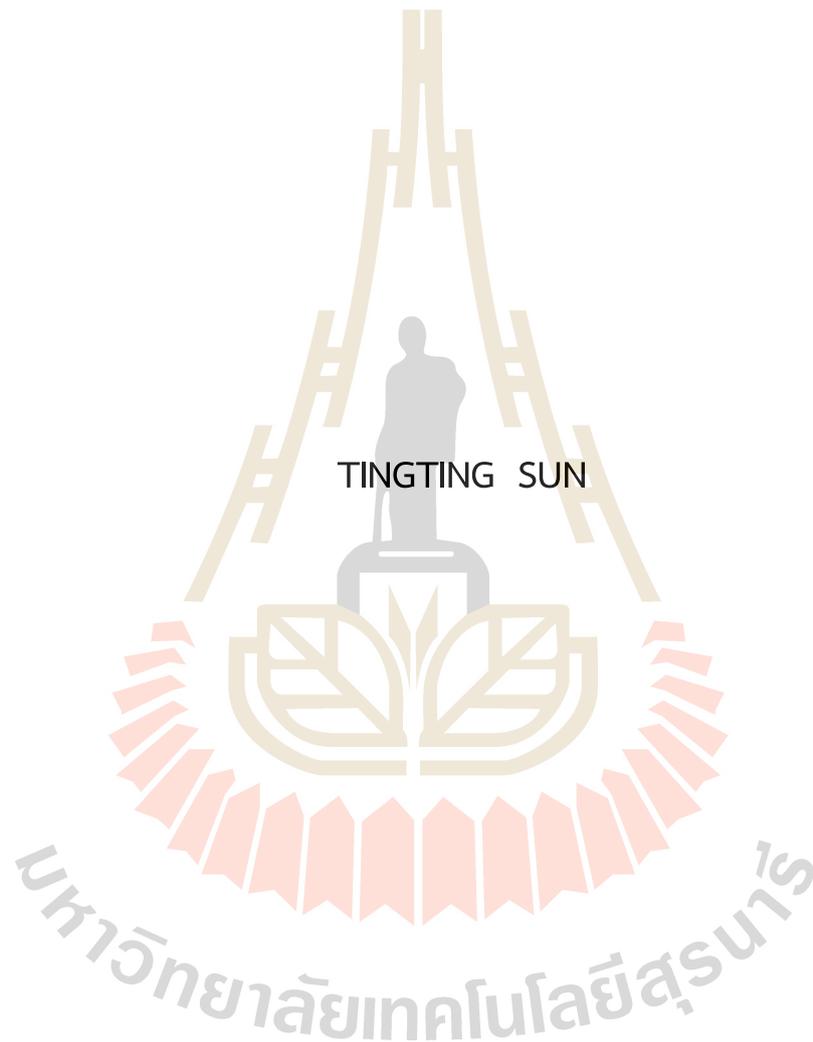


GLOBAL CITIZENSHIP AND METROLINGUALISM IN ELT
TEXTBOOKS AND CURRICULUM FOR PRIMARY
EDUCATION IN CHINA



A Thesis Submitted in Partial Fulfillment of the Requirements for the
Degree of Doctor of Philosophy in English Language Studies
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ความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองในตำราเรียนและหลักสูตร
การเรียนการสอนภาษาอังกฤษสำหรับการศึกษาระดับประถมศึกษา
ในประเทศจีน



วิทยานิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปริญญาปรัชญาดุษฎีบัณฑิต
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Suranaree University of Technology has approved this thesis submitted in partial fulfillment of the requirements for a Degree of Doctor of Philosophy.

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ถึงถึง ชุน: ความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองในตำราเรียนและหลักสูตร
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ปัญหาที่เกี่ยวข้องกับโลกาภิวัตน์ได้ทวีความรุนแรงมากขึ้นจากการระบาดใหญ่ของโควิด-19
ซึ่งทำให้เราตระหนักถึงธรรมชาติของโลกที่เชื่อมโยงถึงกันมากขึ้น การระบาดใหญ่ทั่วโลกต้องการวิธี
แก้ปัญหาในระดับโลกและระบบการศึกษาแบบใหม่ที่สอดคล้อง นั่นคือระบบการศึกษาที่ควรมองข้าม
ขอบเขตของประเทศ เพื่อสนับสนุนการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลก อันอาจช่วยเป็น
แนวทางในการแก้ปัญหาดังกล่าว Pennycook และ Otsuji (2015a) ได้กล่าวไว้ว่าความเป็นภาษา
แห่งเมือง ทำให้เกิดคำถามว่าเราเข้าใจภาษาอย่างไร ไม่เพียงแต่ในเชิงความสัมพันธ์กันเท่านั้น แต่ยัง
เกี่ยวข้องกับสิ่งที่เกิดขึ้นในสถานที่หนึ่งๆ ด้วย เนื่องจากเราไม่สามารถพูดถึงโลกาภิวัตน์ได้โดยไม่
ยอมรับว่าทุกอย่างเกิดขึ้นในพื้นที่ (Otsuji & Pennycook, 2013) ในแนวคิดเรื่องการศึกษาที่มุ่งเน้น
ความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองนั้นมีความสอดคล้องกับแก่นแท้ของความเป็น
โลกาภิวัตน์ที่เน้นการดำรงอยู่และการอาศัยอยู่ร่วมกัน

อย่างไรก็ตาม ยังมีหลายประเด็นที่ยังไม่ได้มีการศึกษาอย่างถ่องแท้ อาทิ หนังสือและหลักสูตร
ภาษาอังกฤษระดับประถมศึกษาของจีนนั้นสะท้อนแนวคิดของการศึกษาที่มุ่งเน้นความเป็นพลเมือง
โลกและความเป็นภาษาแห่งเมืองอย่างไร และอุดมการณ์ของการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลก
และความเป็นภาษาแห่งเมืองใดที่แอบแฝงอยู่ในหนังสือเรียนและหลักสูตรการสอนภาษาอังกฤษ
สำหรับประถมศึกษาในประเทศจีน เช่นเดียวกับวิธีที่ครูรับรู้เกี่ยวกับการศึกษาที่มุ่งเน้นความ
เป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองในตำราเรียนและหลักสูตรการสอนภาษาอังกฤษ ใน
เบื้องต้น เพื่อปิดช่องว่างของงานวิจัยดังกล่าว งานวิจัยชิ้นนี้มุ่งศึกษาเชิงคุณภาพเพื่อสำรวจการศึกษา
ที่มุ่งเน้นความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองที่แอบแฝงอยู่ในหนังสือเรียนสองชุดของ
People's Education Press (PEP) และ Yilin Press และมาตรฐานหลักสูตรสำหรับการศึกษาระดับ
บังคับ เช่นเดียวกับการรับรู้ของครู เพื่อมีส่วนร่วมในการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลก
โดยเฉพาะบริบทของจีนและความพยายามในการวัดระดับภาษาผ่านการสอนภาษาอังกฤษ การ
วิเคราะห์ข้อมูลใช้แนวทางของการวิเคราะห์เนื้อหาเชิงคุณภาพ การวิเคราะห์วาทกรรมเชิงวิพากษ์
และการวิเคราะห์การกำหนดลักษณะโค้ด

ข้อค้นพบของงานวิจัยนี้แสดงให้เห็นว่าประเด็นหลักๆที่เกี่ยวข้องกับการศึกษาที่มุ่งเน้นความ
เป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองนั้นแฝงฝังอยู่ในหนังสือเรียนและหลักสูตรการสอน
ภาษาอังกฤษสำหรับประถมศึกษาในประเทศจีนในระดับต่างๆ และมีการกระจายอย่างไม่สมดุล โดย
ผ่านวิธีการครอบงำการศึกษาที่มุ่งเน้นความเป็นพลเมือง องค์ประกอบบางอย่างที่ไม่สอดคล้องกับ

หลักการของการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมือง ตลอดจนเนื้อหาที่ไม่ถูกกล่าวถึง อาจเป็นอุปสรรคต่อการตระหนักรู้อย่างถ่องแท้ถึงคุณค่าการเป็นพลเมืองโลก อุดมการณ์ที่เกี่ยวข้องกับการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองในหนังสือเรียนและหลักสูตรถูกครอบงำด้วยแนวคิดความเป็นพลเมืองโลกต่างๆ เช่น แนวคิดชาตินิยม อุดมการณ์เจ้าของภาษา และอุดมการณ์ชนชั้นกลาง ในขณะที่อุดมการณ์ของที่เกี่ยวข้องกับการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลกเชิงวิพากษ์ที่สำคัญ เช่น ลัทธิสากลนิยม ยังไม่เห็นปรากฏเด่นชัด นอกจากนี้ความคล้ายคลึงกันของประเด็นต่างๆ ในหนังสือทั้ง 2 เล่มข้างต้นมีมากกว่าความแตกต่างในแง่ของโดเมนที่โดดเด่นและหัวข้อที่แพร่หลายระหว่างหนังสือเรียนทั้งสองชุดและระดับชั้นต่างๆ นอกจากนี้ ในระดับหนึ่งผลการสัมภาษณ์มีความสอดคล้องกับการวิเคราะห์ตำราเรียนและหลักสูตรซึ่งบ่งชี้ถึงความโดดเด่นของความเป็นพลเมืองโลก ในการฝึกสอน และความตระหนักที่ยังมีไม่มากนักของครูต่อการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลก การวัดระดับภาษาอาจขัดขวางการรวมประเด็นที่เกี่ยวข้องกับการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลกในการเรียนการสอนอย่างแท้จริง

ด้วยเหตุนี้ข้อค้นพบของการศึกษานี้สามารถให้ความหมายทางทฤษฎีและการสอนสำหรับการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมือง ข้อค้นพบของงานวิจัยชิ้นนี้เสนอแนะให้ขยายทฤษฎีที่เกี่ยวข้องของการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลกและ ความเป็นภาษาแห่งเมือง ในรัฐชาติตลอดจนความเป็นไปได้ของการดำเนินการสหวิทยาการโดยเฉพาะอย่างยิ่งสำหรับระยะเริ่มต้นของการศึกษา นอกจากนี้ การศึกษานี้ชี้ให้เห็นความจำเป็นของการวิจัยเพิ่มเติม และความเข้าใจที่เพิ่มขึ้นเกี่ยวกับวิธีการเรียนการสอนภาษาอังกฤษ มีส่วนสนับสนุนการศึกษาที่มุ่งเน้นความเป็นพลเมืองโลกและความเป็นภาษาแห่งเมืองโดยเฉพาะอย่างยิ่งในบริบทของจีนและความพยายามในการเปลี่ยนผ่านสู่ความเป็นท้องถิ่นในภาวะโลกาภิวัตน์

TINGTING SUN: GLOBAL CITIZENSHIP AND METROLINGUALISM IN ELT
TEXTBOOKS AND CURRICULUM FOR PRIMARY EDUCATION IN CHINA.

THESIS ADVISOR: ASST. PROF. ADCHARAWAN BURIPAKDI, Ph.D., 336 PP.

Keyword: Global Citizenship/ Metrolingualism/ ELT Textbooks and Curriculum Analysis/
Chinese Primary Education/ Teachers' Perceptions

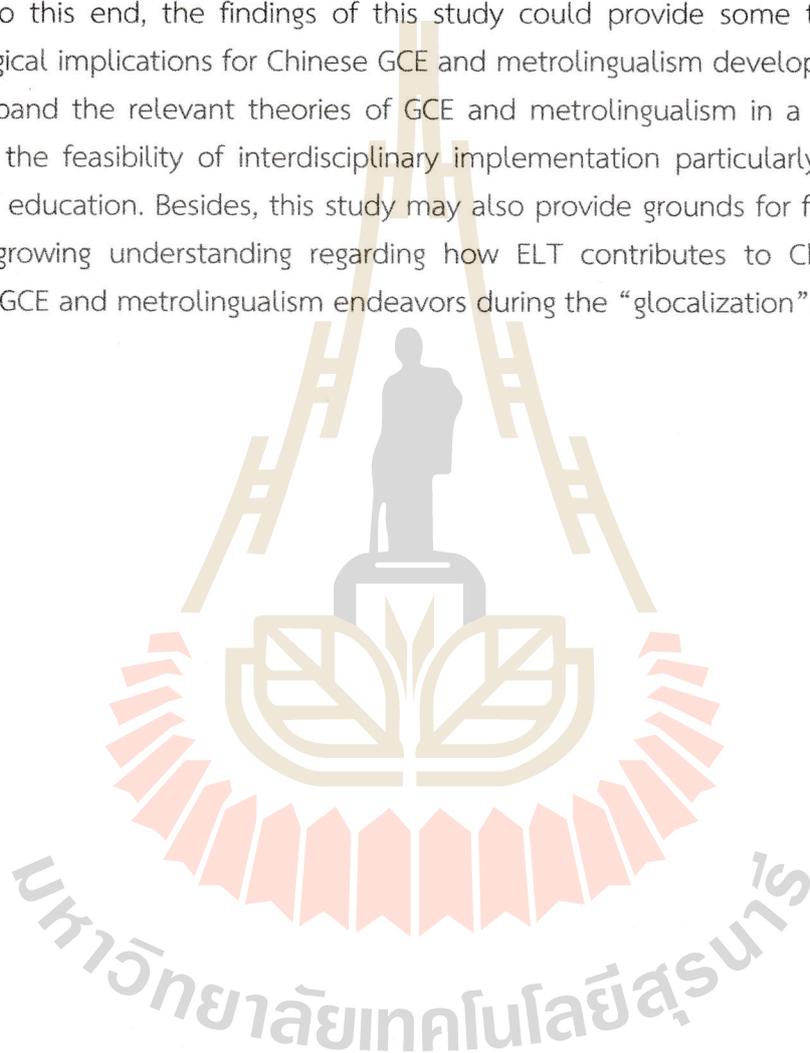
Problems associated with globalization have been exacerbated with the Covid-19 pandemic, which made us more aware of the interconnected nature of the world. Global pandemic requires global solutions, and the educational system should look beyond the confines of national borders to advocate for Global Citizenship Education (GCE) to provide such solutions. Besides, Pennycook and Otsuji (2015a) hold that metrolingualism raises questions about how we understand languages not only in relation to each other, but also in relation to what is happening in a particular place, since we cannot talk about globalization without acknowledging that everything happens locally (Otsuji & Pennycook, 2013). In this regard, GCE and metrolingualism share the core essence of globality coexisting and living together.

However, it is still underexplored that in what ways Chinese elementary school English textbooks and curriculum reflect the notions of GCE and metrolingualism, and what ideologies of GCE and metrolingualism are embedded in English language teaching (ELT) textbooks and curriculum for primary education in China, as well as how teachers perceive Chinese GCE and metrolingualism in primary ELT textbooks and curriculum. To address the gap, a qualitative study was conducted to explore GCE and metrolingualism embedded in two series of textbooks of People's Education Press (PEP) and Yilin Press, the *English Curriculum Standards for Compulsory Education* (ECSCSE), as well as teachers' perceptions. Qualitative content analysis, critical discourse analysis, and code preference analysis were adopted in this study to analyze the data.

The findings demonstrate that the themes of GCE and metrolingualism are embedded in ELT textbooks and curriculum to varying degrees and with unbalanced distribution through the way of soft GCE dominance. Some elements that do not comply with the proposition of GCE and metrolingualism as well as the excluded contents may impede the full realization of global citizenship values. Ideologies of GCE and metrolingualism in textbooks and curriculum are dominated with soft GCE, nationalism, and native speakerism, while ideologies of critical GCE, cosmopolitanism, and metrolingualism are still striving to gain a position. Moreover, similarities

outweigh differences in terms of the salient GCE domain and the prevalent themes between the two series of textbooks as well as among different grade levels. To some extent, the interview results are consistent with the analysis for textbooks and curriculum, which indicates the dominance of soft GCE in teaching practice, and teachers' weak awareness toward critical GCE and metrolingualism may impede the real inclusiveness of GCE in ELT.

To this end, the findings of this study could provide some theoretical and pedagogical implications for Chinese GCE and metrolingualism development in ELT. It may expand the relevant theories of GCE and metrolingualism in a nation-state as well as the feasibility of interdisciplinary implementation particularly for the initial stage of education. Besides, this study may also provide grounds for further research and a growing understanding regarding how ELT contributes to China's context-specific GCE and metrolingualism endeavors during the "glocalization".



School of Foreign Languages
Academic Year 2022

Student's Signature Tingting Sun
Advisor's Signature [Signature]

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Sharp edge of a sword comes out from grinding; plum blossom's fragrance comes from the bitter cold. For the past few years, I have stayed away from the noise, preferring to be lonely and study hard. I will never forget the anxiety when I get confused; I will never forget the frustration when I meet difficulties; I will never forget the excitement when an inspiration appears in mind; I will never forget the enlightenment when I'm inspired by my advisor... Finally, the day comes when the thesis will be nearly finished, which contains the care and the encouragement of so many people. I would like to express my sincere gratitude here.

First of all, I would like to extend my sincere gratitude to my most respected advisor, Asst. Prof. Dr. Adcharawan Buripakdi, for all her patience and professional supervisions. Her profound knowledge, rigorous academic thinking, and conscientious spirit have deeply influenced me. Moreover, advisor's quintessential academic attainments and rigorous as well as diligent style of scholarship have strengthened my admiration for her day by day, exerting a far-reaching influence on my future work and life. Under the constructive guidance and constant support of my most respected advisor, I could have successfully chosen a thesis topic, passed the proposal, and finally finished drafting my thesis. Advisor's edifications, like spring breeze and rain, have made me unforgettable all my life.

Then I would like to convey my deep appreciation to all my committee members, who are Asst. Prof. Dr. Kristof Savski, Asst. Prof. Dr. Denchai Prabjandee, Asst. Prof. Dr. Jeffrey Dawala Wilang, and Dr. Sirinthorn Seepho. During the thesis proposal and defense, I was deeply inspired and really learned from their profound knowledge and insightful comments. My deep appreciation is beyond words for all the time and efforts they put into my thesis, as well as their encouragement.

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Last but not least, I would like to leave my deepest gratitude to my family. The great support and encouragement from them increased my confidence in learning; the selfless love and dedication of them made me free from family chores, which enabled me to successfully complete my study. Without the silent efforts of my family behind, I can't imagine how I would have survived this challenging studying career. The encouragement and expectation of my family is also the motivation for me to march forward!

These years of time is fleeting, but this period of short time will be a beautiful memory of my life. In the future of my new journey, no matter how difficult I may face, I will go forward with gratitude, with confidence, with responsibility, with expectations and dreams!

Finally, I would like to use a line in the *Song of Chu* to end my acknowledgements. The way ahead is so long without ending, yet high and low I'll search with my will unbending!

