become a person if you don't know where you come from". (Mamorena is over obsessed with the western culture.)		
NPCEIT20	"Now this is the hero of the Africa. Cause you could say he is the dad, meaning our father." (Mamorena is pointing at *Mandela*'s photo at her home.)	Learning across generations	SV on p.8
NPCEIT21	My dad knows a lot about business. *He can teach me to start my own company.*	Starting a business	p.9
NPCEIT22	Hi, everyone. My name is Jin Soo and I can speak French. *I learned to speak it in high school. Later, I lived in France for three months.*	Teaching French	p.10
NPCEIT23	*Putting water in bottles also wastes water.*	Your drinking water	p.12
NPCEIT24	*Eighty percent of plastic bottles go in the trash. And this is very bad for our planet.*		
NPCEIT25	*Most plastic bottles finish up in the trash—or in the water, like in this lake in Romania.*	Trash in the water	p.13
NPCEIT26	*Encourage children to be helpful is one of the best ways to help them develop a charitable attitude,* and that's an attitude that hopefully will grow all through their lives.	Encouraging children to be helpful	SA on p.17
NPCEIT27	*Self-control is listening to your friend talk* when you want him to listen to you.	Self-control	SA on p.17
NPCEIT28	Plato thought there are four virtues: *1) wisdom, 2) courage, 3) temperance, or self-control, and 4) justice…These people will act in their own interest and be in harmony with themselves.*	Virtues	SA on p.17
NPCEIT29	*Protecting our water is one of our most urgent challenges. Water is too important to waste.*	Amazing water	SV on p.18
NPCEIT30	*Did you know that meat uses a lot of water? To make one hamburger, we use 1,279 liters (338 gallons) of water. What can you do? Eat more vegetables.*	Saving water	p.20

Code Label	Text from the Textbook	Topic	Page
NPCEIT31	*I want to study abroad. I think I'll study English in Australia this summer.*	Studying English	p.24
NPCEIT32	*I eat fresh vegetables every day. It is very healthy.*	Vegetables	p.24
NPCEIT33	*When I visited my family in China, I tried grasshopper for the first time.*	Street food	SA on p.27
NPCEIT34	*Latin America is known for its seafood. We use it to make a popular dish called ceviche.*		
NPCEIT35	*Too much sugar is bad for your teeth and cause other health problems.*	The problem with sugar	SA on p.29
NPCEIT36	*The mayor of New York City, Michael Bloomberg,* wants to make people drink less soda. *He wants to introduce a new law.*		
NPCEIT37	*The school wants students to drink less soda—you know, to be healthier.*	Price of soda	SA on p.30
NPCEIT38	*The mayor of New York City wants to tax soda.*		
NPCEIT39	--May I help you, sir? --Yes, I'd like to buy a coat for my father.	Buying things	SA on p.31
NPCEIT40	*Greve is famous for its wine, and for other local products like mushrooms and cheese. This is a place that loves tradition.*	Slow food	SV on p.33
NPCEIT41	*Salvatore Toscano used to run an American style restaurant in a big city.*		
NPCEIT42	*"It means taking the time, finding the rhythm that lets you live more calmly. In a lot of ways, starting of course, with what you eat. "*		
NPCEIT43	*"Slow food wants the specialness of every product to be respected."*		
NPCEIT44	*You are starting a new restaurant, but you need people to give you money to start it.*	Planning a restaurant	p.34
NPCEIT45	F: So tell our listeners about some of the festivals happening this summer. M: Well, there's lots going on. *Two of my favorites are kind of unusual. One if the Mud Festival in South Korea...The other is Tomatina.*	Messy festivals	SA on p.36
NPCEIT46	F: Do many people go to the Mud Festival? *M: Yep, over two million—many from other countries.*		
NPCEIT47	M: There's also *a cooking contest* and a parade.		
NPCEIT48	*For three days every January or February, people of the Sahara desert come together for this festival of traditional culture.*	Festival in the desert	SA on p.39