Tingting Sun

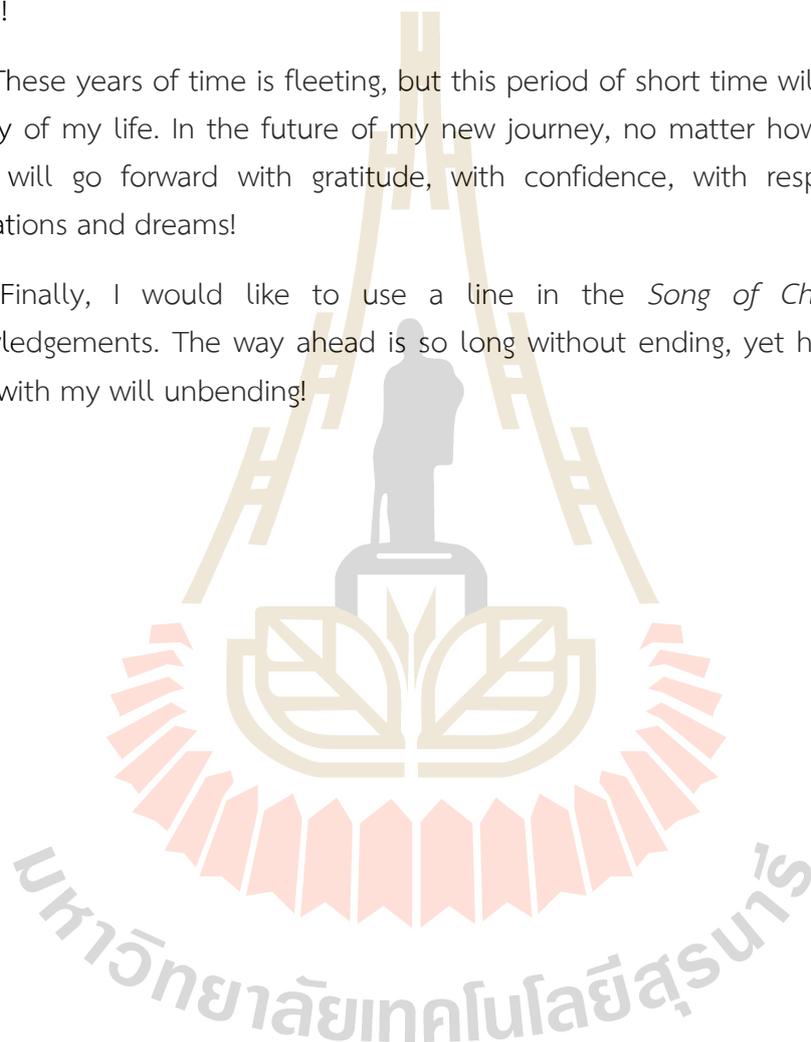


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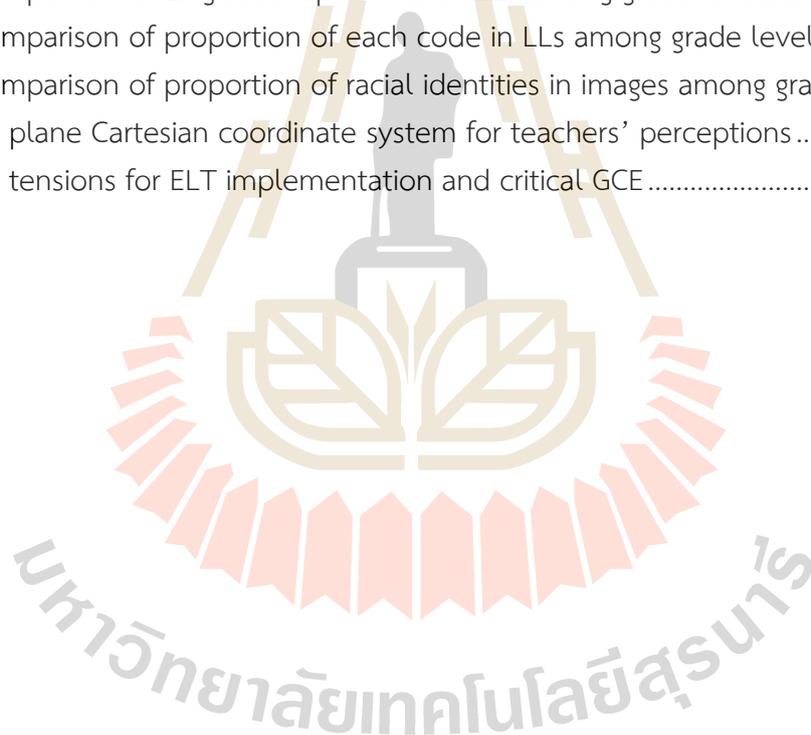
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LIST OF ABBREVIATIONS

CDA	Critical Discourse Analysis
ECSCE	English Curriculum Standards for Compulsory Education
ELT	English Language Teaching
GC	Global Citizenship
GCE	Global Citizenship Education
LL	Linguistic Landscape
MI	Metrolingual Interaction
ML	Metrolingual Landscape
NGO	Non-Governmental Organization
NNS	Non-native Speakers
NS	Native Speakers
OECD	Organization for Economic Cooperation and Development
PEP	People's Education Press
PEP3V1	PEP English textbook for grade three volume 1
PISA	Programme for International Students Assessment
SLA	Second Language Acquisition
UNESCO	United Nations Educational, Scientific, and Cultural Organization
Yilin3V1	Yilin English textbook for grade three volume 1

CHAPTER 1

INTRODUCTION

This chapter consists of ten sections which include the background of the study, the problem statement, rationales of the study, research purposes, research questions, theoretical frameworks, conceptual framework, significance, as well as definitions of some key terms. Then the summary of this chapter comes last.

1.1 Background of the study

1.1.1 Globalization

Since the late 1980s, there has been a tendency toward globalization in the world economy, and the growth of the economies of all nations has become increasingly intertwined. Under the influence of globalization, mankind has entered a period of rapid integration including economic, educational, cultural and political dimensions. People are paying closer attention to other countries as science and technology advance, as well as the flow of personnel and capital. The world is narrowing, and the globe is progressively becoming a tightly connected “global village” (Jiang, 2015). People ought to be more vigilant about the challenges that arise during the process of globalization, such as injustice, racial discrimination, violation of human rights, poverty, climate change, environmental pollution, etc., while enjoying the global exchange and development. Moreover, the COVID-19 pandemic exacerbated those global problems and made us more conscious of how interrelated the globe is. Collaboration and cooperation on a national and international scale are urgently required to combat the pandemic (Lourenço, 2021).

Besides, the acceleration of globalization sparked great challenges of citizenship education for countries in the world, which appealed them to not only adhere to cultivate citizens’ national patriotism and national identity, but also pay attention to their global views, international awareness and inclusive minds toward different cultures, etc. To meet the challenges of globalization, the United Nations Educational, Scientific, and Cultural Organization (UNESCO) promoted the respect for the world’s diversity and distinctions, the abolition of racial and national discrimination, and the establishment of a diversified but equal society through

Global Citizenship Education (GCE) (UNESCO, 2014). Global pandemic needs global solutions, and the educational system should urge for GCE to provide such solutions by looking beyond the borders of individual countries, so that students, as the critical characters, can see the relevance of global concerns in their own lives, recognize their “glocal” obligations (Starkey, 2012), communicate with the attitude of respect across cultural distance, commit to social justice and equity, and act towards more inclusive and sustainable communities.

For another, due to the force of globalization, English rose to fill the need to strengthen the international connections, which made it as native or second or foreign language of many communities (Galloway & Rose, 2015). Moreover, with the increasing of non-native English speakers, communication in English is more happened among non-native English speakers than native speakers (ibid.). English has been becoming a global language, which results in multiculturalism in the global context. English interlocutors are mostly come from multilingual background and multicultural communities in both inter-national and intra-national communications (McKay, 2002). Thus linguistic and cultural diversities require ELT educate students to bear inclusive and open attitudes toward differences, as well as to bring global and local forces together in a dual process for the “glocalization” (Sharifian, 2018).

More significantly, increasing evidence showed that people use a mixture of languages in their daily lives, displaying transcultural and trans-territorial positions (Otsuji & Pennycook, 2011). Unlike the policy-driven of UNESCO’s GCE which is focused on the globalization from top, those transnational and transcultural flows in urban cities are emergent languages from the contexts of interactions, addressing the globalization from below and challenging the orthodoxy of monolingualism. This kind of local language practice in the city was named as metrolingualism by Pennycook and Otsuji (2015a), which addresses the capacity of metrolingual practices to enhance social inclusion and provide possibilities for mobility in a global world (Otsuji & Pennycook, 2011). Underlining languages from people’s daily life (Pennycook & Otsuji, 2015a), metrolingualism and GCE share the core essence of globality coexisting and living together.

Under the background of globalization, Chinese educational system is gradually integrating into the world as well. It not only accommodates global elements, but also maintains Chinese unique cultural characteristics. Thus it is necessary to briefly introduce Chinese educational system in the following subsection to lay certain background knowledge for the subsequent progress of this thesis.

1.1.2 Chinese educational system

There are five stages regarding the Chinese education, including the education for preschool, primary school, junior high school, senior high school, and higher education. The education for primary school and junior high school are the compulsory education stages stipulated by the state. Students are generally enrolled at the age of six to seven for primary education, with six years of primary school education and three years of junior high school education.

The Chinese government has placed a high value on education since the turn of the century, and has advocated for a strategic policy of “*Rejuvenating the country through science and education*” (科教兴国) since 1995. It has proceeded to deepen educational system reform, promote quality-oriented education, and highlight universal nine-year compulsory education as well as the eradication of illiteracy among young and middle-aged people as the top priority of its education activity. “*Facing the modernization, facing the world and facing the future*” (面向现代化·面向世界·面向未来) is the direction of education development in China, and also the guidance for Chinese education reform.

In June 2001, Chinese Ministry of Education issued the *Outline of Curriculum Reform for Basic Education (Trial)*, which marked the comprehensive launch of the new round of curriculum reform for Chinese basic education and ushered in the situation of the diversification of textbooks. In September of the same year, primary schools in China began to set up English courses. The starting grade was generally the third grade. According to the requirements of English curriculum standards for primary education, various publishing institutions have published more than 30 English textbooks for primary schools and their corresponding teaching references, among which textbooks published by People’s Education Press (PEP) and Yilin Press are at the top popularity. Moreover, being popular in educational field of China, these two publishing houses have been focusing on the research and development of textbooks for compulsory education for quite a long time.

In 2019, the Chinese government issued *Modernization of Chinese Education 2035* (MOE, 2019), which sets out the primary strategic goal of China’s educational development in the next 15 years and also serves as a general outline for educational development goals at all levels. The document of *Modernization of Chinese Education 2035* emphasized the implementation of innovative, coordinated, green, open and shared scientific development concepts and focuses on building a lifelong learning system for all (ibid.). Those educational concepts in China have something coupled with UNESCO’s GCE. To some extent, the discourse that is

prevalent in the Chinese education has been juxtaposed with both national and cosmopolitan discourse, which will be elaborated more in chapter two.

However, the release of a series of policy documents may not change the Chinese exam system in reality, such as senior high school entrance examination, college entrance examination, post-graduate entrance examination, etc., which is still the focus for teachers, students, and parents, etc. In those examination items, English is an indispensable subject. Besides, some required English tests in colleges, such as CET 4 and CET 6, etc., as well as some other international English tests like TOEFL, GRE, IELTS, etc., may further facilitate the exam-oriented education becoming an unavoidable reality in Chinese ELT.

1.2 Statement of the Problem

Based on the research background, this study tries to focus on four problems. First, notwithstanding GCE and metrolingualism have been emerging in a global context, they are still relatively new concepts in China. It is still unknown in what ways and what kind of ideologies these two concepts have been embedded in Chinese ELT particularly for primary education, since these students are the most malleable ones to be influenced by educational policies.

Second, researchers tend to focus on the hidden Western paradigms and assumptions that may lead to Anglocentrism and Eurocentrism (Byram & Parmenter, 2015), as well as capitalist hegemony on peripheralization that widens the gap between the rich and the poor, since the global discourse of global citizenship (GC) may not be globally representative (Akkari & Maleq, 2020). Thus another problem regarding GCE is whether the GCE values embedded in Chinese ELT have represented the world with equity and justice.

Third, in spite of the universalism of humanistic values for global citizenship, the citizenship practice is inextricably linked to the national setting. GCE needs an adaptation and operationalization at different local, regional and global dimensions of citizenship to meet challenges of national educational policies, reflecting the complex reality rather than a universal validity (ibid.). UNESCO (2018b) also attempted to make the concept rooted both globally and locally, and addressed its agendas with indigeneity and diversity. It still needs to be further explored to what extent the GCE embedded in Chinese ELT fits the local context in China.

Fourth, metrolingualism raises questions about how we understand languages not only in relation to each other, but also in relation to what is happening in a particular place (Pennycook & Otsuji, 2015a). Regarding the local practice as the

focus, metrolingualism underpins those resourceful metrolingual repertoires rather than systematic languages (Pennycook, 2012). It is an important and arduous task for educators to challenge the prevailing routines in ELT which focuses only on linguistic skills and to bring people's metrolingual practice into classrooms since we cannot talk about globalization without acknowledging that everything happens locally (Otsuji & Pennycook, 2013). If educators ignore this issue, it will be difficult to strengthen GCE from below and risk deepening the gap between language of school and language of life. However, it is still a problem that whether Chinese ELT could challenge this kind of orthodox ELT for linguistic skills education and make it relevant to people's daily life, so as to facilitate the students to adapt to different context under the background of globalization.

1.3 Rationales of the Study

Being motivated by those problems, this study has been carried out for the following four main reasons. First, it is driven by policies; second, it is because of the important role of ELT in GCE; third, ELT textbooks and curriculum really do matter for ELT to foster GCE and metrolingualism; fourth, the ELT reality gap in China calls for a GCE and metrolingualism oriented pedagogical reform; plus, the research gap needs to be filled through this study.

1.3.1 Policies driven

In 2014, UNESCO formally put forward GCE in *Global Citizenship Education: Preparing learners for the challenges of the 21st century*, in which UNESCO called for the education to develop the knowledge, skills, values and attitudes learners need to make the world more just, peaceful, tolerant, inclusive, secure and sustainable place (UNESCO, 2014). GCE plays a key role in developing learners' competences to understand and cope with the dynamic and interdependent world of the 21st century. Moreover, the United Nations (UN) ushered 17 Sustainable Development Goals (SDGs) to eliminate a host of social ills by 2030 (UN, 2015), which have been signed up by all members of the UN, and GCE is believed to be an important part of these goals, especially goal 4. Education transforms the world, and GCE can be seen as an initiative pedagogical framework for the accomplishment of SDGs by 2030.

More significantly, since the 18th CPC National Congress in 2012, Chinese President Xi Jinping has promoted the idea of "*Human Community with a Shared Future*" (人类命运共同体). In his report to the 19th CPC National Congress in 2017, he made six mentions of this idea, which transcends nation-state and ideological boundaries while highlighting global responsibilities and expressing the desire for

peaceful development throughout the world. Therewith this idea was formalized in UN resolutions in 2017, demonstrating that it has gained significance in the system of global discourse (Song, 2018b). The concept of “*Human Community with a Shared Future*”, frequently being emphasized and promoted, is closely related to UNESCO’s GCE (ibid.), since they share the core essence of globality coexisting and living together of the whole world. Both international and national policies provide this study with a top-down motivation to explore more about GCE.

On the other hand, the educational philosophy of GCE is also gradually being integrated into China’s educational policies. Since the *Reform and Opening up* in 1978, the education began to open up as well, and it is highlighted that “*Education should face the modernization, the world and the future*” (教育要面向现代化·面向世界·面向未来) since then. In 2016, another educational policy, *Several Opinions on the Opening up of Education in the New Era*, was issued to advocate that Chinese education should both “go global” and “bring in” with an open and inclusive attitude (Xinhua News Agency [XNA], 2016). Moreover, it is paid more attention to strengthen international understanding education and improve students’ awareness of global issues as well as their understanding of different cultures in the educational policy of *Outline of the National Plan for Medium and Long-Term Education Reform and Development (2010-2020)*. Besides, the inclusiveness and opening up of the education has been further strengthened in the policy of *Modernization of Chinese Education 2035* issued in 2019.

However, notwithstanding the concept of GCE has been embedded in those general Chinese government policies and educational policies, there is still lacking of any specific GCE policy or strategy in China, as well as the curriculumization of GCE in Chinese context (Li, 2021). Thus, this study aims to explore how the GCE values are portrayed in Chinese ELT materials and understand more about the Chinese GCE.

1.3.2 Role of ELT in GCE

“Language” and “citizenship” are always linked with each other, both of which have been represented in educational policies particularly those concerning language education (Guilherme, 2007). ELT has both instrumental purposes of employment, traveling, business, etc., and educational goals for moral and civic dimensions (Williams, 2017). ELT educators carry the educational and political obligations as well as missions to connect English classrooms with social communities by encouraging students to engage in civic or social action at the local, regional and global levels to address their intercultural citizenship (Byram, Golubeva,

Han, & Wagner, 2017). Other researchers underlined ELT's facilitation of learners' global identities to challenge rigid monolithic national identity and encourage individual transformation (Smolcic, 2011). Accordingly, the cross-cultural nature of ELT makes it an ideal place to create opportunities for fostering GCE, while also strengthening local identity and developing understanding, tolerance, as well as acceptance of diversity at the local, regional, national, and international levels (Calle Díaz, 2017). Thus the special role of ELT motivates this research to study GCE in a particular discipline.

1.3.3 ELT curriculum and textbooks do matter

According to Kelly (1989), curriculum can be regarded as the overall rationale of an institutional educational program, reflecting planners' intentions, the procedures used to implement these intentions, the practical experience of students, direct attempts of teachers to achieve their or planners' intentions, and a by-product of curriculum organization, or even the "hidden learning" in schools. ELT curriculum is the product of English language education, following the language policy designed by the government that stipulates what educators should teach and what students should learn. It is the guiding document and a logical framework for ELT as well as the foundation for compilation of ELT textbooks. Besides, a national curriculum is regarded as one of the most effective methods for establishing language ideology in educational settings, which may have a significant impact on language learners nationwide (Liu & Fang, 2022). Since it authoritatively and compulsorily determines the social status and the standards as well as the use of a language, the way of teaching and learning, and the criteria of language proficiency tests, any deviation from such standards may be considered improper or incorrect, which may subconsciously influence language learners (ibid.).

While ELT textbooks, as the silent partner of teachers', are the key starting points of teaching practice and educational transformation, following the national policy and being a mirror of national curriculum standards as well as reflecting the official knowledge of the society (Apple, 2014) through purposely content selection and editing (Nasser & Nasser, 2008), through which the worldviews of dominant groups could be reflected. Moreover, ELT textbooks are often regarded as a crucial starting point for educators to promote learners' worldviews since they have a significant impact on the impression of foreign cultures by learners who are not exposed to English in their daily life in China where English is a foreign language (Rashidi & Ghaedsharafi, 2015). Besides, it may also be seen that Chinese educational system and curriculum may restrict students' competences as they only have limited

access to semiotic resources, and that Chinese ELT textbooks may try to manage the identities of students rather than empower them with power language (Mahboob, 2017).

To some extent, ELT curriculum and textbooks analysis are seen as a helpful technique that could reveal how official knowledge about society and the world is produced (Choi & Kim, 2018) and how they facilitate or hinder GCE as well as metrolingualism while maintaining a national focus. More significantly, ELT curriculum and textbooks usually convey what people consider to be “normal” ideologies, so they may not aware of those normalized ideologies embedded in the ELT materials. Thus, this study attempts to further check those normalized ideologies embedded in ELT curriculum and textbooks as well as to arouse stakeholders’ awareness of them.

1.3.4 The ELT reality gap & research gap in China

English is a long-term compulsory course for students since grade three in China, and there are over 400 million people in China learning English as a foreign language, and the number is still increasing (Wang, 2015). Being a global language, the paradigm of ELT may need to be changed from traditional Anglocentrism to pluralism and multiculturalism (ibid.). However, due to the exam-oriented paradigm in China, this kind of situation does not change much, which may impede the cultivation and development of students’ global citizenship and be divorced from the reality of life.

Especially, the changing demand of market economy has influenced English education since the *Reform and Opening up* in 1978, which indicates that English education in China has entered the market-oriented era of simultaneous development with social economy (Xiao, 2006). This is accompanied by the English tests fever, which further enhances the exam-oriented ELT. Meanwhile, as has been elaborated previously that the concept of GCE has been embedded in some general Chinese government policies and educational policies, English education in China should also echo those policies and be more inclusive as well as opening up to the diversity in the world. Perhaps, the exam-oriented reality of ELT may imply that the gap between the reality of ELT and the inclusiveness of ELT is a long-term and arduous project for educators to bridge. More importantly, GCE in ELT requires not only political guidance, but also critical thinking, making ELT more close to people’s daily life, as well as bridging the gap between globalization from the top and the below, or those marginalized voices and hidden ideologies maybe easily neglected.

On the other hand, with the rise of GCE related research in the world, the studies on GCE in Chinese context is also starting gradually (see details in the subsection of 2.2.9). Nonetheless, the interdisciplinary research on ELT and GCE in Chinese context is still underexplored. Moreover, little research has been done on the role of English in GCE (Byram & Parmenter, 2015), and most discussions of integrating GCE into English education are at the theoretical level (Baker & Fang, 2019), and even fewer studies have combined GCE with metrolingualism in ELT especially for the primary education, since primary education is the first stage of compulsory education in China and primary students maybe the most malleable ones to be influenced by educational policies. Another reason for choosing primary education in this study is that UNESCO (2015) has set primary education level as the starting point in GCE learning objectives and throughout life. Thus, this study argues that if some hidden problems cannot be recognized at the initial educational level, it will be more difficult to change the inherent perceptions in further educational levels.

More significantly, it is still underexplored regarding the following five specific aspects in the context of China. First, whether some values regarding GCE and metrolingualism have been embedded in Chinese primary ELT textbooks and curriculum and how they are reflected. Second, what ideologies have been represented through those GCE and metrolingualism values echoed in these Chinese ELT materials. Third, what kind of similarities and differences exist specifically regarding GCE and metrolingualism between these national ELT textbooks. Fourth, whether there exist some similarities and differences of GCE and metrolingualism embedded in ELT textbooks used by students of different grades. Fifth, since this study aims to check the “normalized” ideologies regarding GCE and metrolingualism in ELT textbooks and curriculum, a further step would be taken to see how teachers, who teach these ELT textbooks, perceive those “normalized” ideologies embedded in ELT materials.

To address those research gaps, this study tried to achieve the following five research purposes.

1.4 Research Purposes

Being motivated by research problems and research gaps, this study attempted to scrutinize the issues regarding global citizenship education (GCE) and metrolingualism in Chinese primary ELT textbooks and curriculum. Five research purposes are specified as follows:

- (1) To explore the notions of GCE and metrolingualism embedded in ELT textbooks and curriculum for primary education in China;
- (2) To study the ideologies of GCE and metrolingualism embedded in ELT textbooks and curriculum for primary education in China;
- (3) To compare the similarities and differences of GCE and metrolingualism represented in ELT textbooks between PEP series and Yilin series for primary education in China;
- (4) To compare the similarities and differences of GCE and metrolingualism represented in ELT textbooks of different grade levels for primary education in China;
- (5) To study teachers' perceptions toward GCE and metrolingualism in ELT textbooks and curriculum for primary education in China.

1.5 Research Questions

According to the research purposes, this study addresses five main research questions:

- (1) In what ways do ELT textbooks and curriculum reflect the notions of global citizenship education (GCE) and metrolingualism for primary education in China?
- (2) What are ideologies of GCE and metrolingualism embedded in ELT textbooks and curriculum for primary education in China?
- (3) What are the similarities and differences of GCE and metrolingualism represented in ELT textbooks between PEP series and Yilin series for primary education in China?
- (4) What are the similarities and differences of GCE and metrolingualism represented in ELT textbooks of different grade levels for primary education in China?
- (5) What are teachers' perceptions toward GCE and metrolingualism in ELT textbooks and curriculum for primary education in China?

In order to answer the above research questions, this study employed the following theoretical frameworks to explore more about GCE and metrolingualism.

1.6 Theoretical Frameworks

Since this study is focused on two main interdependent issues through a critical lens, namely GCE and metrolingualism, a single theoretical framework is not enough to achieve the research purposes. Therefore, the GCE frameworks and the framework

of metrolingualism will be introduced respectively, and critical discourse analysis (CDA) is regarded as another data analysis framework which will be briefly introduced here and further elaborated in chapter two.

1.6.1 Theoretical frameworks for GCE

The effective and sustainable GCE requires alignment with local traditions, culture and history, as well as the establishment of effective linkages between global, national and regional challenges. It cannot be based on a standard model or a top-down approach, but the development of local implementation plans that take into account geopolitical and local political circumstances, specific issues and requirements, and various citizenship concepts (Akkari & Maleq, 2020). To some extent, Akkari and Maleq's framework for GCE (2020) could provide the current study with reference of the tailor-made needs in China and facilitate "globalization from below" as well as translate GCE's international models into local classroom practice. This framework suggests operationalizing GCE within three domains, and each of these domains could be subdivided into a further subset of sub-domains. In this study, all the GCE themes and subthemes have been further elaborated under each GCE sub-domain, while some emerging themes that cannot fit into those domains have been categorized within the domain of emerging themes for GCE. Table 1.1 indicates the domains and sub-domains of Akkari and Maleq's framework for GCE.

Table 1.1 Domains and sub-domains of Akkari and Maleq's framework for GCE

Domain	Sub-domain
Education for sustainable development	Education for development
	Environmental education
Inter/multicultural education	Inclusive education
	Social justice and equality
	Respect for diversity
Citizenship education	Human rights education
	Education for gender equality
	Civic and moral education

Moreover, soft versus critical GCE (Andreotti, 2006) has been adopted in this study as another conceptual framework for data analysis through a soft versus critical GCE lens. The soft GCE is prone to underline the progressivism in economics and hardly sees the inequalities during the globalization as well as the contradiction between GCE and current educational policies, while critical GCE concerns the inequalities and injustice in globalization as well as regards GCE as a way of

counteracting the hegemony that is embedded in educational policies (ibid.). Thus critical GCE can provide this study with a critical lens to examine the potential inequalities and injustice in the orthodox education and takes power, voice and difference as central notions, so as to develop learners' critical literacy to reflect on their surroundings and their own as well as others' epistemological and ontological assumptions, as well as empowering them to make better informed choices (ibid.). Critical GCE, being regarded as a critical approach to GCE in this study, will be further elaborated in chapter two.

1.6.2 Theoretical framework for metrolingualism

Since GCE frameworks mainly focus on GCE values embedded in ELT textbooks and curriculum, they cannot be used to further explore the issues regarding metrolingualism. This study also adopted Pennycook and Otsuji's (2015a) conceptual framework for metrolingualism. Pennycook and Otsuji are the forerunners of metrolingualism and the principal researchers in this field whose works contain the most comprehensive exposition of metrolingualism, which is the reason why this study adopted their framework.

According to Pennycook and Otsuji (2015a), metrolingualism focuses on local language practices instead of the local implementation and appropriation of top-down language policies and it is the multilingualism and globalization from below, so it is not concerned with the extent to which local language policies and practices reflect top-down understandings of language but rather is constantly challenging those very ideas of language that are employed in language policies. It focuses not only on the linguistics of interaction but also on the city, the surrounds, the artifacts, all those other things that are equally part of the action. Thus metrolingual pedagogy helps learners get beyond a segregational view of languages towards a more integrated one and be involved in the languages of life and the fluidity of everyday metrolingualism.

In fact, the focus of this study is not the ethnographic observation from the authentic metrolingualism, but the metrolingualism portrayed in ELT materials and its pedagogical implications which advocate incorporating "fluidity, flow and fixity of cultural movement" (Pennycook, 2007, p. 157) into ELT practice as well as understanding the complexity of cultural exposure in the classroom and recognizing that cultures and identities are mixed and cosmopolitan rather than being bounded (Pennycook, 2007). Besides, everyday multilingualism is another implication to ELT brought by metrolingualism, which goes beyond the standards of native speakers and tends to linguistic realities of everyday communicative activities (Pennycook and

Otsuji, 2015a). Such pedagogical implications could provide the researcher with a conceptual perspective to examine the related data in this study. Moreover, the concept of metrolingualism will be further elaborated in chapter two.

1.6.3 Fairclough's three-dimensional framework of CDA

This study adopted Fairclough's three-dimensional framework of CDA (1995) as another critical lens to analyze the data regarding GCE and metrolingualism, which will be briefly introduced here and further elaborated in chapter two. CDA can be seen as a critical approach to discourse analysis, since it tries to make evident through analysis and criticism, as well as to draw linkages between textual properties and social processes and relations (ideologies, power relations) that are generally invisible to those who generate and interpret those texts, and whose efficacy is dependent on this opacity (Fairclough, 1995). Fairclough's three-dimensional framework of CDA regards discourse as "(i) a language text, spoken or written, (ii) discourse practice (text production and text interpretation), (iii) sociocultural practice" (ibid., p. 97). The discourse analysis approach contains linguistic description of the language text, interpretation of the relationship between the (productive and interpretative) discursive processes and the text, and explanation of the relationship between the discursive processes and the social processes (ibid.). Figure 1.1 is the diagrammatic representation of such an approach.

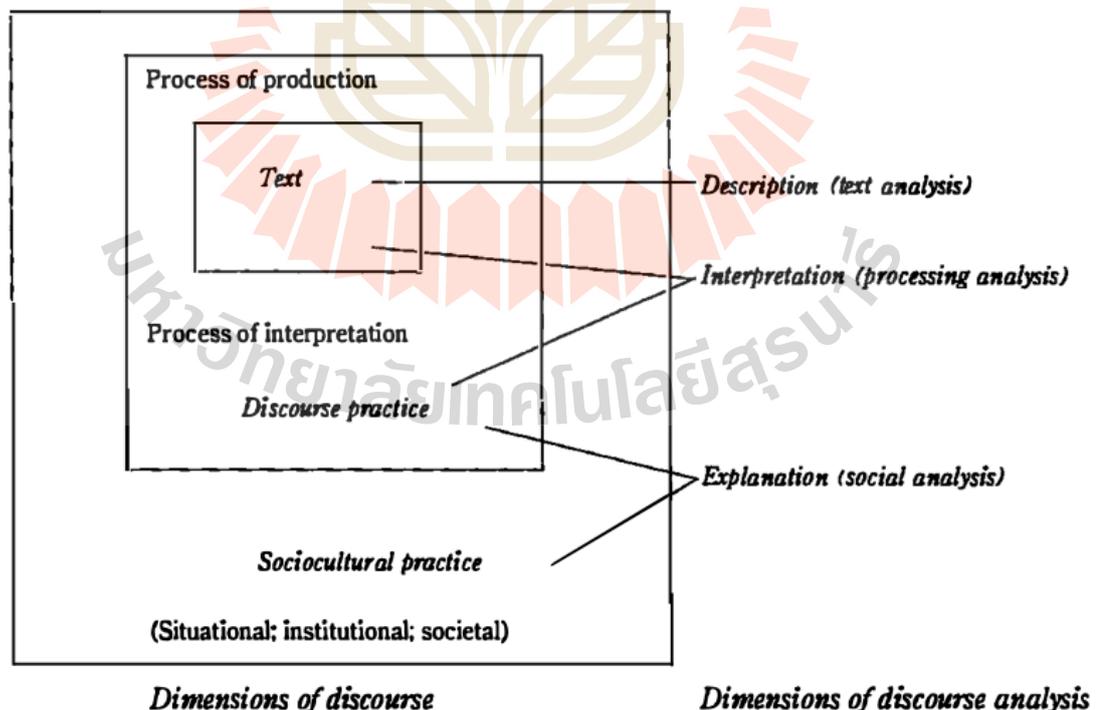


Figure 1.1 Three-dimensional framework of discourse analysis
(Fairclough, 1995, p. 98)

In this study, text includes the textual and visual content in Chinese primary ELT textbooks and curriculum, and text analysis focuses on the descriptions of GCE and metrolingualism values in textbooks and curriculum. Discourse practice connects the discursive processes with the text to focus on the interpretations of GCE and metrolingualism values in textbooks and curriculum. Sociocultural practice associates the discursive processes with the social processes, that is, the results of GCE and metrolingualism in this study are explained by putting them in wider Chinese and global contexts. Figure 1.2 shows the three-dimensional framework of discourse analysis in this study, which has been adapted from Fairclough's three-dimensional framework of discourse analysis (1995, p. 98) and referred to He's study (2021, p. 67) at the same time.

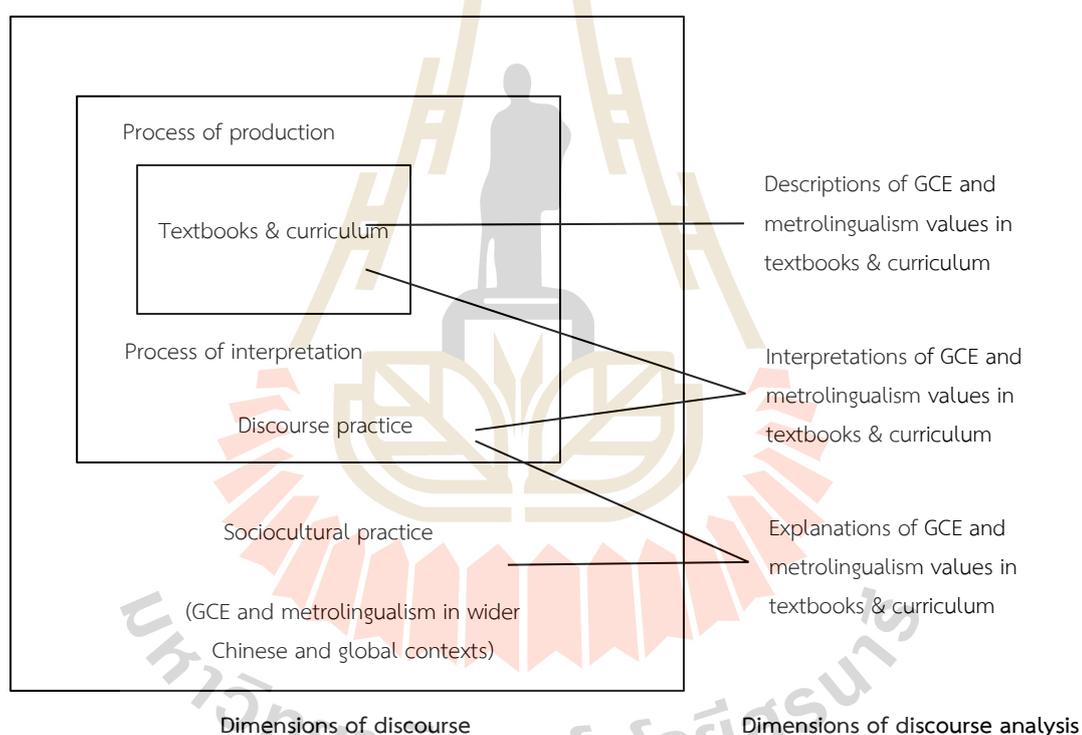


Figure 1.2 Three-dimensional framework of discourse analysis in this study
(Adapted from Fairclough, 1995, p. 98; He, 2021, p. 67)

1.7 Conceptual Framework

Based on the above theoretical frameworks, this study attempted to combine the concepts of GCE and metrolingualism together as the conceptual framework, in which GCE is the umbrella concept and metrolingualism is a supplement to GCE based on the theory of globalization from below. On the other hand, these two concepts could complement with each other, aiming toward globality coexisting and

living together of the whole world. In this study, ELT textbooks and curriculum are taken as the carriers to link these two concepts together. Thus, this study aims to explore how the concepts of GCE and metrolingualism are portrayed in ELT materials, as well as to further examine the role of metrolingualism embedded in textbooks and curriculum in facilitating or hindering GCE. The conceptual framework of this study as well as the relationship among the key concepts will be further elaborated in the subsection of 2.4.2 in chapter two.

1.8 Significance of the Study

Carrying the dual attributes of instrumentality and educational goals for moral and civic dimensions (Williams, 2017), ELT is an ideal place to foster GCE especially against the backdrop of globalization. However, it remains to be explored how the relevant theories of GCE could be embodied in the Chinese context and implemented in ELT. Moreover, it is underexplored whether the role of metrolingualism embedded in ELT textbooks and curriculum could facilitate or hinder GCE. In this regard, this study is expected to make contributions in the following three aspects.

Theoretically, it promotes the development of pertinent theories of GCE in a nation-state and the feasibility of trans-disciplinary implementation. Notwithstanding some related ideas of GCE has been existed for a long time in China (see details in chapter two), it is still a relatively new term in Chinese academic field, and rarely involved in Chinese ELT. To some extent, this study could fill the gap in the knowledge base of GCE in the Chinese context, and promote the theoretical integration of GCE and ELT. Besides, since metrolingualism is grounded in the theories “globalization from below”, this study may be also in favor of extending the theories of metrolingualism and further develop the theories of “globalization from below”. Moreover, this study provides an attempt for the combined analysis of GCE and metrolingualism, and tries to connect these two concepts theoretically, which may lay a theoretical foundation for the integration of GCE and metrolingualism in ELT in the future. Meanwhile, since this study focuses on primary school ELT textbooks and curriculum, it may also provide some theoretical implications for the compilation of Chinese primary school ELT textbooks and curriculum regarding GCE and metrolingualism in the future.

Pedagogically, it attempts to deconstruct the notions of GCE and metrolingualism embedded in Chinese ELT textbooks and curriculum as well as explore teachers’ perceptions of GCE and metrolingualism, the results of which may provide a

foundation for further research and a growing comprehension of how ELT contributes to China's context-specific GCE and metrolingualism endeavors during the "glocalization".

For ELT teachers and students, their awareness can be further enhanced to transit from the passive followers of textbooks and curriculum (see details in teachers' perceptions in chapter four) to critical consumers and creators of those ELT materials, since this study may provide some pedagogical implications to arouse teachers' and students' critical awareness toward the GCE and metrolingualism values embedded in ELT textbooks and curriculum. Thus teachers and students can further aware of some unequal power relations hidden in textbooks and curriculum, and make up for shortfalls when necessary during the actual ELT implementation, as well as integrate their own language ideologies, cultural identities and local language practices, so as to decode and encode additional local and global ELT content. To some extent, this study could facilitate Chinese GCE and metrolingualism oriented pedagogy through ELT.

For textbooks publishers and curriculum designers, this study may shed some light on taking the implications brought by GCE and metrolingualism into the revision of ELT materials, and reforming the ELT materials under the background of glocalization to make them more culturally and Englishes diversified. Since ELT materials serve as the teaching resource, instructor, trainer and authority, and are regarded as the heart of any ELT program (Cortazi & Jin, 1999), proper content in teaching materials could promote the effective implementation of GCE and metrolingualism oriented pedagogy. Thus this study may arouse the awareness of textbooks publishers and curriculum designers to notice the hidden ideologies embedded in textbooks and curriculum, and try to make a balance regarding the inclusive development of Chinese GCE.

Besides, this study could also allow policy makers to revisit the language policies by linking them with language realities instead of remaining locked into a vision of languages as fixed objects of modernity (Pennycook & Otsuji, 2015a), just like Canagarajah (2013) argued that pedagogy needs to be redesigned to accommodate the performance and cooperative personality outside classrooms and teachers should not target monolingualism, but prepare students for repertoires needed to learn cross-border contact areas. For another, since the provision of teacher training is mainly provided by government-funded teacher training institutions (Lee & Leung, 2006), this study may also bring some implications to the government-funded teacher training focus.

Methodologically, this study is the first one to integrate GCE and metrolingualism in document analysis. To some extent, it could provide some methodological significance of metrolingualism for future GCE research, as well as some methodological implications of GCE for metrolingualism research in the future. Especially, this study attempts to conduct textual analysis for metrolingualism issues, rather than continue the methodology of ethnography, which may also extend the methodology of metrolingualism to some extent. Moreover, this study can also provide some methodological reference for future ELT research regarding GCE and metrolingualism.

Besides, this study is to a great extent different from previous studies regard to its new contributions in three aspects. First, this is almost the first study to combine GCE with metrolingualism in ELT textbooks and curriculum analysis. Second, soft vs. critical GCE provides the study with a new critical lens to scrutinize the GCE values that are embedded in ELT textbooks and curriculum. Third, this study tries to translate the universal GCE model and metrolingualism in a new context of China from the very beginning educational level. The general goal is to highlight GCE and metrolingualism oriented pedagogies from below, and arouse stakeholders' critical awareness toward GCE while remaining a China focus, and empower students to better understand their "glocal" responsibilities, as well as bridge the gap between educational policy and daily life language practice, etc.

1.9 Definitions of Key Terms

Global citizenship (GC) supports a global view that links the local to the global, the national to the international, and a sense of belonging to a larger community and common humanity (UNESCO, 2014). In this study, this concept has been examined through a critical lens regarding this kind of global view, such as respecting for diversity and plurality, which is portrayed in Chinese ELT textbooks and curriculum, as well as connecting with other sociopolitical and ideological issues in the context of China.

Global citizenship education (GCE) refers to a conceptual framework that captures how education can help students acquiring the knowledge, skills, values and attitudes they need to secure a more just, peaceful, tolerant, inclusive, secure and sustainable world. It has to do with education's civil, social, and political socialization functions, as well as the role of educating children and youth to confront with the challenges of today's world, which is becoming more interconnected and interdependent (UNESCO, 2014). GCE connects everything within

the school community related to civil rights, diverse cultures, peace, justice, sustainable development and environmental protection, etc. (ibid.). In this study, those GCE values have been analyzed how they are represented in Chinese primary ELT textbooks and curriculum through soft versus critical GCE lens (Andreotti, 2006) and CDA (Fairclough, 1995), and categorized GCE values embedded in textbooks and curriculum within different GCE domains according to Akkari and Maleq's framework for GCE (2020), as well as examined how teachers perceive those GCE values embedded in textbooks and curriculum.

Metrolingualism in this study mainly concerns about the pedagogical implications of the concept of metrolingualism for ELT, which can provide us a different way to understand language regarding the linguistic realities in daily communicative activities (Pennycook and Otsuji, 2015a). This study took those pedagogical implications as a conceptual perspective, and analyzed how those metrolingualism issues have been represented as well as what ideologies have been hidden in Chinese primary ELT textbooks and curriculum, and further examined how teachers perceive those metrolingualism values embedded in textbooks and curriculum through a metrolingualism lens.

ELT textbooks in this study refer to Chinese primary school English textbooks used by teachers and students. At present, there are about 30 series of ELT textbooks for primary education on the market in China, among which the primary school ELT textbooks published by People's Education Press (PEP) and Yilin Press are the most popular and have been used all over the country. In this study, ELT textbooks contain two series of PEP textbooks and Yilin textbooks for primary English education in China.

ELT curriculum (Or ECSCE in this study) is an official guiding document for the compilation of ELT textbooks and the implementation of ELT in classrooms, which prescribes the objectives of ELT, standards of different skills for each grade, and ELT implementation suggestions, etc. In this study, ELT curriculum refers to the national *English Curriculum Standards for Compulsory Education* (ECSCE) (2011 Edition), which is the guiding document for the compilation of PEP textbooks and Yilin textbooks involved in this study.

Primary education is the beginning stage of compulsory education. In China, primary education is the initial stage of nine-year compulsory education which is a state-mandated education that all school-age children and adolescents are required to obtain. Generally, primary education lasts for six years and junior secondary education lasts for three years, with a total of nine years of compulsory education. In

this study, primary education mainly focuses on the primary English education from grade three to grade six, since the national ELT curriculum prescribes that English education generally starts from the third grade for primary education.

1.10 Summary of the Chapter

This chapter firstly introduced a research background for the study, including globalization and Chinese educational system. Then the researcher stated the research problem and the rationales of this study. Next, the researcher set forth the research purposes and the corresponding research questions. Theoretical frameworks of this study have been elaborated from three subsections, containing theoretical frameworks for GCE, theoretical framework for metrolingualism, and Fairclough's three-dimensional framework of CDA. The conceptual framework of this study comes next. Theoretical and pedagogical as well as methodological significance of this study have been elaborated after that. Definitions of some key terms were detailed at the end of this chapter. The next chapter will introduce some relevant literature as well as further elaborate the theoretical frameworks of this study.



CHAPTER 2

LITERATURE REVIEW

There are eight sections in this chapter. The first section is about global citizenship, containing the background of global citizenship, the concept and beliefs. The second section is about GCE, which consists of the beliefs and critiques, critical approaches to GCE, cultural awareness and intercultural awareness, global (intercultural) competence, GCE in China and national identity, GCE and English teaching & learning, GCE and textbook analysis, previous codings in textbooks regarding GCE, as well as focusing in Chinese context. The issues concerned with metrolingualism are introduced in the third section including the concept, beliefs and pedagogical implications, previous studies regarding metrolingualism, metrolingual landscape, metrolingual citizenship and minority languages, critical multicultural education, as well as intercultural (global) sensitivity. The fourth section is focused on the theoretical conceptual relationships among some key terms in this study, containing two subsections of glocalization and ELT, GCE and metrolingualism vs. ELT textbooks and curriculum. The fifth section introduces Fairclough's three-dimensional framework of CDA and the application of this model in ELT textbooks analysis of previous studies. The sixth section focuses on the grand narratives in the discursive field of China. Some terms regarding GCE and metrolingualism ideologies are introduced in the seventh section. The summary of the whole chapter comes last.