Code Label	Text from the Textbook	Topic	Page
NPCEIT49	*The camel races (The fastest and most beautiful win prizes.)* *At night: performances by local and global musicians*		
NPCEIT50	*B: …*You know the festivals project we're working on together? *I have an idea. How about doing our project on the Festival in the Desert? We can interview our classmate Moussa; he's from Mali and he knows about this festival.*	Project plan	SA on p.40
NPCEIT51	*She filed a suit to prove that "Happy birthday to you" was their song with different lyrics. She won in 1934, and now every time "Happy birthday to you" is sung publicly, the Hill family gets paid.*	Happy birthday song	SA on p.41
NPCEIT52	*Diwali is also all about sharing.* Neighbors bring each other plates of tasty holiday snacks. *Later in the day, families come together to visit the temples.*	The festival of lights	SV on p.43
NPCEIT53	*"So, this is an occasion for all of us to rejoice and be with the family and enjoy all the good things in life. So we buy good clothes and make good food."*		
NPCEIT54	*At the second stop on our tour, we are going to see a group of Whirling Dervishes. This ancient practice is over seven hundred years old. While music plays, these men move in circles and pray. It's very beautiful.*	Istanbul walking tour	SA on p.51
NPCEIT55	*First, it increased the tax on gas and used the money to create a new bus system…To reduce traffic, Bogota also put more bike lanes around the city.*	Bogota: buses, bicycles, and people	SA on p.53
NPCEIT56	*The problem was that, although Singapore is generally pretty green,* there weren't many parks in the downtown area. *So they built a really big new park.*	Parks in Singapore	SA on p.53
NPCEIT57	My school is on a busy street in Mexico City…*Then last year, the city changed from regular to electric buses in this area. They're much quieter. And the air seems cleaner.*	Electric buses in Mexico City	SA on p.53
NPCEIT58	*I work in central London and traffic is terrible in the mornings and evenings. A few years ago, the city made a new law.*	Public transportation in London	SA on p.53
NPCEIT59	Because of this, more people commute to work on public transportation. *But a lot of people still drive, too.*		
NPCEIT60	*He is regarded as one of the world's greatest stock market investors and is the largest shareholder and CEO of Berkshire Hathaway.* With an estimated net worth of around US62 billion, *he was ranked by Forbes as the richest person in the world as of February 11, 2008.*	Warren Edward Buffett	SA on p.55

Code Label	Text from the Textbook	Topic	Page
NPCEIT61	*Tom Cruise has always represented cool, but over the last couple of years, he has gone from just another Hollywood pretty boy to a certified world-renowned actor.*	Tom Cruise	SA on p.55
NPCEIT62	*Napoleon was many things but he was, first of all, remembered as a military leader.*	Napoleon	SA on p.55
NPCEIT63	*Soon the whole of Europe rose against him, eventually forcing him to give up his throne.*		
NPCEIT64	*Daniel Raven-Ellison is an adventurer, author, filmmaker, and teacher.*	Daniel Raven-Ellison	p.56
NPCEIT65	In this video, his Urban Earth project *takes him across three of the world's largest cities: London, Mexico City, and Mumbai,* where he takes pictures *that try* to show the cities as they really are.		
NPCEIT66	*Daniel believes that the bigger cities grow, the less we know about the many different parts of our cities and the people living around us.*	Urban earth	SV on p.57
NPCEIT67	*He wants us to work together to improve the city, and to help people around us. He wants to show the world that these cities are really like,* neighborhood by neighborhood.		
NPCEIT68	*A few years later, at high school, Irving was a football star. He could have become a professional football player. But he hadn't forgotten his dream. He wants to fly. So, instead, he first became a scientist, studying aeronautical science at university.*	Barrington Irving	SA on p.61
NPCEIT69	*Then, Barrington decided to fly around the world. He asked several airplane companies to give him different parts of an airplane. Soon he was taking off, in a plane he had built himself, called the "Inspiration"....At 23 years old, he had set a new world record.*		
NPCEIT70	*He helps school students learn about math and science, and inspires others to follow his dream.*		
NPCEIT71	B: I'd like to be a school teacher. A: Why? B: *Because it would be really rewarding.*	Being a teacher	p.61
NPCEIT72	A: What skills do you need to do that job? B: *You need to be good with kids.*		
NPCEIT73	Mark Shuttleworth was the world's second space tourist. *In 2002, he paid 20 million US dollars to spend seven days on the International Space Station.*	Mark Shuttleworth	p.62