2.1 Global Citizenship (GC)

In fact, the origin of the idea of GC began thousands of years ago (Song, 2018a). Later, with the rise of capitalism around the 16th century, capitalism gradually became the political system and economic system of European and American countries, since which the thought of GC had a strong capitalist color. It was not until the 19th century that Marx completed the development of socialism from utopia to science, and the appearance of the first socialist country, the Soviet Union, as well as the international Communist movement in the early 20th century, all of which challenged the capitalist global civic ideology and political system. Furthermore, the development of productivity facilitated the emergence of universal communication, transforming the narrow, national and local history into the world history. The early thoughts of GC showed the ideologists' yearning for the great unity of human society,

but those thoughts are not systematic and mainly scattered in sentences which are hard to apply them into practice, let alone to carry out the systematic education for GC. Nevertheless, they have still provided fertile soil for the emergence and the development of GCE.

In 1945, the United Nations was founded to foster international collaboration in areas such as international law and security, social advancement, economic development, human rights and the world peace. UNESCO, as its specialized agency, performed an important role in the early development of GCE. Since 1950s till 21st century, UNESCO issued a series of documents regarding the thought of GC to advocate that it is necessary and significant to raise and improve the awareness and skills of citizens to solve global issues caused by globalization, such as terrorism, ethnic conflict, racism, prejudice, social inequality, poverty, pollution, etc. Since then, this concept gradually attracted the attention of governments and education stakeholders in various countries who began to adjust their own policies and regulations on citizenship education (Yang, 2017). With the acceleration of globalization, the concept and the identification of “citizenship” have also changed, and the differences of nationalities have been constantly weakened (Law, 2006).

Under this background, the term of GC has gradually attracted the attention of many researchers, but it still has not been reached an agreement on the definition of its related concepts.

2.1.2 Concept and beliefs

There seems no consensus on the certain definition of GC and it is a controversial concept with multiple interpretations, such as “citizenship beyond borders” (Weale, 1991), “citizenship beyond the nation state” (Bellamy, 2000), “cosmopolitan citizenship” (Osler & Starkey, 2018), “planetary citizenship” (Henderson & Ikeda, 2004), etc. Accordingly, there emerged differing viewpoints within different fields on GC, which has resulted in the adoption of various terms to describe the similar phenomena (Cavanagh, 2020), such as universal citizenship (Cavanagh, 2020), world citizenship (Jiang, 2015; Song, 2018a), cosmopolitan citizenship (Osler & Starkey, 2018), transnational citizenship (Cavanagh, 2020), as well as intercultural citizenship (Byram, 2008), etc. Some researchers and international organizations have defined GC according to their own understandings.

Burrow (2004) defined GC as realizing the powers and their effects on human life, understanding the diverse cultures, analyzing global issues critically, as well as producing new ideas for the whole world. Brownlie (2001) held that global citizens should not only learn about global challenges but also local issues that are

concerned in our lives, localities and communities. Wang and Hoffman (2016) regarded GC as change agents who are working for the common good bearing with a set of universal principles and norms. UNESCO (2014) described GC as a belongingness to a larger community and shared humanity, supporting a global view that connects the local to the global, the national to the international levels. Oxfam (2015) defined a global citizen as someone who is conscious of the broader world and his/her own position as a global citizen, respects and values diversity, comprehends how the world works, commits to social and economic justice, engage in local and global communities, collaborates with others to make the world a fairer and more sustainable place, and assume liability for his/her action.

Notwithstanding various definitions and beliefs, the core value is the inclusiveness toward the world. Superficially, the universal values are the underpinnings of GC to understand, act and relate oneself to others and the environment, respect for diversity and pluralism. In this study, the concept of GC mainly focuses on the global views of respecting for diversity and plurality that portrayed in Chinese ELT textbooks and curriculum.

Later on, GC is gradually integrated into the educational system and attracted the attention of educational scholars, which will be elaborated more about the issues regarding GCE in the following section.

2.2 Global Citizenship Education (GCE)

2.2.1 Beliefs and critiques

GCE was initiatively proposed by Ban Ki-Moon, the former UN Secretary-General, who believed that education could offer us a deep awareness of how we are all related as global citizens, and how our problems are interrelated as well (UNESCO, 2015). GCE provides a conceptual perspective and framework to highlight the basic functions of education in relation to civic formation in globalization, through which knowledge, skills and values are advanced to support the socio-emotional, behavioral and cognitive areas of learning (UNESCO, 2014). GCE runs through primary, secondary and higher education and into lifelong learning. Being rooted in teaching, learning and caring of schools, GCE is a holistic and interdisciplinary discipline, so it does not belong to a specific field of study, but it spans all areas of school life, academics and curriculums (APCEIU, 2019). GCE connects everything within the school community related to civil rights, diverse cultures, peace, justice, long-term development and environmental protection, and strives to enable learners to participate and play a positive role both locally and

globally, to confront and solve global challenges, and ultimately to become active participants in creating a more just, peaceful, tolerant, inclusive, safe and sustainable world (UNESCO, 2014). In a sense, GCE plays a powerful role in supporting gender equality, eliminating poverty, maintaining world equity and justice, and saving the environment by fostering the growth of knowledge, skills, beliefs and attitudes.

Those assumptions, however, have not without problems, since GCE may only benefit elite groups and deepen social inequality and gaps, as well as weaken nation-state identity (Goren & Yemini, 2017a). Recent years saw higher education make great efforts to promote its internationalism by expanding the recruitment of international students and scholars, increase overseas learning experiences, and carry out GCE programs such as studying abroad, international internship, overseas visiting scholar, etc. Many schools and universities seem to take GCE as a list of prerequisite to be fulfilled instead of a critically reflective something to be gained by fulfilling a set of prerequisites rather than developing a critically reflexive mind-set and skill-set (Aktas, Pitts, Richards & Silova, 2016), which reproduces power imbalances in the international community and elite cosmopolitanism as well (Caruana, 2014). Similar findings of Parmenter's (2011) showed that transnational literature on GCE is dominated by Western English speaking countries. Being attached to privileged social backgrounds, GCE is an exclusive concept that separates those in helping positions from those in need (Jefferess, 2008). Thus positive and inclusive ostensibly, GCE is indeed a very local and restrictive concept in reality (Pais & Costa, 2017), while its hidden agenda of ideology seems to dilute the inherent contradictions.

Confronting with those critical assumptions, some researchers tend to adopt a critical approach to GCE and try to reveal its hidden agenda embedded in GCE. The following subsection will introduce some critical approaches to GCE, including soft versus critical GCE which has been adopted in this study as a theoretical framework.

2.2.2 Critical approaches to GCE

GCE has long been a topic of debate and controversy as a response to the political and social realities of globalization (Choi & Kim, 2018), and researchers argued that studies should take a more critical and theoretical approach to GCE's fundamental assumptions (Akkari & Maleq, 2020; Andreotti & Souza, 2012; Choi & Kim, 2018). Generally, those approaches to GCE could be organized around three domains, containing a neoliberal approach, a radical/conflict approach, and a critical/transformationalist approach, all of which offer a unique understanding of the role and claims of GCE while interconnecting with each other (Shultz, 2007).

Neoliberal agenda induced researchers to regard GCE as the expansion of national citizenship, and proposed students to cultivate knowledge and skills needed for world markets with the purpose of connecting GC to global economic involvement (Choi & Kim, 2018). With the increasing economic competitiveness around the world, neoliberal GCE may deepen the social stratification between the rich and the poor, and exacerbate the relations of unequal power within the international community (Rizvi, 2007). Without critical awareness, the neoliberal GCE may maintain inequalities while promoting learners to view their privileged status as natural and a sign of success (ibid.). Cultural stereotypes are more easily exacerbated in social studies under the tenets of neoliberalism (Reidel & Beck, 2016), which may expose a simplistic and fallacious world construction without enough critical perspectives discussion about GCE.

While a radical/conflict perspective of GCE, based on an understanding of global systems that sustain global inequality and intensify the north-south divide, aims to resist the hegemony that brought by economic globalization and establish solidarity among oppressed populations (Aktas, 2016). However, the criticism of this method is that global connections are rigidly dichotomized as global/rich/democratic (oppressor) and local/poor/undemocratic (oppressed), despite the fact that oppression manifests itself in more complex ways (ibid.). Another significant criticism made to neoliberalism is from a postcolonial perspective (Parmenter, 2011), as a useful complementary and more conciliatory statement for radicalism as well, which could probe global ethnocentric hegemonies and deconstruct power relations and knowledge constructions in this field (Andreotti & Souza, 2012). Rizvi (2009) pointed out that the idea of developing global citizenship is rooted in global inequality brought about by colonial conquest, and postcolonialism examines the economic and cultural underpinnings of disparities in the unequal distribution of power, wealth, and labor in a worldwide complex and uncertain system (Andreotti, 2006), which could provide insights and inspiration for addressing the neoliberal and imperialist frameworks that still prevail in GCE (Andreotti & Souza, 2012).

Instead of seeing globalization only as the road to a globalized market, critical GCE, the core of postcolonial viewpoint, views possible issues as inequality and injustice and tends to eradicate differences (Andreotti, 2006). Bearing a critical literacy, both educators and students learn not only about diverse cultural backgrounds, but also how power relations influence development and voices in various context, so as to promote mutual recognition between the north and the south (Aktas, 2016). Critical GCE also underlines reforming not just institutions and

systems but also personal and cultural minds and skill-sets for both educators and learners to challenge the global power structures (Andreotti, 2006).

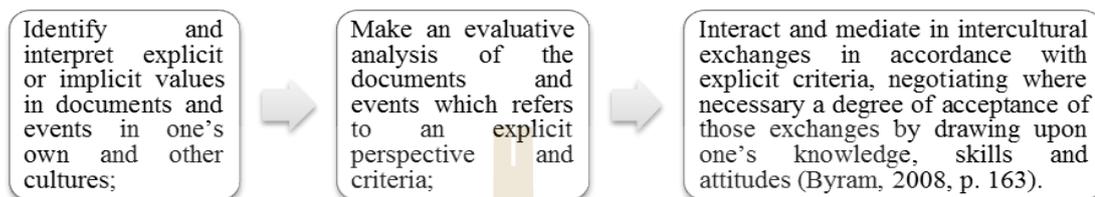
Moreover, critical GCE calls for adapting to local, regional and global dimensions of citizenship, which makes it feasible in national educational policies challenging (Akkari and Maleq, 2020). Ho (2018) has made the case that the GCE framework differs greatly depending on the national context since it is directly tied to how states experience and react to forces of globalization, as well as realize the links between national civic and global communities, which results in the coexistence of a broad range of conceptualizations and targets for GCE (Gaudelli, 2016), and prompts people to explore alternative appropriate models of GCE around the world. Therefore, it is crucial for GCE frameworks to move beyond simplistic ideas like “bring the world into the classroom” or “send students into the world”, which perpetuate to reinforce the division between “us and them” and “here and there” (Andreotti, 2006). To achieve all of this, it is necessary to prioritize critical GCE for the analysis of power relations and to address the difficulties of investigating citizenship from the viewpoint of individuals who are marginalized (Davies et al., 2018), in order to accommodate regional circumstances and needs.

More significantly, the need for more critical GCE techniques is growing (Goren & Yemini, 2017a; Reynolds, MacQueen & Ferguson-Patrick, 2019), and more studies need to be done to bridge the gap between GCE’s worldwide models and classroom practices in localities. To do this, it is possible to embed GCE in national historical legacies and citizenship development in order to provide instructional implications as tailor made models (Damiani, 2018) and to examine how instructors perceive and understand GC. Furthermore, critical GCE approach has been rarely involved in ELT textbooks and curriculum analysis particularly in the Chinese context. Those issues were further addressed by employing GCE frameworks in this study. Besides, critical GCE calls for learners to have cultural awareness and intercultural awareness as well as regard communication as a cultural process, which will be underlined in the next subsection.

2.2.3 Cultural awareness and intercultural awareness

Cultural awareness has been emerged as an important component of conceptualizing cultural dimensions into language teaching, which signifies that users of second languages must recognize that communication is a cultural process and be conscious of their own and others’ culture-based communicative behaviors (Baker, 2012). Albeit it has been used regularly in language teaching but the best known formulation is critical cultural awareness put forward by Byram in 1997 (ibid.), which

is the central concept of intercultural communicative competence and a capacity for critical evaluation based on objective standards, viewpoints, actions, and outcomes in one's own and other cultures and nations (Byram, 1997). It contains the ability to:



Guilherme (2002) proposed critical theory and postmodernism as the philosophical foundations for critical cultural awareness, through which cultural knowledge is viewed as socially and interactively produced. Critical reflection is considered an important tool to demystify surface cultural and social expressions and representations, as well as enriches the understanding of the process of identity formation in multicultural global societies (Guilherme, 2002). Even though cultural awareness and critical cultural awareness are both important for language use and teaching, while they remain based on a national culture and language notion, and still need to be reevaluated in light of more fluid and flexible communicative practices of ELF, thus intercultural awareness, an extension of cultural awareness, has been presented as a concept more appropriate for the dynamic context of English usage (Baker, 2012). It is defined as:

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

Ultimately, intercultural awareness takes precedence over cultural awareness since the focus is on the intercultural communications instead of a particular culture. To better understand both cultural awareness and intercultural awareness, Baker (2012) proposed twelve components of intercultural awareness based on the extension of cultural awareness to more fluid intercultural communications (see table 2.1), which represents the knowledge, skills, and attitudes that users required to successfully communicate in complex intercultural circumstances. This model presents the understanding of language and culture from

a basic level to a more complex level, eventually to a fluid, hybrid and emergent level that transcend critical cultural awareness.

Table 2.1 Twelve components of intercultural awareness (adapted from Baker, 2012)

Level 1: basic cultural awareness

- culture as a set of shared behaviours, beliefs, and values;
- the role culture and context play in any interpretation of meaning;
- our own culturally induced behaviour, values, and beliefs and the ability to articulate this;
- others' culturally induced behaviour, values, and beliefs and the ability to compare this with our own culturally induced behaviour, values, and beliefs.

Level 2: advanced cultural awareness

- the relative nature of cultural norms;
- cultural understanding as provisional and open to revision;
- multiple voices or perspectives within any cultural grouping;
- individuals as members of many social groupings including cultural ones;
- common ground between specific cultures as well as an awareness of possibilities for mismatch and miscommunication between specific cultures.

Level 3: intercultural awareness

- culturally based frames of reference, forms, and communicative practices as being related both to specific cultures and also as emergent and hybrid in intercultural communication;
- initial interaction in intercultural communication as possibly based on cultural stereotypes or generalizations but an ability to move beyond these through:
- a capacity to negotiate and mediate between different emergent socioculturally grounded communication modes and frames of reference based on the above understanding of culture in intercultural communication.

Moreover, Pennycook (2007) described that global flows of linguistic and cultural practices, and intercultural awareness can help us approach culture as an urgent, negotiated resource in communication that flows between and across local, national and global contexts to deal with such global flows (Baker, 2009). Intercultural awareness, therefore, rejects native speakers' monolingualism as the ideal paradigm and suggests the intercultural citizen as an alternative, which regards intercultural communication as fluid, fragmented, mixed and emergent within different culture groups (Baker, 2012). Thus intercultural awareness could also serve as the core of metrolingualism to promote intercultural communications from below as well as urge students to go beyond national-cultural affiliations and limits in order to achieve a transnational, intercultural or global citizenship (Byram, 2008). Since intercultural awareness is a prerequisite for building global competence which is the practice target for GCE, the next subsection will explore more about global (intercultural) competence.

2.2.4 Global (Intercultural) competence

All existing cultures are the results of intercultural communication, which is especially true in the era of globalization when the cultural landscape is rapidly

evolving and individuals are increasingly closely connected resulting in much more diversity (UNESCO, 2013). Thus besides intercultural awareness, the fluid, dynamic and transformative intercultural communications also require specific competences and capacities for individuals and societies to learn in order to achieve individual fulfillment and social harmony. This kind of competence, identified as intercultural competence, has been connected with various terms, such as global competence, intercultural sensitivity, multicultural competence, cross-cultural effectiveness, cultural proficiency, cross-cultural adaptation, intercultural skills, cross-cultural relations, intercultural agility, etc. (Hammer, 2015).

Fantini and Tirmizi (2006) used to define intercultural competence as the capacity to interact effectively and appropriately with individuals from various linguistic and cultural backgrounds, with the goal of releasing people from their own cultural traditions and logical constraints to interact with others and hear their thoughts. Similarly, UNESCO (2013) proposed that intercultural competence refers to having sufficient relevant knowledge about specific cultures, general knowledge about the varieties of issues that arise when interacting with different cultural members, bearing inclusive attitudes that motivate creating and keeping in touch with diversities, as well as being able to use both knowledge and attitudes when communicating with other people from various cultures. Deardorff (2006) conceptualized intercultural competence as a process that begins with an open attitude, respect and curiosity. Besides, Byram (1997, 2008) divided intercultural competence into separate skills, such as “savoirs (knowledge of the culture), savoir comprendre (skills of interpreting/relating), savoir apprendre (skills of discovery/interaction), savoir etre (attitudes of curiosity/openness), and savoir s’engager (critical cultural awareness)”, which are also the core elements for his famous assumption for intercultural communicative competence.

Despite of conceptual disagreement, the consensus is that it is a critical capacity of working and living with people from different cultures, reduce ethnocentrism and bias, and achieve inclusive goals. Intercultural competence, therefore, empowers the participants to communicate with cultural “others” with a viewpoint of bridging differences, eliminating conflicts, and laying the groundwork for peaceful coexistence (UNESCO, 2013). Thus intercultural competence, one key step toward promoting intercultural /global citizenship (Bodis, 2020), is critical to developing students’ awareness of the interconnectedness of global issues, understanding the dynamics of multicultural settings, working and communicating more effectively in a globalized world.

Beyond intercultural competence, global competence addresses not only developing the ability to understand and deal with global and intercultural concerns, but also the cultivation of social-emotional intelligence, as well as virtues of respect, self-assurance and a feeling of togetherness, aiming to develop chances for everyone and promote a shared human dignity (OECD, 2018). OECD (2018) defined it as a multifaceted ability to investigate local, global, and multicultural concerns, understand and appreciate diverse viewpoints and world views, connect effectively and respectfully with others, and act responsibly for sustainability and everyone's well-being. Figure 2.1 shows how these four dimensions of global competence are combined together and build on specific knowledge, values, attitudes and skills.

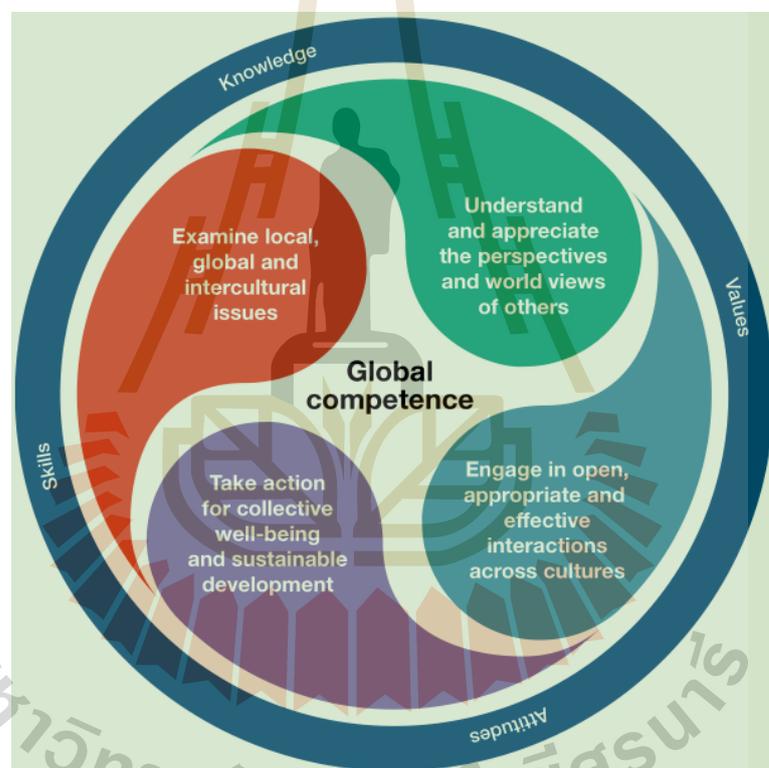


Figure 2.1 The dimensions of global competence (adapted from OECD, 2018)

The nature of global competence defined by Reimers (2010) is to acquire the knowledge and skills that help people better understand the world they live in, as well as positively engage in global affairs and events. In the similar vein, global competency, according to the Longview Foundation (2008), is an accumulation of knowledge about regions of the world, cultures, and global concerns, as well as the skills and dispositions necessary to participate responsibly and successfully in the global environment. Thus GC needs global competence, and vice versa, students

require GC tendencies and diverse literacies to engage in a global world in order to be globally competent (Kerkhoff, 2017).