Code Label	Text from the Textbook	Topic	Page
NPCEIT74	*Guides will need experience working with the public. They will also need to know about the planets and other objects in space.*	Future occupations	SA on p.63
NPCEIT75	F: Can you imagine being a tour guide in space? That sounds so cool. M: I don't know. *It seems like you'd work long hours.*	Space tour guide	SA on p.64
NPCEIT76	F: Ugh, listen to this job: bioengineer. *They make new body parts for people.* M: Interesting.	Bioengineer	SA on p.64
NPCEIT77	I'm Laura Smith. I find my job very interesting. It's good for me because *I'm crazy about traveling and flying.* And I like serving others. *I've been to many countries.*	A flight attendant	SA on p.65
NPCEIT78	Many people come to *my store* to buy vegetables and fruits because everything sold in my store is fresh.	A greengrocer	SA on p.66
NPCEIT79	*When a day's work is over I'm worn out.*	A secretary	SA on p.66
NPCEIT80	*For over 25 years, Dereck and Beverly Joubert have traveled across Africa, researching, filming, and taking photos of the continent's amazing animals.*	A wildlife photographer	SV on p.67
NPCEIT81	*To get them, the Jouberts often need to be creative...If they see a stranger, they might run away, so Dereck covers himself with a zebra-colored skin.*		
NPCEIT82	*Their hard work has resulted in 22 films. Many of their films have won awards, and they have written many articles for National Geographic magazine.*		
NPCEIT83	Question: What skills do you need for this job? AC: *You need to understand different types of technology. Research types are important too.*	Researching on a job	p.68
NPCEIT84	Like *Edison*, who created the light bulb, I make new things. I'm an inventor.	Inventor	p.72
NPCEIT85	Traditionally, *only men played the didgeridoo*, but today, *musicians all over the world use the didgeridoo in everything from jazz to hip-hop.*	Music from around the world	SA on p.75
NPCEIT86	Today, *many students in Mongolia are learning to play the instrument. By doing this, they are keeping their history alive.*		
NPCEIT87	A: Who's your favorite artist? B: I really like *the Black Eyed Peas.*	Favorite singer	p.75
NPCEIT88	*Feliciano dos Santos is a famous African musician.*	Music with a message	SV on p.77
NPCEIT89	He travels around Mozambique, visits different villages, *and sings the song with people.* The message in his lyrics is:		

Code Label	Text from the Textbook	Topic	Page
	People need to wash their hands to prevent serious diseases.		
NPCEIT90	*Dos Santos entertains people and teaches them.: You have to use you talent to do good things," he says. " Everyone has a responsibility to do at least one thing to benefit the world."*	Music with a message	SV on p.77
NPCEIT91	*Jack Johnson is a singer, songwriter, and musician from Hawaii.* He plays the guitar. He visits schools in Hawaii. *Jack teaches children to understand and protect the environment.*	Musicians	SA on p.78
NPCEIT92	*Jake first learned to play traditional Hawaiian music...*He visits schools and brings both his ukulele and a message. *His messages to students: Stay away from drugs.*		
NPCEIT93	*Hukwe is a well-known local musician. To help preserve Tanzanian traditions,* the government asked Hukwe to start a musical group.	The Zawoses of Tanzania	SV on p.80
NPCEIT94	*Hukwe writes the songs and invents the dance steps.*		
NPCEIT95	*Short for "World of Music, Art, and Dance" it brings together musicians from many different countries...They have come here to share their music and culture with others.*		
NPCEIT96	The Zawoses' music is becoming more popular, *and they want more people to be able to buy and hear their music, so they're working with a Canadian producer to record a new album...The Zawoses need to find a way to take from other cultures while protecting their own traditions.*		
NPCEIT97	F: You should try a *hostel. I stayed in one when I visited Australia last year.* It's a lot cheaper than a hotel.	Couch surfing or hostels?	SA on p.85
NPCEIT98	F: In Hongkong, Carla visited several places that only locals go to. *She learned about these places from her host.*		
NPCEIT99	F: ...Anyway, *there are pros and cons to both, so you should definitely do your research.*		
NPCEIT100	A: Have you ever been anywhere interesting on vacation? B: *Yeah, last year I went to Paris.*	Traveling experience	SA on p.85
NPCEIT101	A: What did you do there? B: *I saw the Eiffel Tower and ate a lot of French food.*		
NPCEIT102	*Andrew Evans wanted to go to Antarctic all his life, but he didn't want to go on a tour or spend a lot of money. He wanted a real adventure, so he went by bus.*	Bus to Antarctic	SA on p.88
NPCEIT103	"So *I made it to Ushuaia. And there was the National Geographic Explorer—the ship I was going to take. Two days*	Andrew Evans: Digital Nomad	SA on p.89