Besides, the OECD (2018) outlined a global competence assessment framework in PISA to encourage evidence-based decisions on improving teaching, curriculum, evaluations and schools' reactions to multiculturalism in order to prepare the youth to become global citizens. Deardorff (2013) proposed seven central themes across different cultures regarding global competence, such as listening, respect, relationship-building, self-awareness, adaptation, seeing from multiple perspectives, and cultural humility. Mansilla and Wilson (2020) created a research-informed and culturally sensitive paradigm for global competence education in China based on a culturally grounded and globally informed concept of global competence.

Moreover, since this study aimed at primary school ELT, it is necessary to briefly introduce the GCE learning objectives in *Global Citizenship Education: Topics and learning objectives* (UNESCO, 2015), which is the first pedagogical guidance from UNESCO on GCE. It introduces GCE-related ideas from the pre-primary or lower primary level and progresses through all stages of education via the use of a "spiral curriculum", which delivers the learning objectives according to the degree of complexity (UNESCO, 2015). The overall structure of GCE guidance has been listed in the appendix A, which offers general information regarding the domains of learning, key learning outcomes, key learning attributes, topics, and learning objectives by age/level of education (see details in appendix A). The learning objectives have been divided into four levels according to different age groups, which are pre-primary/lower primary (5-9 years), upper primary (9-12 years), lower secondary (12-15 years), upper secondary (15-18+ years) (see details in appendix B). Since primary school students in China are usually between 6 and 12 years old, the first two levels are the focus of this study, namely, pre-primary/lower primary (5-9 years) and upper primary (9-12 years).

All those frameworks and viewpoints provide reference for jointly promoting GCE to prepare the youth to see things from a different perspective, communicate across differences, and work cooperatively and creatively to address social, political, economic, and environmental problems (Mansilla & Wilson, 2020).

Although GCE has become popular around the world, it still needs to be further explored how GCE is developing in China and what kind of national identity Chinese people have with the prevalence of GCE all over the world. All those issues will be further discussed in the following subsection.

2.2.5 GCE in China and national identity

In ancient China, the thought of cosmopolitanism was mainly manifested as the “the world under heaven” (天下), the political ideal of “great harmony in the world” (大同世界), as well as the education of “benevolence” (仁) and the cultivation of a gentleman’s personality in “the unity of nature and man” (天人合一) (Song, 2018a). In addition, different schools in ancient China also expounded on cosmopolitanism, such as the Confucian worldview of “the world is a family” (以天下为一家) and the Taoist worldview of “governing the world by doing nothing” (以无事治天下), etc. Those early thoughts of cosmopolitanism in the pre-Qin period provided the enlightenment for the GCE in China even though they are very limited and only a small part of GCE (ibid.). Later on, some Chinese ideologists gradually introduced some concepts of Western cosmopolitanism, critically inherited them, and attacked the parochial nationalism.

Since the *Reform and Opening Up* in 1978, China has reopened its door to the outside world, increased its influence in the international economic, political and educational fields, and sought to expand global trade and investment through progressive international policies such as the *Belt and Road* initiative. China is preparing the following generation for a more linked world by increasing its involvement in international affairs. Education thereafter began to open up, with the emphasis of the motto “*Education should face the modernization, the world and the future*” (教育要面向现代化·面向世界·面向未来). With the acceleration of economic modernization, followed by the environmental degradation, accelerated urbanization, migration flows, all of which called upon the youth to develop the global competence that empower them to contribute to more harmonious and sustainable societies (Mansilla & Wilson, 2020).

More significantly, since the 18th CPC National Congress in 2012, Chinese President Xi Jinping has promoted the idea of “*Human Community with a Shared Future*” (人类命运共同体). In his report to the 19th CPC National Congress in 2017, he made six mentions of this idea, transcending nation-state and ideologies to emphasize global responsibilities and express the desire for peaceful development throughout the world. Therewith this idea has been codified into UN resolutions, UN resolutions on human rights, and UN resolutions on security in February, March and November 2017 respectively, indicating that this idea has become a crucial component of the world’s discourse system (Song, 2018a). The constantly emphasized and promoted idea of “*Human Community with a Shared Future*” is closely related to the GCE of UNESCO (Song, 2018b).

The word “citizen” (公民) first appeared in the People’s Republic of China Constitution of 1954, which established the relationship between citizens and the PRC government, society, and economy, as well as their responsibilities and rights within the communist system. The socialist citizenship paradigm in China has moved from exclusive to inclusive since it began to open up to the rest of the world in the late 1970s in order to address unique issues at various phases of development (Law, 2006). The term “citizenship education” has acquired popularity in the Chinese educational system (ibid.) and given it distinctive Chinese characteristics by elevating key communist ideas to normative status. Global knowledge, varied cultures, and the peaceful coexistence of different races are just a few examples of how global themes have steadily been incorporated into curricular requirements and textbooks. On the other hand, China is a multi-ethnic country, and its total population has exceeded 1.4 billion by the end of 2020, of which 91.11% are Han Chinese and 8.89% are from 55 ethnic minorities (National Bureau of Statistics, 2021). Therefore, the GCE in China is multileveled or multidimensional (Law, 2006), embracing both global perspectives and socialist civic identities, and reflecting the regional traits of Chinese multiethnic nationalities.

However, despite the fact that the idea of global citizenship has been incorporated into Chinese government policy, GCE is still not specifically defined in the pertinent policy on the national curriculum (Li, 2021), nor is there any explanation of what GCE should entail or how it should be implemented in China. Additionally, as Han Chinese make up the large majority of the people in China, learners may not have the opportunity to understand the complexities and reality of living in a multiethnic society (Mansilla & Wilson, 2020). As a result, how China’s GCE should react to the phenomenon of “glocalization” and its impact on both local and global populations is a crucial question. To this end, this study, thus, aims to address those issues by analyzing the representation of GCE embedded in Chinese ELT textbooks and curriculum.

Moreover, preparing the youth for the future world does not mean adding more continents or rivers to the already overflowing curriculum. Rather, it requires fostering a kind of learning in, about, and for the world that is deep, relevant and sustained (ibid.). GCE should be implicit in every part of the curriculum instead of an add-on. Due to both instrumental and educational roles of ELT, it plays an irreplaceable part to foster GCE (Jakubiak, 2020). The previous studies regarding GCE and English teaching & learning have laid a disciplinary foundation for this study, which will be elaborated in the following subsection.

2.2.6 GCE and English teaching & learning

GCE should be integrated into various subject areas, each of which has a significant contribution to develop the key elements of active and responsible global citizenship (Oxfam, 2015). ELT has become an ideal place to foster GCE because of its instrumental and educational functions. Researchers began to investigate the important role of ELT to facilitate GCE (e.g. Gürsoy & Sali, 2014; Sali & Gürsoy, 2014; Omidvar & Sukumar, 2013; Chowdhury, 2013; Erfani, 2012). Some researchers focused on perceptions investigation toward GCE (e.g. Basarir, 2017; Roux, 2019), and some others emphasized GCE pedagogical practice in ELT (e.g. Serrano, 2008; Porto, 2018) and teacher education (e.g. Ekanayake et al., 2020), as well as other researchers examined GCE from English as a lingua franca (ELF) perspective (e.g. Cavanagh, 2020; Fang & Baker, 2017; De Costa, 2016).

Basarir (2017) explored the attitudes of ELT instructors at a Turkish higher education institution about incorporating GCE into ELT courses through content analysis technique, which demonstrated that those ELT instructors lacked the necessary knowledge, expertise, attitudes, and behavior with regard to GCE. Roux (2019) argued, after surveying ten Mexican university English teachers by using a constant comparative method for data analysis, that ELT instructors should move beyond a purely technical approach of teaching grammar, phonetics, and vocabulary to incorporate GCE into ELT, so as to cultivate the critical spirit and understanding of cultural diversity for students to promote understanding among all human beings. A similar idea was put out by Pramata and Yulianti (2016), who suggested that ELT instructors take on the duty of fostering students' knowledge and comprehension of global challenges as well as preparing them to take an active role in finding solutions, and design teaching plans to integrate GCE into their classroom practices.

Recent research also advocated the values of intercultural knowledge, communication skills and an inclusive attitude (Pais & Costa, 2017), and schools began to address GCE in ELT classrooms. Addressing global challenges in ELT courses by using content- or theme-based instruction is one efficient strategy to apply GCE (Hosack, 2011; Serrano, 2008). Almazova et al. (2016) analyzed the influence of the process of globalization on the goals of teaching foreign languages and developed an interdisciplinary and integrating approach to improve students' multicultural competence so as to provide them the knowledge and skills for GCE and help them become global citizens. Another case study led by Porto (2018) was to link intercultural citizenship and language learning through the Cooperative Content and Language Integrated Learning (CLIL) program in Argentina and the United Kingdom

through content analysis for the data, the findings of which showed that the language and communication abilities of students have improved as a result of “cosmopolitan values”, such as consensus, support, and solidarity. Besides, Ekanayake et al. (2020) conducted a descriptive study to analyze the effect of teacher education and English language education on facilitating GCE, and they argued that it is necessary to lay a solid foundation for the professional skills of teachers, and then continue to provide effective professional skills for in-service teachers, as well as improve the professional standards of teachers at the same time.

Being considered a fundamental principle of effective language teaching in the age of globalization (Davidson & Liu, 2018), the assumption that insisting on promoting “native” English as the ideal one is still a barrier to internationalization and GCE, according to scholars who investigated GCE from an ELF perspective (Saarinen & Nikula, 2013; Cavanagh, 2017). Moreover, the ideology of internationalization being regarded as “Englishization” has become widespread as a result of the English language regulations like English as a Medium of Instruction (EMI) (Botha, 2013; Piller & Chio, 2013; Botha, 2014). As a result, the linguistic capital given to English in the domestic employment landscape (Park, 2016) and the social as well as economic prestige (Hu & McKay, 2012) may contribute to educational and social inequality, which could have a negative impact on students’ GCE.

Cavanagh (2020) adopted a combination of thematic analysis and discourse analysis to investigate perceptions of twenty students in two South Korean universities toward global citizenship and the way they frame the relationship between global and Korean identities, which indicates that global citizenship is generally understood in terms of English with a strong adherence to fluency standards and in contradiction to Korean identity. Similarly, an ethnographic study was conducted by De Costa (2016) to examine four levels of identity construction in an English-medium school to analyze how global citizenship was realized and discussed about the ELF pedagogy to develop GCE. Moreover, the notion of intercultural citizenship as a purpose and subject matter in language education has been discussed (Fang & Baker, 2017), combining the intercultural and critical foreign language teaching approach with the intercultural communicative competence (Byram et al., 2017). As a result, ELF provides a solution to the conflict between native-speakerism and GCE equality (Wu, 2019) and enables students to think critically about their place in the world as well as how to develop compassionate and considerate relationships with others.

English teachers, therefore, have the responsibility to promote GCE and peace, and English language learning has been advocated as a means for promoting global citizenship (Osler & Starkey, 2005). However, albeit the above studies have further explored GCE from multiple perspectives of English teaching and learning, there are few studies on ELT document analysis regarding GCE. Those previous studies still didn't touch much on the gap between the policies and practices, globalization from the top and the below, as well as the language of school and the language of life. In this light, these issues were addressed in this study to some extent. Besides, as a key part of ELT materials, English textbooks serve a variety of purposes in an ELT classroom, such as teaching resource, instructor, trainer, ideology and authority, which can be regarded as the heart of any ELT program (Cortazi & Jin, 1999). Due to the important role of textbooks, some researchers tend to textbooks analysis for GCE.

2.2.7 GCE and textbook analysis

Language textbooks and other teaching materials are curricular texts portraying myriad social practice (Puspitasari et al., 2021), and sometimes they may distort cultural and racial differences as well (Gay, 2015), which maybe the reason why most teachers prefer to only focusing on safe themes related to cultural diversity, such as commonalities between cultures, ethnic customs, cuisines, clothing and holidays, while ignoring thornier issues such as inequality, injustice and oppression (ibid.). What's more of a concern is that teachers may not fully understand the curriculum, which is the guiding document for textbooks and teaching practice. A qualitative study with coding analysis has been conducted to explore English teachers' understanding of the Basic Education Core Curriculum in Thailand and investigate the contributing factors, the findings of which show an "impeding understanding" possessed by most teachers (Vibulphol, Prabjandee, Chantharattana & Bupphachuen, 2021). Thus researchers called for teachers and students critically analyzing their textbooks and teaching resources and making up for shortfalls when necessary.

In order to examine the extent to which textbooks include activities that help students in developing a sense of belonging to local and global communities as well as skills, knowledge, and behaviors that raise their awareness of global citizenship, Ait-Bouزيد (2020) investigated three Moroccan ELT textbooks by using content analysis. Findings in the context of Iran demonstrated that the lack of sufficient information for global issues in ELT textbooks makes it impossible to really raise learners' global awareness (Basarir, 2017). Still, content analysis was adopted in

this previous study (*ibid.*). Despite the fact that human rights, conflict resolution, democracy, responsibility, and diversity have been acknowledged as common global themes in Spanish primary school textbooks (De La Caba & Atxurra, 2006), there is still bias in regards to the quantity and variety of context and perspectives they illustrate (Ait-Bouزيد, 2020).

For another, the research and practice gaps still exist in language education policies worldwide, while neoliberal institutional expectations and structures distance scholars from real-world problems, so critical research and reflection within and outside the framework of neoliberal institutions are needed to embrace more social and dynamic perspectives (Kubota, 2018). In this light, some researchers tend to textbooks analysis regarding neoliberalism. Choi and Kim (2018) deconstructed neoliberalism in global citizenship discourses in South Korean social studies textbooks, demonstrating the predominance of a neoliberal agenda and nationalist rhetoric, and they did this by using soft versus critical GCE as well as CDA. Savski (2022) used CDA to examine the conceptual connections that emerge between neoliberalism and other ideologies in a Thai ELT textbook series, the findings of which show that only certain elements of neoliberalism related to consumer culture have been contained in those textbooks. Daghigh, Jan and Kaur (2022) employed a deep qualitative analysis of the content to investigate the traces of consumerism in Malaysian secondary school ELT textbooks, and the results can be used to propose a critique of the ELT textbooks available in Malaysia, a global south country influenced by neoliberalism.

Moreover, textbooks are seen as the artifacts of cultural representation, so cultures embedded in textbooks have always been a hot topic of research. Song (2013) used content analysis to examine cultural representations represented in Korean ELT textbooks, and the findings show the reproduction of social inequalities regarding race, nationality, and gender by emphasizing mainstream white American male portrayals, so a critical approach is needed to instill more inclusive and critical worldviews in students (Song, 2013). Davidson and Liu (2018), after the content analysis of Japanese textbooks, pointed out that the cultural representation is oversimplified and does not help students develop their capacity of GCE for open-mindedness, cultural awareness, and social responsibility. English textbooks used in Germany depict culture and English use as stable and static while neglecting the language changing over time or distance, which do not comply with the fluid, diverse, and flexible cultures in lingua franca contexts, as well as cannot meet the students' needs in a diverse reality (Syrbe & Rose, 2016). Furthermore, teachers may

be unaware of the ideological messages that drive binary opposition between Japanese and foreign cultures embedded in textbooks, and may not know how to balance these messages with more diverse ones to prepare students for a globalized society (Glasgow & Paller, 2016).

Textbooks contain both textual and visual contents, while those illustrations in textbooks may not be value free as well. Brown and Habegger-Conti (2017) studied the depiction of indigenous cultures in visual content in ELT textbooks for Norwegian lower secondary schools by using visual content analysis and semiotic image analysis. They examined how images of indigenous people contribute to, or contradict, the overall cultural goals of the English language learning curriculum in Norway, the findings of which reveal a strong trend toward focusing on indigenous people's traditional elements, a tendency to portray indigenous people in a lower power position than the viewer, and a tendency to alienate the viewer, while the images of white people are more likely to invite the viewer to interact and empathize with the participants (Brown & Habegger-Conti, 2017). Yumarnamto, Widyaningrum and Prijambodo (2020) explored the sociocultural and political dimensions of illustrations in Indonesian ELT textbooks to study the imagined communities, diversity and identities reflected by the illustrations in textbooks through CDA, the findings of which represent a tendency toward a more monolithic view of Indonesian identity and imagined community. Such uniformity of identity in the images may serve the objective of integrating character education to strengthen nationalism, as demanded by the government, by indicating the political dimension as hidden curriculum in textbook illustrations (Yumarnamto et al., 2020).

To this end, previous studies show that there are not many studies on textbooks analysis regarding GCE, and most of them were college social science textbooks, while the analysis of primary ELT textbooks was rare, and even fewer studies have analyzed ELT textbooks and the national curriculum at the same time. Content analysis and CDA are proved to be the common data analysis methods adopted by previous studies for textbooks analysis. Moreover, intercultural/global citizenship education is a rather new paradigm, especially in the formulation of English language policies and curricula, and the current ELT education should be enriched through intercultural/global citizenship education (Boonsuk & Fang, 2021). This study, therefore, explored how GCE has been represented in primary English education by analyzing ELT textbooks and curriculum, which also fills the gap of previous studies.

For another, since this study also used content analysis for GCE in textbooks and curriculum and the final findings are represented as codings and themes, it is necessary to review the codings and themes in previous studies for textbooks analysis in the following subsection which could provide this study with some references for generating themes and discussion.

2.2.8 Previous codings in textbooks regarding GCE

Regarding the previous codings and themes in textbooks, “human rights”, “conflict resolution”, “responsibility”, “democracy”, and “diversity” were identified as popular themes in Spanish primary school textbooks regarding citizenship education (De La Caba & Atxurra, 2006). In this previous study, the researchers provide a qualitative description of the content of each theme and a quantitative assessment of their frequency of occurrence (ibid.). Choi and Kim (2018) employed soft vs. critical GCE and CDA to discuss that the GCE themes embedded in Korean public school social studies textbooks, such as “cultural diversity”, “globalization”, “sustainability”, “peace” and “associated skills” as well as “dispositions”, were marginalizing social justice and multiculturalism while continuing neoliberal economic values and nationalism. Moreover, Davidson and Liu (2018) explored teachers’ and students’ perceptions of global citizenship in Japanese English textbooks for primary education through content analysis and thematic analysis, and they abstracted the themes such as nascent global citizenship sentiments, (inter)cultural awareness, social responsibility, and open-mindedness.

Besides, Ait-Bouزيد (2020) abstracted the GCE themes representing the learning domains in three Moroccan ELT textbooks by using UNESCO’s global citizenship learning domains of cognitive, socio-emotional and behavioral, such as themes of “Moroccan Parliament structure”, “culture shock”, “brain drain”, “environment”, “unemployment”, “stereotypes”, “NGOs”, “racism”, “cooperatives”, “international organizations”, “governmental institutions”, “associations” in the cognitive domain; themes of “racial identities”, “national”, “gender”, “immigration”, “ethnic”, “brain drain”, “promote equality despite difference”, “compare different cultures”, “tourism” in the socio-emotional domain; themes of “NGOs”, “community service”, “youth engagement”, “fight discrimination”, “associations”, “brain drain”, “promote social justice”, “voluntary work”, “tolerance”, “political activism”, “environment” in the behavioral domain. In this previous study, the researcher adopted content analysis as the data analysis method to combine both qualitative and quantitative techniques (Ait-Bouزيد, 2020).

Moreover, Puspitasari et al. (2021) conducted a CDA to analyze textual and visual contents in three primary ELT textbooks in Indonesia, and they found the moral values in textbooks such as “being friendly”, “helping others”, “being caring”, “tolerance”, “politeness”, “healthy lifestyle”, “negotiation”, “curiosity”, “leisure”, “cleanliness”, “creativity”, “curiosity”, “democracy”, “self-discipline”, “gender equality”, “honesty”, “independence”, “nationalism”, “responsibility”, and “togetherness”, etc., among which “tolerance”, “helping others”, as well as “being friendly and polite” are the most dominant moral values discursively depicted in textbooks which could facilitate GCE development.

The codings and themes of previous studies show that textbooks tend to focus on some particular issues regarding GCE, such as cultural diversity, conflict resolution, gender issues, environment, etc. Again, content analysis and CDA are the popular methods employed by the previous studies to code themes. Those previous codings and themes could bring some enlightenment to this study both theoretically and methodologically. Nevertheless, how those GCE-related issues are distributed and represented in Chinese primary ELT textbooks has not known yet, which may need to be further explored in this study.

In spite of the rise of related studies on GCE all over the world, it is still a relatively new concept in China, and the studies on GCE started quite late in China (Jiang, 2015). Although the relevant studies on GCE in the Chinese context are not that much, they still expand the way for the implementation of this study to some extent. Thus it is necessary to focus on GCE studies in the Chinese context in the following subsection.

2.2.9 Focusing in Chinese context

The relevant studies on GCE in the Chinese context are mainly reflected in three aspects. Some researchers focused on GCE historical development, connotations, characteristics, as well as challenges and opportunities that were faced with educators in China (e.g. Qi & Shen, 2015; Jiang, 2015; Song, 2018a, etc.). Some other researchers paid attention to the GCE experience of other countries that beyond China (e.g. Lu, 2010; Zhang, 2020, etc.). There are still some others were concerned with case studies of GCE or comparative studies in different areas (e.g. Postiglione, Jiao and Gyatso, 2005; Lee & Leung, 2006; Liu & Wang, 2014; Yang, 2017; Zhu, 2013; Chen, 2020; Li, 2021, etc.).

Qi and Shen (2015) studied Chinese traditional world citizenship thoughts, such as “great harmony in the world” (大同世界), “the unity of nature and man” (天人合一), “humanitarianism” (人道主义), and “pacifism” (和平主义), etc., and they

concluded that the civic consciousness of traditional Chinese society is very weak. Jiang (2015) explored the connotation and characteristics of GCE, and analyzed its ideological tension, as well as looked into the future development in this field. Song (2018a) advocated that educators should not only adhere to cultivating patriotism and national identity of citizens, but also pay attention to their global views, international awareness and tolerance for different cultures. Feng (2014) tried to construct a multi-leveled citizenship system according to the reality of China's social development in the era of globalization, including education for individual citizenship, national citizenship, social citizenship and global citizenship. Besides, Song (2018b) argued that GCE is closely linked together with "*Human Community with a Shared Future*", and they have the common ground in connotation.

Some other researchers were keen to refer to the experience from other countries beyond China. Lu (2010) examined the American GCE model which was a stratified and three-dimensional network coverage education of "school-family-society". MIT, as the world-class university in America, was analyzed for its efforts and reforms toward GCE, which provided experience and reference for the international construction ideas and practices of Chinese high-level research universities (Cui & Wang, 2010). Fu (2011) explored the historical development of American civic education goals from the colonization period to the globalization period. Besides, Zhang (2020) examined the GCE curriculum in Canadian primary and secondary schools to provide inspirations for China. Yang (2016) argued that there was no curriculum in the compulsory education in China that can undertake the tasks of citizenship education, so it is still an important project to realize the curriculumization of citizenship education and construct a curriculum system of citizenship education in compulsory education.

Moreover, Postiglione, Jiao and Gyatso (2005) gathered data from villages of two counties in rural Tibet of China to examine how home, school and community factors affect school participation, which indicates the backward education in rural Tibet. At the same time, the educational system continues placing a high priority on educational policies and practices that highlight Han cultural capital (Postiglione, Jiao & Gyatso, 2005). Lee & Leung (2006) conducted a study in secondary schools in Hong Kong and Shanghai to explore teachers' knowledge, skills and values toward GCE, as well as their implementation of GCE, the findings of which showed that teachers generally supported GCE but they also have encountered problems and difficulties. Liu & Wang (2014) explored the theory and practice of GCE at a Korean international school in Beijing and they concluded that GCE being

implemented in this school is composed of three dimensions which are Beijing citizenship, Korean citizenship and global citizenship. Moreover, Yang (2017) appealed to changing the concept of foreign language education as merely a tool, and establishing a global perspective to realize educational transformation, so as to realize the pursuit and establishment of a happy world driven by “local positioning” and “global orientation”.

Besides, in order to deconstruct the idea of “good citizenship” that is ingrained in foreign language curricula, Zhu (2013) conducted a comparative study between China and America by using CDA. The results of this study showed that civic values in ELT textbooks always tended to promote more of a national level than a local or global level. To explore how to further the GCE agenda in the prevalent national civic education system, a further comparison of the national curricula of China and Japan was done (Chen, 2020). Since China’s citizenship education is state-led, it has long placed a high priority on Chinese culture, which is also a crucial component of Chinese identity (Law, 2013). Additionally, Li (2021) conducted a case study based on a qualitative data analysis framework to examine GCE implementation in Chinese rural and urban schools from the teachers’ viewpoints. The results revealed that instructors had a broad understanding of GCE and that differences between rural and urban schools had been detected, so the author argued that critical practice should be advocated within the local context to reduce the gap (Li, 2021). Woods and Kong (2020) adopted a qualitative approach to investigate the GCE in Chinese international schools, and they noted that it was more like an idealized version of reality than a realistic template through which new forms of citizenship and belonging could be produced. Moreover, Baker and Fang (2019), following a mixed-methods approach, examined how Chinese student sojourners developed their sense of intercultural or global citizenship, the GCE was a squandered opportunity in the field of English teaching and scholarship.

Admittedly, rare studies have been conducted for Chinese textbooks analysis regarding GCE, so some related topics on textbooks analysis will be briefly introduced. Tse (2011) compared two series of Chinese textbooks published in 1997 and 2005 regarding the notion of “good citizen” through thematic analysis, which indicates that the new textbooks adopted a more conciliatory attitude toward human rights and global citizenship. Young citizens are expected to undertake the mission of national revival and socialist modernization, which is deeply influenced by official policies, while being granted more autonomy and rights (Tse, 2011). Chu (2018) examined how the Chinese concepts of *minzu* and *Zhonghua Minzu* (Chinese

Nation) are constructed in elementary language and social studies textbooks through content analysis and CDA, and the findings revealed the ambiguous meanings of *minzu* in textbooks, as well as the process through which this semantic ambiguity is influencing how the *Zhonghua Minzu* ideology is constructed discursively, which is critical for China's positioning as a unified and multiethnic society.

Furthermore, Feng (2019) adopted a social semiotic approach to examine how social values are portrayed and how they develop over time in Hong Kong's ELT textbooks, the findings of which showed that social values shifted from the personal (such as maintaining good hygiene and a healthy lifestyle) to the interpersonal (such as respect and politeness) to the altruistic concern for all of humanity. It also implied that developing children's critical thinking skills is less important in textbooks than didactic instruction of good citizens (Feng, 2019). Thus, a critical stance for teachers and students should be developed to challenge the content in textbooks (Fang & Elyas, 2021).

With the neoliberalism exerting a huge political, economic, and ideological impact in almost all aspects of globalized institutional and social life, including ELT, Xiong and Yuan (2018) studied the neoliberal discourse in Chinese ELT textbooks through CDA, examining the way English proficiency is commodified as an ideal linguistic cultural capital; English learning is described as a personalized and asocial enterprise; a monolingual and monocultural dream is built to integrate learners into an imagined homogeneous discourse community. He and Buripakdi (2022) investigated neoliberal values in a Chinese college English textbook by using CDA, in which there are many neoliberal values embedded, such as entrepreneurship, individualism, consumerism, commodification, etc., being accounted for the economic, social, and political factors in China.

To this end, previous studies in Chinese context show that GCE is still a relatively new research field in China and ELT textbooks and curriculum analysis has received little attention in spite of their crucial roles in fostering GCE, and even fewer studies have dabbled in GCE at an elementary school level. Those previous studies in the Chinese context are mainly focused on some general issues regarding GCE, but rarely placed it in a specific discipline, which may neglect the interdisciplinary nature of GCE. Thus the interest and relevance in intercultural citizenship education needs more research in China (Han, Hongtao & Yuqin, 2017). More significantly, in what ways Chinese ELT textbooks and curriculum reflect the notion of GCE and how teachers perceive those GCE values are still unknown, all of which motivate the current study to explore more about those issues.

Besides, metrolingualism is another issue being studied in this research. This study scrutinized in what ways Chinese elementary ELT textbooks and curriculum reflect the notion of metrolingualism and how teachers exactly implement it in classrooms, that is, to examine how the school language reflects linguistic realities in people's daily lives. If educators ignore this issue, it will be a stumbling block for globalization and GCE from below and impede the full realization of GCE. The following section will provide a comprehensive exposition of metrolingualism.

2.3 Metrolingualism

2.3.1 Concept, beliefs and pedagogical implications

The term of metrolingualism, developed by Otsuji and Pennycook (2010), was originally extended from the notion of metroethnicity (Maher, 2005), and referred to “creative linguistic conditions across space and borders of culture, history and politics, as a way to move beyond current terms such as multilingualism and multiculturalism” (Otsuji & Pennycook, 2010, p. 244). Its focus is to understand about city-related language resources and to demonstrate how everyday multilingualism is practiced in streets, markets, shops, cafes and other social urban spaces (Pennycook & Otsuji, 2015a), so it is about everyday language use and local language practices in urban spaces. Metrolingualism concerns with understanding the practice of urban language, which is a part of everyday life, not through a pre-defined version of language in terms of equitable language policies, but through local language ideologies (ibid.). Albeit it shares some similarities with translanguaging, metrolingualism concentrates on the relation between language practices and urban space (metro) instead of centering on linguistic movement for analysis (ibid.), and it is also different from multilingualism for that it is the dynamic emergence of language and identity rather than a convergent diversity.

For another, metrolingualism links with the idea of globalization from below (Mathews & Vega, 2012) or grassroots globalization (Appadurai, 2001), which means that “globalization as experienced by most of the world's people” (Mathews & Vega, 2012, p. 1) and people live in a world of movement. It is structured by movement of people, goods, information and capital between various production centers and markets that are nodes of a non-hegemonic world system, which may be associated with “the developing world”, but it is actually across the whole world (ibid.). Even though globalization from below may be considered as “the transnational flow of people and goods involving relatively small amounts of capital

and informal, often semi-legal or illegal transactions” (ibid., p. 1), it is still beneficial since it “provides the poor of the world a taste of the goods of the rich, and enables hundreds of millions across the globe to make a living” (ibid. p. 10). Ribeiro (2012) argued that below and above are metaphors of unequal relationships in the interrelationships of conflict, collaboration and contradiction. Thus both the globalization from above and the globalization from below should be taken seriously if we hope to study the current global system (Mathews & Vega, 2012). Similar idea comes to “English from above” vs. “English from below”, and the former means that the hegemonic culture promotes English to achieve the purpose of international communication, while the latter is a kind of informative active or passive manifestation of subcultural identity and style in English (Preisler, 1999).

Thus metrolingualism, as multilingualism from below, is about how people understand these language practices from their own perspectives. It is, therefore, unconcerned with how much top-down interpretations of language or how language realities mirror linguistic ideals are reflected in local language practices, but continuously challenges those language ideals used in language policies (Pennycook, 2013). Different from monolingualism and multilingualism, metrolingualism is a dynamic mutual relationship between language practices and urban space (Pennycook & Otsuji, 2015a). On the other hand, metrolingualism is not confined to cities, but provides a different way to understand language, as well as linguistic and non-linguistic resources. Thus metrolingual practices can subvert linguistic orthodoxies and assumptions about language, identity and belonging (ibid.).

Besides, another significant dimension of metrolingualism is spatial repertoire, including activities, objects, place and semiotic resources, which refers to the “throwtogetherness” (Massey, 2005, p. 140) of linguistic and other semiotic resources in a particular place, since metro interaction is actually the spatial organization of semiotic resources and the semiotic organization of space (Pennycook & Otsuji, 2015a). Moreover, one approach to better understanding such metro linguistic practice is to study its metrolingual franca as well, which is linked with the term of niche lingual francas referring to second languages that are not the dominant language but are used for local interactions in particular areas (Block, 2007). Metrolingual franca is not to select a language from a range of linguistic options, but specific language practices that draw on the accessible spatial repertoires at any moment, thus it contains all linguistic and non-linguistic resources that can be used at different moments rather than fixed or stable or shared (Pennycook & Otsuji, 2015a).

Moreover, metrolingualism also provides some implications for pedagogies and policies. Pennycook (2007) suggested “teaching with flow” (p. 155) and attempted to integrate the “fluidity, flow and fixity of cultural movement” (p. 157) into ELT practice, understanding the complexity of cultural exposure in the classroom and recognizing that cultures and identities are blended and cosmopolitan rather than being bounded. Just as Canagarajah (2013) argued that teachers should prepare students for the repertoires needed in cross-border contact areas instead of only targeting a single language or dialect, so that to adapt to the modes of performative competence and cooperative disposition we see outside the classroom. Thus the challenge for educators is to move beyond the segregated view of language to a more holistic linguistic viewpoint, and help learners integrate their own semiotic activities with those of their interlocutors (Pennycook & Otsuji, 2015a). An emerging target for language education may be those local practices from metrolingual speakers instead of mythical native speakers (ibid.).

This pedagogical implication urges language policy makers to shift from those beloved methods of language demolition to enumerated languages, and focus on language practices. Both language policy and education in the contemporary world should begin to grapple with these linguistic realities rather than stay in the vision of language as a fixed object of modernity (ibid.). Nevertheless, if educators ignore this world of repertoires, resources, language practices and motilities, the gap between the language of school and the language of life, as well as the fixed codes of schooled multilingualism and the fluidity of everyday metrolingualism would be deepened (ibid.).

Metrolingualism is an emerging research field, and Pennycook and Otsuji are the leading figures in this field. Their studies have laid a solid theoretical foundation for this research, so the following previous studies mainly reviewed their works as well as some other researchers who are involved in this field.

2.3.2 Previous studies regarding metrolingualism

As mentioned above, metrolingualism was first proposed by Pennycook and Otsuji, and evolved from the notion of metroethnicity. *Metrolingualism: language in the city* (Pennycook & Otsuji, 2015a) is a book of milestone for metrolinguistics which describes a panorama for metrolingualism. Before that, Pennycook and Otsuji had published a series of articles to dabble this concept (e.g. Otsuji & Pennycook, 2011; Pennycook & Otsuji, 2014a; 2014b), and then metrolingualism has been continuously researched and expanded (e.g. Pennycook &

Otsuji, 2016; 2017). Subsequently, metrolingualism gradually attracted attention of other researchers and this field has been expanded further (e.g. Yao, 2021).

Otsuji and Pennycook (2011) collected data from “Japanese” and “Australian” interaction practices at a workplace in Sydney to explore the impact of metrolingual practices on the understanding of social inclusion, and findings showed that social inclusion has become the new multiculturalism which could provide a new way to understand language and social disadvantage if it is broadly conceived and combined with metrolingualism. Moreover, metrolingual francas were explored by collecting data from records of two urban markets to study how they were emerged from spatial repertoires through analyzing languages used by workers and customers in their daily business and paying particular attention to the ways in which linguistic resources, daily tasks, and social spaces are interwoven (Pennycook & Otsuji, 2014a). Besides, the relationship between metrolingual multitasking and spatial repertoires was also investigated through studying the intertwining of linguistic resources, daily tasks and social space in two particularly restaurants in Tokyo and Sydney, which showed that the focus on repertoires, resources, place, space and activity could facilitate the understanding of multilingualism from below (Pennycook & Otsuji, 2014b).

The publication of *Metrolingualism: language in the city* provides a comprehensive picture of metrolingualism by exploring language within a number of contemporary urban situations in Sydney and Tokyo (Pennycook & Otsuji, 2015a). Then this concept has been further expanded in subsequent studies. The sensory landscape in urban markets has been researched to link between linguascapes and smellscapes (Pennycook & Otsuji, 2015b). Besides the fluid and fixed language use and description, Pennycook and Otsuji (2016) also focused on the negotiations around the labels used by participants themselves, and they argued that the crux of the problem lied not in the polarization between fluid language use and fixed linguistic attribution, but in the constant reconfiguration of meaning.

On the other hand, by focusing on assembling artifacts in two Bangladeshi-run stores in Tokyo and Sydney, Pennycook and Otsuji (2017) argued that those objects must be considered seriously as components of action and semiotic assemblages of material and semiotic resources, which could provide implications for social semiotics as part of a vital sociolinguistics of diversity. Similarly, Pennycook (2017) suggested including a broad range of semiotic possibilities in any analysis, as well as seeking out a way of grasping the relationships between various types of semiosis. Echoing the concept of metrolingualism on the one hand, Pennycook and

Otsuji (2019) extended it to a new term for mundane metrolingualism with diverse ordinariness focus on the other hand. Combining everydayness and worldliness together, this concept is about the ordinary, the material and the tangible as well as anti-hegemony, struggle for recognition, resistance and against the dominant or normative linguistic indications (ibid.).

Besides Pennycook and Otsuji, some other researchers have also studied metrolingualism from different angles. Jaworski (2014) extended the scope of metrolingualism beyond multilingualism by including multimodal dimensions, mixture of genres, styles, accents, materiality of texts, as well as their position and pragmatic relevance, and suggested that metrolingualism be reconstructed as a manifestation of heteroglossia. For another, due to the field of linguistic landscape is rarely associated with the online digital space brought about by the growing number of metrolingualism, Yao (2021) examined the online linguistic landscape of WeChat Moment posts to present a spatial repertoire consisting of innovative semiotic affordance, and findings showed that metrolingual activities have contributed to content self-policing, accessibility manipulation, and literacy compensation in the online linguistic landscape, which provides a new relationship between language and space. Similar to spatial repertoires and metrolingual multitasking, Zhu, Li and Lyons (2017) investigated how spatial arrangement, merchandise display, gaze work and body movement with linguistic coding in a family retail shop in East London, and created a concept of *Translanguaging Space* which involves the orchestration and deployment of a variety of non-linguistic sense-making repertoires.

For another, everyday multilingualism depends on our understanding of multilingual use, which is the dynamic use of complex structures to achieve communicative goals (Matras, 2008). Thus, the dynamic everyday multilingual reality of linguistic repertoires as adjustable and adaptable instruments of communication should be advocated regarding metrolingualism, and the ownership of language forms as well as practices is best returned to language users, who should be given the skills and opportunities to manage their own multilingual repertoires (ibid.). Nonetheless, the conceptualizations of these language discourses may still indicate that the usage of English was deeply entrenched in a colonial structure of Western Anglophone powers' political and economic hegemony (Buripakdi, 2014). In this light, Fang and Jiang (2019), from an ELF viewpoint, argued for the necessity of overcoming the fixed relationship of language and culture, so intercultural literacy and critical language awareness should be fostered in both teachers and students by speculating and questioning during the intercultural communication process.

To sum up, notwithstanding metrolingualism has been studied by researchers from different perspectives, the central ideas always link with these key terms of language and space, metrolingual practice, spatial repertoires, everydayness, from below, fluidity, diversity, etc., and ethnographic approach is the most commonly used research method for metrolingualism. It also suggests that ELT be focused on teaching local metrolingual practice and link English classrooms with the language of life (Pennycook & Otsuji, 2015a). However, few studies have been conducted on metrolingualism issues through document analysis, and the gap between the language of school and the language of life has rarely been scrutinized from ELT textbooks and curriculum analysis. Thus the current study attempts to fill this gap to meet the real social inclusiveness of GCE from both the above and the below.

Moreover, since the relationship between language and space is one of the central ideas of metrolingualism (Pennycook & Otsuji, 2014b), this study attempts to adopt a general term of metrolingual landscape to represent those spatial repertoires in metro places. This term will be defined and elaborated further in the following subsection.

2.3.3 Metrolingual landscape

As mentioned previously that the relationship between language and space is a key to metrolingualism, while the linguistic landscape (LL) perspective takes spaces as agents of social meaning (Yao, 2021) which can be seen as one of the spatial repertoires for metrolingualism. Moreover, spatial repertoire is an inclusive concept, containing and subjecting to activities, linguistic resources, and language practices in particular places. People's daily interactions in cities, being referring as metrolingual interactions (MIs) in this study, are the important metrolingual practices, in which the spatial repertoires involve the semiotic assemblages in that particular context.

Based on those assumptions, this study adopts a term of metrolingual landscape (ML) regarding the relationship between language and space as well as combining linguistic landscape (LL) and metrolingual interaction (MI) together, since all of which represent semiotic assemblages of metrolingualism that concerned with language ideologies, resources and repertoires. Moreover, this study assumes ML as an abstract and general concept that concerns the relationship between language and space, while LL and MI being regarded as the specific metrolingual practices that can be observed from people's daily life. Figure 2.2 shows the diagram of relationship among ML, LL, and MI. The dotted circles of LL and MI in figure 2.2

represent the uncertainty of space occupied, since the outer circle represents an abstract concept of language and space relation in which the whole spatial repertoire is the concern. Besides, the spatial repertoire of LL and MI may overlap in a particular context, since emerging assemblages may occur as spatial repertoires due to various metrolingual practices in different local contexts. Moreover, assemblages describe the new ways in which things come and function together, so focusing on semiotic assemblages is being regarded as a subset of a more comprehensive critical sociolinguistics of diversity as well (Arnaut, 2016).

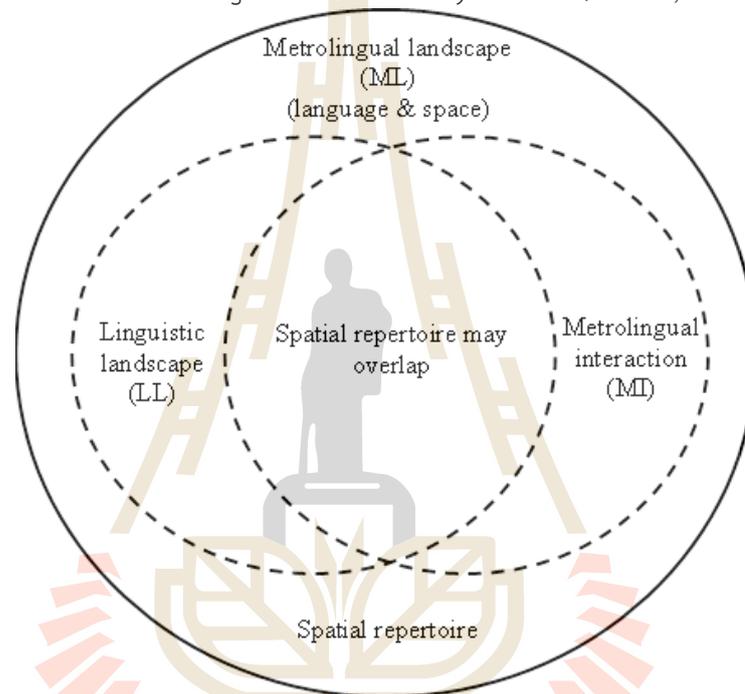


Figure 2.2 Diagram of relationship among ML, LL, MI

In order to better understand metrolingualism as an expanded version of language, LL should be moved from the traditional concept proposed by Landry and Bourhis (1997) that “the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration” (p.25) to a much broader one that includes “images, photos, sounds, movements, music, smells, graffiti, clothes, food, buildings, history, as well as people who are immersed and absorbed in spaces by interacting with LL in different ways” (Shohamy, 2015, pp. 153-154). As a result, LL research has shifted its focus on understanding of language from countable linguistic symbols in the public domain to a larger contextual and historical level of text understanding (Pennycook, 2017), innovative and interdisciplinary studies regarding various kinds of “scapes” being

appeared such as graffitiscapes (Pennycook, 2009, 2010), internetscapes (Troyer, 2012), schoolsapes (Gorter & Cenoz, 2015), the temporary landscapes of demonstrations and art installations (Blackwood, Lanza, & Woldemariam, 2016), smellscapes (Pennycook & Otsuji, 2015b), skinscapes (Peck & Stroud, 2015), etc.