Code Label	Text from the Textbook	Topic	Page
	later, we reached Antarctic...I felt that joy of really doing something different and traveling in a way that was different."		
NPCEIT104	M: Does Jenny work in the lab very often? W: *Four nights a week.*	Working in the lab	SA on p.91
NPCEIT105	W: How often do you listen to English broadcasts? M: *Quite often. I listen every other day, I guess.*	Listening to English broadcasts	SA on p.91
NPCEIT106	W: Do you watch sports programs on Saturday nights? M: No. I enjoy going dancing and *meeting friends at weekends.*	Activities at weekends	SA on p.91
NPCEIT107	To complete this hiking experience, *trekkers must walk for 24 days*—through 320 kilometers of wild country over eleven mountains passes, each more than 4,000 meters high.	The snowman trek	SV on p.93
NPCEIT108	*There is only one Internet access point in the village to remind them that they're still in the 21st century.*		
NPCEIT109	*But Kira is determined to carry on.*		
NPCEIT110	*It's a hard route to the end of the trek, but working together, the team makes sure that every one of their friends reach the top.*		
NPCEIT111	*National Geographic Student Expeditions is a travel program for students. What can you do?* *Plant trees, teach local children, or build housing.*	National Geographic Student Expeditions	p.94
NPCEIT112	*Some Venezuelan city dwellers are trying to grow their own produce to offset the country's sever shortages* following socialist President Nicolas Maduro's call for "food sovereignty."	Venezuelan's crisis	SA on p.99
NPCEIT113	*Critics haven taken to social media to accuse the government of downplaying the country's critical situation...*	Venezuelan's crisis	SA on p.99
NPCEIT114	Having lived through two other major droughts over the past four decades, *the 67-year-old software engineer once again is doing everything he can think of to save water.*	Saving water	SA on p.100
NPCEIT115	M: So it doesn't really hold your interest? W: No, not really. *I wouldn't bother with it, to be honest, but I have to read it for a seminar. I'm at the university.*	Interests in majors	SA on p.100
NPCEIT116	W:...You see, I wanted to do sociology rather than psychology, *but my parents took me out of it.*		
NPCEIT117	W:...*They believe that my job prospects would be pretty limited with the degree of sociology. Plus they give me really a generous allowance.*		

Code Label	Text from the Textbook	Topic	Page
NPCEIT118	W: Yes, *he is best known for his symphonies, especially his 3rd, 5th and 6th symphonies. He made a breakthrough in musical history. You know he is deaf himself but he was so talented that he had composed three sonatas when he was 11.*	Beethoven's works	SA on p.100
NPCEIT119	M:...*Let me see if I can dig up some papers about him for you.*		
NPCEIT120	In 1984, *37 percent of computer science majors were women, but by 2014 that number had dropped to 18 percent, according to the study.*	Gender gap in computing jobs	SA on p.101
NPCEIT121	The appeal dips in high school in what researchers call the "high school trap" because of *a lack of friends* in coding classes or the lack of those classes at all.		
NPCEIT122	Interest then spikes in college, *where having inspiring teachers and positive models is key.*		
NPCEIT123	*The results highlight how the interaction between ocean conditions and the bedrock beneath a glacier can influence the frozen mass, helping scientists better predict future Antarctic ice loss and global sea level rise.*	Glacier	SA on p.101
NPCEIT124	In many American Households, the Thanksgiving celebration has lost much of its original religious significance; instead, *it now centers on cooking and sharing a bountiful meal with family and friends.*	Thanksgiving Day	SA on p.101
NPCEIT125	Volunteering is a common Thanksgiving Day activity, *and communities often hold food drives and host free dinners* for the less fortunate.		
NPCEIT126	*Presented by Macy's department store since 1924, New York City's Thanksgiving Day parade is the largest and most famous.*		
NPCEIT127	*Then the women opened fire with machine guns.*	Iranian women fighters	SA on p.103
NPCEIT128	*Islamic State prohibits singing and music. It has also imposed tight restrictions on women and took hundreds of them as sex slaves.*		
NPCEIT129	The Kurdish women are part of a large armed unit of 600 fighters aligned with *the Kurdistan Freedom Party.*		
NPCEIT130	*This group has joined an array of Iraqi and Kurdish forces who are backed by a U.S.-led coalition* in an offensive designed to push Islamic State out of their stronghold of Mosul.		