Thus this study attempts to adopt a term of “textbooksapes” to refer to the MLs that combine LLs and MIs in textbooks, being regarded as a new kind of semiotic assemblage to better understand diverse semiotic resources in textbooks from metrolingualism perspective, which has never done before. Moreover, in order to examine the extent to which textbooksapes reflect the notion of metrolingualism, the researcher studied the textbooksapes from two aspects which are LLs and MIs in textbooks. The relationship among those concepts can be shown in figure 2.3. In this figure, metrolingualism occupies the outermost circle and represents people’s metrolingual practice in their daily life, in which the relationship between language and space is the core and is represented as MLs in this study. In order to make it more specific and feasible in the context of this study, LLs and MIs are taken as a subset of MLs, and each inner solid circle is a subset of the outer solid circle. The goal of this study is to explore the extent to which the most central dotted circle can reflect its outer circles, and the dotted line of “textbooksapes” means that such extent can be flexible and uncertain. The data collection for textbooksapes will be elaborated in chapter three.

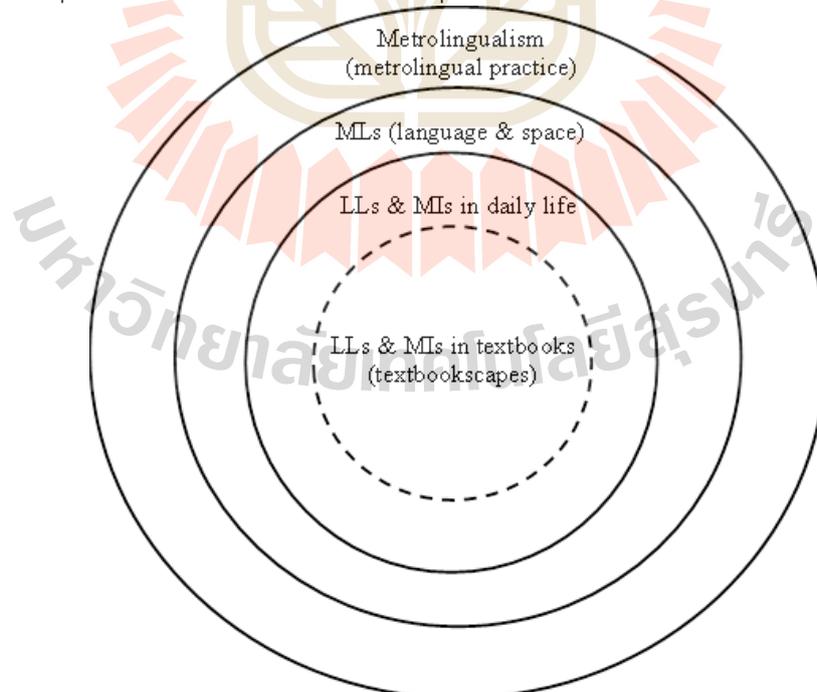


Figure 2.3 Diagram of relationship among metrolingualism, MLs, textbooksapes

Moreover, bringing metrolingualism perspectives into LL research facilitates better understanding of diverse semiotic resources so as to represent semiotic assemblages in the city. For example, the study of sensory landscape, as an integral part of linguascapes, opened up a different terrain of semiosis (Pennycook & Otsuji, 2015b), as well as the study of the relationship between language and online space through LL in WeChat Moment posts (Yao, 2021). Troyer (2012) expanded LL to encompass online newspaper in Thailand to reveal the multilingualism in online environment, and findings showed that English is more popular than any other language used in ads on Thai websites.

On the other hand, LL can be regarded as a reflection of the role that language plays in society, directly or indirectly or warped, as seen through “a carnival mirror” (Gorter, 2012, p. 11), which could help us better understand the linguistic diversity in modern societies, as well as reflects the complex interaction among various factors such as ethnicity, politics, ideology, commerce or economy in a particular social context (Mensel, Vandenbroucke & Blackwood, 2017). Inter alia, LL appeared to be a promising field to study issues related to globalization and multilingualism, not least because it effectively shows tensions that take place between different levels of local and global linguistic flows, the hybrids that arise from these tensions, and various policing activities that revolve around them (ibid.).

Nevertheless, the “symbolic construction” of the public space, which is referred to as LL, may not always mirror the actual use of language by the local people (Ben-Rafael et al., 2006), which may indicate the gap between the top-down ideological and political concerns and the bottom-up local practice, so some minority languages may present in or absent from the LL. The absence or presence of certain codes conveys direct or indirect information about the centrality vs. the marginality of certain languages in societies (Shohamy, 2006). Thus, the language used in LL reflects concerns about cultural globalization, identity, the increasing of English and other foreign languages, and informs us about the rise of immigrant populations or the minority languages revival (Cenoz & Gorter, 2008). LL, therefore, is an important field to study language and space for metrolingualism, which has been researched from different angles and continuously expanded its connotations from previous studies. It is commonly grounded in ethnographic method to represent policies, ideologies, and practices of languages both globally and locally.

However, the gap between the top-down ideological and political concerns and the bottom-up local practice in LL has seldom been examined from the perspective of textbook analysis, in which the top-down ideologies and policies

are hidden. This gap was addressed in the current study by scrutinizing the textbooks to disclose the hidden ideologies and the extent to which they reflect the bottom-up local practices.

Besides, China is a multi-ethnic and multi-lingual society, so metrolingual landscapes may have different manifestations in Chinese local contexts especially in those areas inhabited by Chinese ethnic minorities. In order to make metrolingualism an adaptation to the Chinese local context and provide a background for metrolingual practice in Chinese local context, it is necessary to introduce another concept of metrolingual citizenship and Chinese ethnic minority languages as well as some relevant policies regarding minority languages in the following subsection.

2.3.4 Metrolingual citizenship and minority languages

Metrolingual citizenship, by combining the concept of metrolingualism and citizenship, is extended from “linguistic citizenship” (Stroud & Heugh, 2004) to a much more broad discourse, which represents identities of metrolingual speakers and provides implications for minority language revitalization, as well as manifests tolerance and inclusiveness for diversity. Metrolingualism, however, can be an impact on minority languages, and the effects are complex and diverse, which is driven by the market and may be beneficial or detrimental to minority language groups. Metrolingual citizenship, borrowing part of the connotation of “acts of citizenship” (Jaffe, 2012), can be regarded as a stance that an individual could take through language choices and practices, such as speaking a particular language or speaking a language in a particular way, participating in a particular interaction and the sociocultural implications of relationships and belonging that come with it (Jaffe, 2009), all of which aims to reach the meaning making at that moment.

In this regard, language rights cannot be unmentioned which are recognized as cultural rights, especially for minorities, and are able to negotiate intercultural encounters (Beacco & Byram, 2007). On the other hand, language policies have also been influential in the implementation of minority languages by granting legitimate rights to minority languages. Moreover, UNESCO, based on board international consensus, has issued a series of international policy documents, such as “*Universal Declaration of Linguistic Rights*”, “*Universal Declaration on Cultural Diversity*”, “*Convention for the Protection of Intangible Cultural Heritage*”, “*The Declaration of Yuelu*”, expounding the importance of language diversity and advocating the preservation of linguistic diversity around the world. When it turns to the Chinese context, minority languages also have been endowed with legitimate rights.

Just as discussed previously, China is a multi-ethnic and multi-lingual society with 56 ethnic groups including Han and 55 ethnic minorities. About 130 languages used by ethnic minorities in China are distributed in more than ten language families of five major languages such as Chinese-Tibetan, Altai, south Asian, Austronesian and Indo-European, consisting of isolated language, agglutinative language, inflectional language and several mixed types of languages in terms of structures, so they are all precious language resources and have important value of multidisciplinary research (Ding, 2020).

These minority languages vary greatly according to different language kinds, and some are used by a large number of people, and the used areas are gradually expanding, such as Zhuang and Uygur, but some are endangered or even extinct due to their small number of speakers, such as Oroqen and Manchu (Bai, 2020). Most of these endangered minority languages lack corresponding written languages and are often passed on orally. Due to the lack of written records, it is inevitable that these minority languages will be lost in the inheritance process with fewer vocabulary and narrower domain. Some minority languages are only limited to communities and families, and are used by a small number of people, such as Hezhe, Oroqen, Manchu, Tatar, etc. Those critically endangered minority languages have even lost their functions of daily communication and are only used in funerals and other rituals (ibid.). At present, more than twenty ethnic minority languages have less than 1000 speakers which are facing extinction, and nearly half of the languages are in survival crisis (ibid.). With the acceleration of globalization, modernization and urbanization in China, the endangered and extinct speed of minority languages is also accelerating.

Against this background, the Chinese MOE and the State Language Commission in China launched the project of “*Construction of Audio Database of Chinese Language Resources*” in 2008, which has carried out a series of investigations and records of Chinese dialects and the construction of audio database in Jiangsu, Shanghai, Beijing, Guangxi, Fujian and Shandong (Cao, 2019). The objective of the project is to collect and preserve the actual and audio corpus of contemporary Chinese dialects, minority languages and local Mandarin scientifically and effectively. In 2015, in order to save and protect language resources more comprehensively and timely, the Chinese MOE and the State Language Commission launched another project called “*Chinese Language Resources Protection Project*”, which is focused on the investigation, display, preservation, development and utilization of language resources nationwide, aiming to “scientifically protect the spoken and written

languages of all ethnic groups” and strengthening the national awareness of language resources protection (ibid.).

Besides, article four of the Constitution of the People’s Republic of China stipulates clearly that every ethnic groups has the right and freedom to use and develop their own languages, as well as to use them in daily life, production, communication and social interactions is respected and guaranteed by law, as well as that organs of ethnic autonomy can use minority languages when performing their duties. Moreover, the Education Law stipulates that schools and other educational institutions in which the majority of students are from ethnic minorities can use the local common ethnic language when teaching and learning, and encourages ethnic groups to learn minority languages from each other.

In sum, the current language policies in China emphasize the combination of unity and diversity, while adhering to two basic principles of “language equality and national equality” as well as “social unity and linguistic unity”, and all ethnic languages develop together and promote mutually. The protection of minority languages has been increasingly strengthened by the government, and these language policies are bound to influence the metrolingual practice in Chinese local context. However, it is still unknown that in what ways these metrolingual practices in Chinese local context have been reflected in the school language or Chinese ELT textbooks and curriculum, which may need this study to address those issues.

For another, since metrolingualism advocates the complexity of cultural exposure in English classroom, the concept of critical multicultural education needs to be briefly introduced in the following subsection for it can be also regarded as an implication of cultural education brought by metrolingualism to ELT.

2.3.5 Critical multicultural education

Before starting introducing critical multicultural education, it is necessary to mention about the traditional multicultural perspective so as to better understand critical multicultural education. The traditional perspective is often seen as orthodox multiculturalism in education, which relates to an adversarial strain between the need to define a common community with the reaffirming of a national identity and the recognition of diversity that risks fragmentation (Gillispie, 2011). The tenets of traditional multicultural education have a propensity to view culture as immutable, essentialist, and deterministic (Taguieff, 1997, as cited in Gillispie, 2011), and are particularly focusing on the dissemination of the dominant society’s cultural heritage through a definite body of information and the maintenance of the current social structure (Banks & Banks, 2016). In this light, neither racism’s mechanics nor

prejudices based on ethnicity that favor Westernness or Eurocentrism are called into question from a traditional viewpoint (Gillispie, 2011).

By contrast, the core of critical multiculturalism is to point out and actively challenge racism and other forms of injustice, rather than simply recognizes and celebrates differences and reduces prejudice, so the critical multiculturalism oriented English education should also be inclusive and accommodate experiences from historically marginalized communities (Sleeter, 2004). The main goal of critical multicultural education is to develop students' critical thinking and social change, improve their decision-making abilities as well as make decisions on important social issues, and support students' initiative in social change and democratic values (Banks, 2004). In this regard, critical multiculturalism could provide a transformative cultural education framework for metrolingualism oriented pedagogy by bringing diverse experience and voices to the center of students discourse and empowering students to critique and challenge the social norms that continue to favor some groups at the detriment of others (May & Sleeter, 2010; Acar-Ciftci, 2016).

For another, civism is not and never has been neutral as it is formed within the so-called "pluralistic dilemma" (May, 1999, p. 30, as cited in Ferrari, 2010), which may need teachers to help students to recognize many of students' beliefs and biases from a sociohistorical perspective in critical multicultural education (Ferrari, 2010). Self-reflection and dialogue around educational concepts can be regarded as a tool of acculturation in critical multicultural education courses, which could provide students with opportunities to challenge the textbooks they have read and the context in which history has been reported and to be more inclusive to people from different cultures (ibid.). In this light, teachers may need to develop the ability of students to understand and value those points of view that are different from their own, and to see any diversity as a resource and asset, rather than a problem (Taylor & Sobel, 2001).

Moreover, it is easily to overlook such a problem that there may be big cultural differences among racially or ethnically similar groups (diversity within diversity), and such disparities within a cultural group are frequently as big as or greater than those between groups (LeRoux, 2002). At this point, another implication brought by critical multicultural education to metrolingualism oriented pedagogy is to advocate the heterogeneity both within and outside the homogeneity, so that students could gain the knowledge, skills and attitudes needed to function in an ethnically diverse country and world (Gillispie, 2011). Thus an inclusive school curriculum should welcome the integration of the cultures and histories from non-

Western and various minorities, and encourage students to look at problems in different ways to understand the intricate network of intercultural and intersectional relationships under the globalization (ibid.).

Besides, cultivating students' intercultural sensitivity is an important dimension to promote the effective implementation of critical multicultural education, which is also a key predictor to becoming successful global citizens (Wattanavorakijkul, 2020). The following subsection will provide a brief review of this concept.

2.3.6 Intercultural (global) sensitivity

According to Chen (1997), intercultural sensitivity can be defined as “an individual’s ability to develop emotion towards understanding and appreciating cultural differences that promotes appropriate and effective behavior in intercultural communication”, which can be regarded as one of the dimensions of intercultural communication competence (Chen, 2010). Moreover, due to the fact that globalization has brought people from different cultures, ethnicities, regions, and religions together, understanding cultural diversity is now essential to reducing ethnocentrism and parochialism and demonstrating intercultural competency (ibid.). To put it another way, developing intercultural sensitivity means avoiding ethnocentrism and parochialism, which is essential for promoting effective global citizenship at the individual and organizational levels (Adler, 2008). In this light, people who have intercultural sensitivity are willing to integrate and accept other worldviews, as well as respect and deal with cultural differences, which are becoming increasingly important qualities for global citizens (Wattanavorakijkul, 2020).

In order to improve students' intercultural sensitivity at different stages, Bennett (1986) proposed the “Developmental Model of Intercultural Sensitivity” (DMIS) to explain people’s reactions toward cultural differences. This model focuses on how individuals interpret differences on their own, and those perspectives have been arranged in a developmental chain of six stages. The first three stages of “denial”, “defense”, and “minimization” in DMIS are concerned with “ethnocentric”, which indicates that experiencing one’s own culture is considered as central; the second three stages of “acceptance”, “adaptation”, and “integration” are related to “ethnorelative”, which means issues associated with experiencing all cultures as alternative ways of structuring reality (Bennett, 2017). Figure 2.4 shows the schematic diagram of DMIS stages.

cultures, peace, justice, long-term development and environmental protection (UNESCO, 2014), so the sensitivity in GCE should go far beyond diverse cultures or cultural differences. In this light, this study attempts to extend the intercultural sensitivity into global sensitivity to advocate individuals not only being intercultural sensitive but also being sensitive to global issues, such as global problems of poverty, racial discrimination, inequality, human rights violation, environmental pollution, climate change, etc., and to commit towards a more inclusive and sustainable community. Thus, a successful global citizen may need both intercultural sensitivity and global sensitivity to form an ethnorelative identity as well as enjoy the cultural diversity in the integration stage, and to have the empathy for those unequal global issues as well as be willing to become active contributors to a world that is more peaceful, just, safe, tolerant, inclusive and sustainable.

Moreover, this study argues that GCE and metrolingualism complement and promote each other, since we cannot talk about globalization without acknowledging that everything happens locally. On the other hand, if educators ignore the metrolingual practice in the local context, it would be an obstacle for them to facilitate GCE with a full realization. In the following section, all the key terms that are involved in this study, that is, GCE and metrolingualism vs. ELT textbooks and curriculum, will be wrapped up to further highlight their intrinsic connections and the research gap in this field. The next section will underline two subsections, namely a brief introduction of the theory regarding glocalization and the demonstrative relationship among GCE and metrolingualism vs. ELT textbooks and curriculum.

2.4 Theoretical Conceptual Relationships among Key Terms

2.4.1 Glocalization & ELT

Globalization is one of the great social influences that affect and transform every aspect of people's lives and experiences. Many major areas of human life, including education, are changing as a result of technological advancements and the impact of new media, which are perhaps the most important drivers of globalization. Globalization, though considered a buzzword, is also a controversial one. Scholars see it as an irresistible entity from the West that advocates for strict uniformity and consistency (Gray, 1998) or the proxy for "glocalization" (Robertson, 1995) as a way to connect the global and local productivity and creativity. Although historical globalization has led to the spread of cultural uniformity in the formal characteristics

of nation-states on a global scale, “glocalization” is building cultural heterogeneity and national particularity.

The concept of glocalization was first emerged to describe the adaptation of goods or services of multinational companies to specific local cultural contexts in order to expand their global reach as part of the global expansion policies of these companies (Robertson, 1995). Glocalization can be seen as a template imposed by top-down template enforced with local concerns, often referred to as “MacDonaldization” (Ritzer, 2000) and “Disneyization” (Bryman, 2004), or it can build platforms for participation in culture, entertainment, and digital games (Jenkins, 2006). Ritzer (2000, p.7) defined “MacDonaldization” as “the process by which the principles of the fast-food restaurant are coming to dominate more and more sectors of American society as well as of the rest of the world”. Especially, the English language culture that concerned with “MacDonaldization” becomes one thing that most inhabitants of the world have in common (Block, 2008).

Moreover, glocalization has been taken as the fragmentation of the globe while keeping its original associations as a way to experience parts of the globe either through a local lens (Roudometof, 2016), or as a form of top-down corporate control that accommodates to local circumstances (Ritzer, 2000). Alexander (2003) gave a simpler definition of “glocalization”, that is, to maintain globalization by integrating local elements. Thus glocalization is a necessary counterpart to the process of cultural homogenization, and is also the key to understanding the global expression of national and local forms (Roudometof , 2014).

Besides, Delokarov (2002) believed that “glocalization” consists of two elements which are globalization and localization, the key concept that is embedded in which is the “glocality” that necessitates the presence of two streams, both global and local (Roudometof, 2016). The majority of scholars who use this word regard globalization and localization as related social transformation processes that develop together through a dynamic interactive relationship, in which each process is conceived of as influencing and changing the other, and the correlation and coevolution of the interaction between globalization and localization has resulted in the glocalization (Shi, 2013). Thus glocalization can be taken as a way of bridging the forces for the global and the local together in a dynamic and changing way (Mehta, 2018).

Under this background, globalized phenomena are altered by different local environments they come into contact with, and those factors become the ecological environment in which new variants of those phenomena arise and evolve

(Shi, 2013). English, as a social phenomenon that originated in some parts of the world became globalized via expansion to more places all over the world, where they might root themselves and become localized via imposition and/or adoption (ibid.). From this point, the globalization of social phenomena like English has always been achieved through glocalization, which entails the interplay of growing global phenomena with a variety of local situations that they confront (ibid.). Regarding the glocalization of ELT around the world, it should be realized that the purpose of glocalization is not only for international communications, but also for international interactions (Salimi & Safarzadeh, 2019).

Moreover, glocalization, as a social process, has implications for ELT. What East (2008) argued for when discussing the impact of glocalization on language education is the reciprocity between us and others advocated by the Intercultural Communication Competence approach (Rahim & Manan, 2013). The effective way of language education may be achieved through acquiring key competence to build more successful interpersonal relationships and understanding the social factors at work (East, 2008). East (2008) also emphasized that the glocalization impact is the reality that ELT should be centered on among the three major social influences of globalization, localization and glocalization. Thus glocalization frequently causes a paradigm change in ELT from transmissive to transformative (Novak, 2005, as cited in Rahim & Manan, 2013).