Code Label	Text from the Textbook	Topic	Page
NPCEIT131	*Ethiopia has been showing signs of becoming a popular new tourism destination in recent years, attracting people not only for its historical sights, but also for its reputation as one of the safest African countries.*	Ethiopia's tourism	SA on p.103
NPCEIT132	Several tour operators say they have about 50 percent less business than last year and *some actually welcome the state of emergency in the hope that the protests will quickly stop and tourists will return.*		
NPCEIT133	*M: You know, Chicago. You are going to Chicago with us, aren't you? I want to show everybody around my old neighborhood.*	Travel to Chicago	SA on p.103
NPCEIT134	*M: We can have lunch at Navy Pier, then take a cruise on Lake Michigan and enjoy the splendid night view of the skylines...*		
NPCEIT135	M: *Your company has a good reputation_and I prefer to work for a smaller company.*	A job interview	SA on p.104
NPCEIT136	M:...*We mainly import raw materials from all over the world.*		
NPCEIT137	M: *I have a lot of experience in trade companies and as a team leader, I know how to encourage my team members to do their best. I am good at working with people.*		
NPCEIT138	M: I see. *What kind of benefits package do you offer?* W: *Two weeks of paid vacation in your first year, and you will have your medical and dental insurance.* Do you have any other questions?		
NPCEIT139	*Compare unemployment rates, and America's job market looks much stronger than Europe's.* The U.S. rate for August is near normal at about 6 percent. *In the 18 countries that use the euro currency...*	Unemployment	SA on p.105
NPCEIT140	It's been more successful in keeping people working, *letting the disabled stay on the job and boosting the proportion of women in the workforce.*		
NPCEIT141	*The government counts people as unemployed only if they're looking for a job.*		
NPCEIT142	Since 2008, Palestine Community Music has grown to become a multifaceted program that_*empowers youth to express themselves and serve their communities.*	Music for social change	SA on p.105
NPCEIT143	*The project offers uplifting, music-based activities to young people who lack social or cultural opportunities, and reaches thousands of the most marginalized children of the*		

Code Label	Text from the Textbook	Topic	Page
	west bank. Our programs include Music and *Nonviolence* leadership...		
NPCEIT144	*Thousands of school children each year benefit from regular music workshops* including dancing, singing, rapping and body percussion, *empowering and engaging children, school staff and families in a festive celebration.*		
NPCEIT145	*A major gateway for trade with Asia, Seattle is the third largest port in North America in terms of container handling as of 2015.*	Seattle	SA on p.106
NPCEIT146	*Seattle is also home to several colleges and universities, most notably the University of Washington.* The Seattle area developed as a technology center beginning in the 1980s, with companies like *Microsoft* becoming established in the region.		
NPCEIT147	*The stream of new software, biotechnology, and Internet companies led to an economic revival, which increased the city's population by almost 50,000 between 1990 and 2000.*		

SV-- The script of the video; SA-- The script of the audio.

APPENDIX H

Code Labels of Images with Values in *NPCEI 2*

Code Label	Picture/Photo	Description	Location/Page
NPCEIP1		A student takes an exam at a school in Dubai.	This picture is the background image of the unit title *Education* on p.1.
NPCEIP2		A girl learns math at a school in East Africa.	This picture is the background image of Lesson A *The power of learning* on p.2.
NPCEIP3		Three girls at Kakenya Ntaiya's school are listening carefully to their teacher's class.	This picture is attached to the listening material of Kakenya's experience on p.3.
NPCEIP4		A boy is busy with some handcrafting work in a room. Two other male students are talking or doing something behind him.	This picture is attached to the listening material of *An independent project* on p.6.
NPCEIP5		A boy walks past a poster of Nelson Mandela in Johannesburg, South Africa. Mandela is waving his hand and laughing to the crowd in the poster.	This picture is attached to the listening material of *Learning across generations* on p.9.
NPCEIP6		A Japanese woman in London teaches a black-colored girl how to make an animal using origami.	This picture is attached to the activity *Teach your skill to other students* on p.10.

Code Label	Picture/Photo	Description	Location/Page
NPCEIP7		Plastic bottles in a lake in Romania	This picture is attached to the listening material of *Your Drinking Water* on p.13.
NPCEIP8		People wash themselves in the Ganges River in India.	This picture is attached to the listening material *Amazing Water* on p.18.
NPCEIP9		Students use water bottles to make the word "steak".	This picture is attached to expansion activity *Your Personal Water Use* on p.20.
NPCEIP10		Parents of freshmen sleep on the floor of the gym in a university in Wuhan, China.	This picture is the first big picture on p.22-23.
NPCEIP11		A traditional food store in Tuscany, Italy	This picture is the background image of *Slow Food* on p.32.
NPCEIP12		Masked dancers at the Black-necked Crane Festival in Bhutan	This picture is the background picture of U4's title *Festivals* on p.35.
NPCEIP13		People are playing mud games on the mud festival.	This picture is attached to the listening material *Messy Festivals* on p.36.

Code Label	Picture/Photo	Description	Location/Page
NPCEIP14		A family in India is celebrating Diwali.	This picture is attached to the listening material *The Festival of Lights* on p.43.
NPCEIP15		A man wearing a kilt throws a hammer at the Glenfinnan Highland Games, Scotland.	This picture is attached to expansion activity *Organize a Festival* on p.44.
NPCEIP16		An open air market in Indonesia sells vegetables and items for the home.	This picture is the second big picture on p.46-47.
NPCEIP17		Children in Mumbai, India, smiling at Daniel Raven-Ellison	This picture is the background picture of listening material *Urban Earth* on p.56.
NPCEIP18		A tree scientist is studying a eucalyptus tree in Australia.	This picture is the background picture of U6's title *Jobs Messy Festivals* on p.59.
NPCEIP19		Barrington Irving flies a plane hand-built at Experience Aviation.	This picture is the background picture of the listening material *Barrington Irving* on p.60.
NPCEIP20		Mark Shuttleworth and other astronauts are waving hands to people.	This picture is attached to the listening material *Future Occupations* on p.62.

Code Label	Picture/Photo	Description	Location/Page
NPCEIP21		Beverly Joubert is photographing meerkats in Boswana.	This picture is the background picture of listening material *A Wildlife Photographer* on p.66.
NPCEIP22		A janitor cleans sheep in Nebraska, U.S.A.	This picture is the third big picture on p.70.
NPCEIP23		Feliciano dos Santos and his band are performing on the stage.	This picture is the background picture of the listening material *Music with a Message* on p.76.
NPCEIP24		A traveler is sleeping on a couch.	This picture is attached to the listening material *Couch Surfing or Hostels* on p.84.
NPCEIP25		A traveler is sitting in the middle of a room with many other travelers around him.	This picture is attached to the listening material *Couch Surfing or Hostels* on p.84.
NPCEIP26		Evans is holding a flag while standing in the sea of Antarctica.	This picture is the background picture of listening material *Bus to Antarctica* on p.86.
NPCEIP27		A guide is standing at the highest point on the Snowman Trek.	This picture is attached to the listening material *The Snowman Trek* on p.93.

Code Label	Picture/Photo	Description	Location/Page
NPCEIP28		A group of young people are on an expedition to the Galapagos Islands watching a sea lion.	This picture is attached to expansion activity *Plan an expedition* on p.94.
NPCEIP29		Maasai warriors are competing with each other.	This picture is the fourth big picture on p.96.

CURRICULUM VITAE

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