In addition, recent years saw a large and growing literature being evolved on the spread of English globally, English as a lingua franca (ELF), World Englishes, English as an international language (EIL), Asian Englishes, and a variety of other topics and issues. In the ELF paradigm, the localization of English has posed a threat to English ownership, and the cultural identity of English has become more flexible and dynamic (Fang, 2018). The glocalization of ELT underlines the promotion of educational programs that take into account both worldview and neighborhood viewpoints (Sultan & Hameed, 2020). ELT should be increasingly contextualized, since people should not only approach ELT from a global viewpoint, but also integrate localized forms of English into language classrooms to encourage students to think about linguistic landscapes in the world today (Fang, 2018). The glocalization content in ELT textbooks is a potential tool for changing English education in both native-speaking and non-native-speaking contexts (Rahim & Manan, 2013).

To this end, the backdrop of glocalization of ELT may also bring some implications to the theoretical frameworks in this study, since Akkari and Maleq's framework for GCE (2020) being adopted in this study could meet the requirements

of glocalization by taking the Chinese local traditions, culture and history into consideration to translate GCE's international models into local classroom practice. Moreover, critical GCE (Andreotti, 2006), as another theoretical framework for GCE, could provide this study with a critical lens to examine how GCE findings in this study reflecting the local, regional and global dimensions of Chinese citizenship against the backdrop of glocalization, as well as to challenge the global power structures. On the other hand, Pennycook and Otsuji's conceptual framework for metrolingualism (2015a), being grounded in the theory of "globalization from below", could also enrich the glocalization of Chinese ELT by examining the linguistic and cultural exposures in Chinese ELT textbooks and curriculum through the lens of metrolingualism.

Based on the theories of globalization and glocalization, the relationship among GCE and metrolingualism vs. ELT textbooks and curriculum will be demonstrated in the following subsection, and the research gap will be addressed again as well.

2.4.2 GCE and metrolingualism vs. ELT textbooks and curriculum

Generally, both GCE and metrolingualism are the results of globalization, being aimed at globality coexisting and living together. This study assumes two aspects regarding GCE, including global GCE and glocal GCE. Global GCE is the one that is mostly driven by top-down policies, representing the universal model of GCE and being regarded as the globalization from the top. However, the real inclusiveness of GCE cannot just rely on top-down policies, or it may be once again trapped in the unequal ideologies that are hidden in current policies and reproduce asymmetrical power relations within the world community and elite cosmopolitanism without a critical approach. Thus, glocal GCE is the one that fits the cultural heterogeneity and national particularity as well as makes it an adaptation to different local context. The glocalization of GCE means the simultaneity or co-presence of both universalizing and particularizing tendencies regarding GCE paradigm.

However, glocalization does not guarantee a world without conflict, but it does provide a more historically informed and pragmatic perspective (Khondker, 2005). Moreover, glocalization is insufficient to challenge capitalism and to capture the complexity of social relations (Roudometof, 2016). Globalization from below can facilitate the flow of global wealth among those more vulnerable ranks of any society, so it could pave the path for career advancement or provide a means of surviving in a national and global economy that cannot provide full employment to all citizens (Ribeiro, 2012). Globalization from below is constructed by movements of

people, information, goods, and capital between diverse production hubs and markets that are the nodes of the non-hegemonic world-system (ibid.). Thus the non-hegemonic world-system is made up of different parts and networks solidified in a pyramid, and real economic globalization from below is made up of activities at the bottom of the pyramid.

Besides, metrolingualism, based on the theory of globalization from below, is largely happened among spontaneous fluid multilingual practice from below. Metrolingualism can also contribute to the revitalization of minority languages to make those marginalized groups be heard. Moreover, metrolingual pedagogies propose a more holistic linguistic viewpoint and tend to those local practices from metrolingual speakers rather than mythical native speakers, as well as shift from those beloved methods of language demolition to enumerated languages, so as to reach the real inclusiveness of the society. Thus the full realization of GCE not only needs critical literacy to hear from those marginalized or excluded, but also concerns with metrolingual practices. Both glocalization and globalization from below try to reach a condition of glocality in which people experience the world locally or via local lenses which can include local power relations, anti-top hegemony, geopolitical and geographical elements, cultural distinctiveness, etc.

ELT curriculum is the product of orthodox education and follows the language policy. It is the guiding document and a logical framework for ELT as well as the foundation for compilation of ELT textbooks. A curriculum with GCE values should cover conflicts and human rights as well as culture and multicultural relations, socioeconomic development and interdependence, environmental sustainability, and global institutions (OECD, 2018), all of which encourage the incorporation of information about different cultures, locations, and viewpoints into educational routines throughout the year rather than just utilizing a tourist strategy that only allows students to occasionally get a cursory look at living in different countries (UNESCO, 2014a). Besides, preparing the youth for the future world does not mean adding more continents or rivers to the already overburdened curriculum. Rather, it necessitates the fostering of profound, relevant and sustained learning in, about, and for the world (Mansilla & Wilson, 2020).

While ELT textbooks, as the silent partner of teachers', are the key starting points of teaching practice and educational transformation, following the national policy and reflecting national curriculum standards as well as the official knowledge of the society (Apple, 2014) through a purposeful process of material selection and editing (Nasser & Nasser, 2008), through which the worldviews of dominant groups

could be reflected. Additionally, ELT textbooks are frequently regarded as a crucial starting point for educators to cultivate students' worldviews because they have a significant impact on how students, who are not exposed to English in their daily lives, perceive other cultures (Rashidi & Ghaedsharafi, 2015). This is especially true in China, where English is a foreign language. Thus ELT textbooks and curriculum analysis is seen as a valuable practice that sheds lights on how official knowledge about society and the world is formed (Choi & Kim, 2018) and how they influence GCE and metrolingualism while keeping a national perspective.

In this light, the conceptual framework regarding GCE and metrolingualism vs. ELT textbooks and curriculum in this study needs to be described here. In this conceptual framework, GCE is the umbrella concept that involves global GCE, glocal GCE and metrolingualism, which are based on the theories of globalization, glocalization, and globalization from below respectively. From the top, globality is the end state of the process of the globalization of a particular item, while glocality is the ultimate condition of glocalization as well as globalization from below. Thus the idea is more in favor of the term "hybrid" which is a concept broader than glocal (Roudometof, 2016). The hybridity is one of the possible outcomes of the intercultural/transcultural flows, while the glocal is a part of the hybridity, as well as integrating both globalization from top and below. Being based on this conceptual framework, the findings of this study are presented to see how the related values embedded in ELT curriculum and textbooks reflect those concepts of global GCE, glocal GCE and metrolingualism, as well as whether those notions are represented as equal, unequal or biased. Chapter three will further elaborate the data analysis methods, and the data interpretation will be detailed in chapter four and chapter five.

However, notwithstanding the important roles of ELT textbooks and curriculum in cultivating GCE and developing metrolingualism oriented pedagogy, ELT textbooks and curriculum analysis has received scanty attention, and even less research has dabbled in these issues from primary educational level, as well as it is still unknown that in what ways Chinese primary ELT textbooks and curriculum reflect the notions of GCE and metrolingualism and how teachers perceive those values embedded in textbooks and curriculum. To fill this void, this study regards ELT curriculum and textbooks as the carrier of GCE and metrolingualism values to study how those notions have been represented in those ELT materials by employing Akkari and Maleq's framework for GCE (2020) as well as Pennycook and Otsuji's (2015a) conceptual framework for metrolingualism through the lenses of

critical GCE (Andreotti, 2006) and CDA (Fairclough, 1995), aiming to bridge the gap between global GCE and glocal GCE as well as metrolingualism, globalization from the top and the below, the language of school and the language of life, fixed codes of multilingualism and fluidity of everydayness.

Moreover, this study adopted a critical lens to disclose implicit ideologies in ELT textbooks and curriculum regarding GCE and metrolingualism values, so CDA approach was employed to expose the power relations that are embedded in ELT textbooks and curriculum. The following section will briefly introduce Fairclough's three-dimensional framework for CDA to examine the power relations in texts.

2.5 Three-dimensional Framework of CDA & Textbooks Analysis

2.5.1 Fairclough's three-dimensional framework

Fairclough (1989) held that the relationship between language and society is not external but internal dialectic. Language is a part of society, and linguistic phenomena are special social phenomena, and social phenomenon is also a part of linguistic phenomenon, so the ways that people speak, listen, write, or read are socially determined and have social effects, as well as that language activities carried out in societies are not only the reflection or manifestation of social dynamics and behaviors, but also a component of them, while text is an aspect of the social interaction process (ibid.). From discourse analysis perspective, the form of text can be either the trace of the production process or the clue of the explanation process (ibid.). However, the meaning of the text is incomplete if one neglects how it is prevented by society in the process of text production and interpretation, so language is conditioned by other things and non-verbal social parts of social practice. Treating language as discourse and practice requires analyzing not only the process of text production and interpretation, but also the relationship between text, process and social conditions (ibid.). Figure 2.5 can further illustrate this kind of relationship.

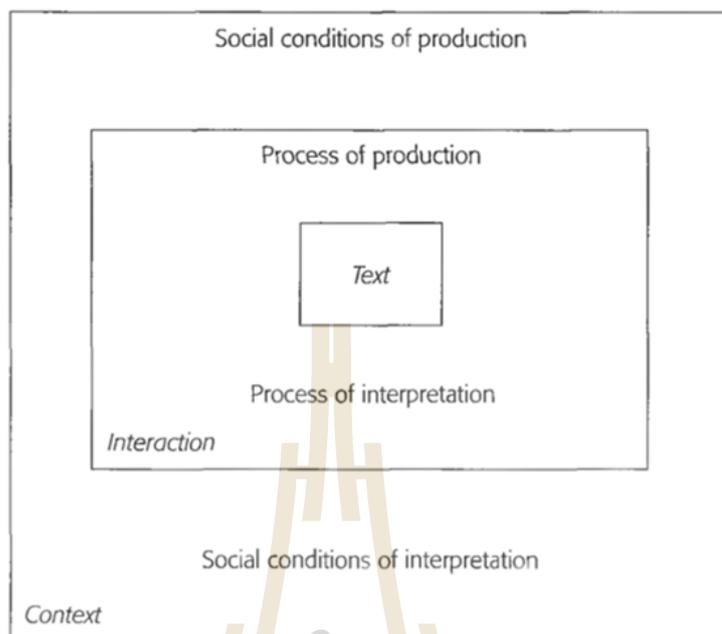


Figure 2.5 Discourse as text, interaction and context (Fairclough, 1989, p. 25)

Conforming to these three dimensions of discourse, Fairclough (1989) further distinguished three dimensions/stages of CDA. In the first dimension of description is to focus on the attributes of the text form. Interpretation is the second dimension which focuses on the relationship between text and interaction and views text as both a product of a production and a tool for interpretation. The third dimension is interpretation that has to do with the relationship between interaction and social context, as well as concerns the social decisions of production and interpretation processes and their social implications.

Albeit the three-dimensional model in figure 2.5 shows that interaction is the link that connects social practices of discourse and text; yet, the ideas of interaction and context do not adequately capture the deep significance of social practice discourse (Fairclough, 1992). Therefore, Fairclough further developed those terms, using “social practice” instead of “context”, replacing “interaction” with “discursive practice”, and employing three process of “production”, “distribution”, and “consumption” rather than two processes of “production” and “interpretation” (see figure 2.6). Fairclough (2003) regarded discourse as a kind of social practice and a way of behavior which exists in social and historical situations and has a dialectical relationship with other elements of society, while social life is an interwoven network of various social practices. The discourse here not only refers to the social practice in an abstract sense, but also refers to the use of discourse in a specific field, such as political discourse and commercial discourse, etc.

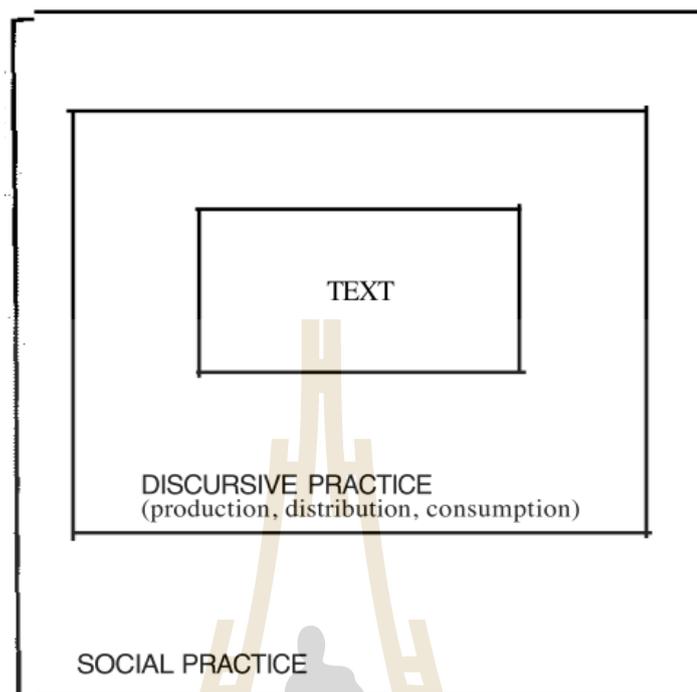


Figure 2.6 Three-dimensional conception of discourse (Fairclough, 1992, p. 73)

Based on the theoretical positions above (Fairclough, 1989; Fairclough, 1992), Fairclough further developed the three-dimensional method of discourse analysis, which particularly highlights the connection between social practice and language, as well as the systematic investigation of the connection between the nature of social processes and the textual attributes of language (Fairclough, 1995). Additionally, it promotes the fusion of “macro” and “micro” analysis (ibid.). Moreover, it is a “critical” approach to discourse analysis in the sense that it seeks to expose connections between textual attributes and social processes and relations through analysis and criticism that are typically hidden from those who create and interpret those texts and whose effectiveness depends on this opacity (ibid.).

In this framework, discourse has been regarded as “(i) a language text, spoken or written, (ii) discourse practice (text production and text interpretation), (iii) sociocultural practice” (Fairclough, 1995, p. 97). Additionally, a discourse can be embedded within sociocultural practice on a variety of levels, including the current circumstance, the larger institution or organization, and the level of society. This approach to discourse analysis contains linguistic descriptions of the text, interpretation of the connections between the text and discursive processes, and an explanation of how the discursive processes and the social processes interact (ibid.).

A specific feature of this approach is that discourse practice mediates the relationship between sociocultural practice and text; the nature of sociocultural practice that the discourse is a part of determines how a text is produced or interpreted in terms of what discursive practices and norms are drawn from what order(s) of discourse and how they are articulated together; the nature of the discourse practice used to produce the text also shapes it and leaves “traces” in surface features of the text; and how the surface features of the text will be interpreted depends on the nature of discourse practice of text interpretation (ibid.). Figure 2.7 is the diagrammatic representation of such an approach.

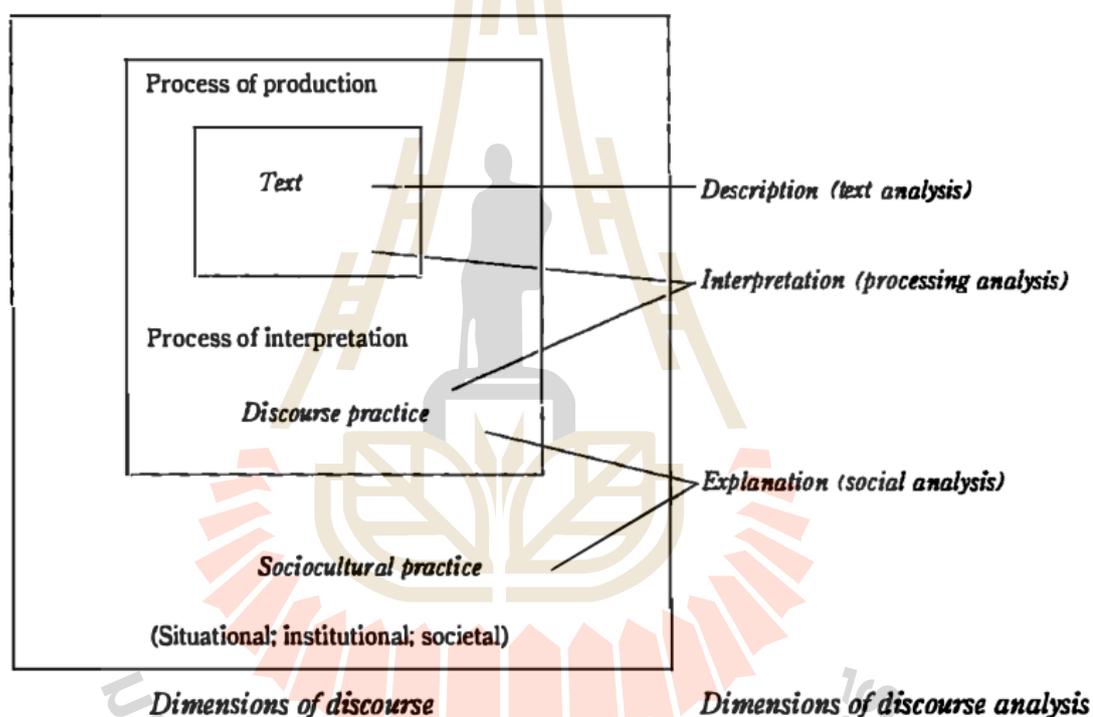
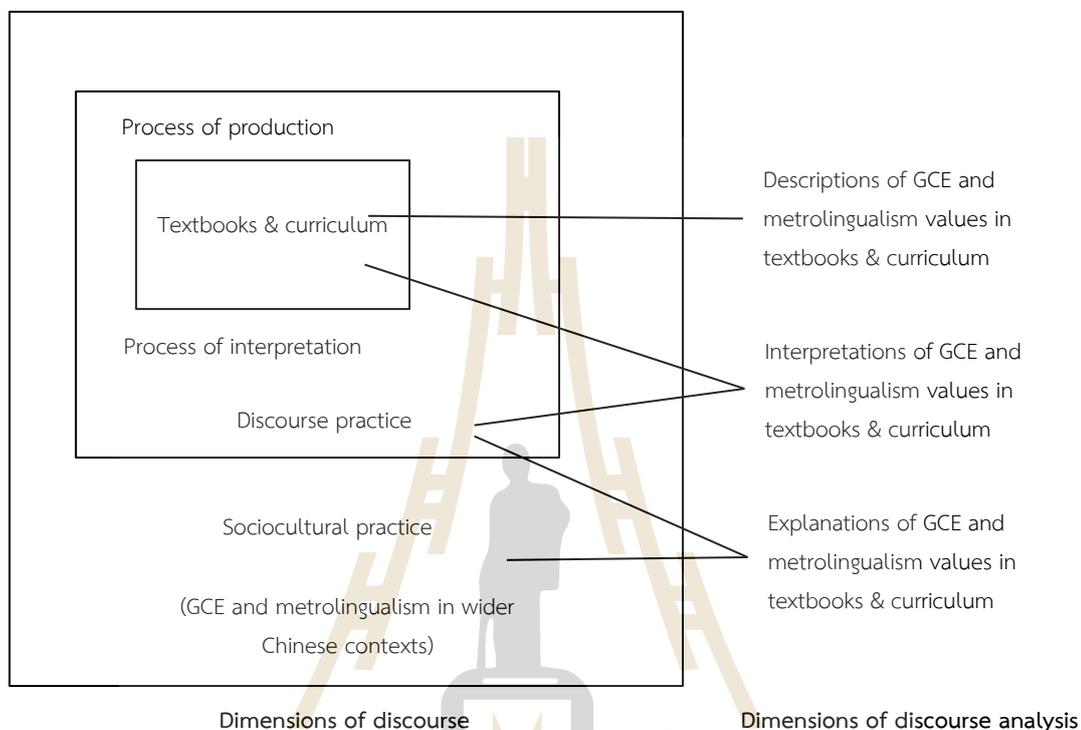


Figure 2.7 Three-dimensional framework of discourse analysis

(Fairclough, 1995, p. 98)

In this study, text includes the textual and visual contents in Chinese primary ELT textbooks and curriculum, and text analysis focuses on the descriptions of GCE and metrolingualism values in textbooks and curriculum. Discourse practice connects the discursive processes with the text to focus on the interpretations of GCE and metrolingualism values in textbooks and curriculum. Sociocultural practice associates the discursive processes with the social processes, that is, the results of GCE and metrolingualism in this study are explained by putting them in wider Chinese and global contexts. Figure 2.8 shows the three-dimensional framework of

discourse analysis in this study, which has been adapted from Fairclough's three-dimensional framework of discourse analysis (1995, p. 98) and referred to He's study (2021, p. 67) at the same time.



**Figure 2.8 Three-dimensional framework of discourse analysis in this study
(Adapted from Fairclough, 1995, p. 98; He, 2021, p. 67)**

Moreover, participants in mass media discourse are separated in time and place, such as television, newspapers, magazines, etc., and the nature of power relations embodied in them is not always clear, or even hidden. Besides, language is not a transparent medium which could be used to express the ideology and power, while the relationship between language, power and ideology is implicit, so the major goal of CDA is to make it explicit and uncover the hidden determinants of the social relationship system (Fairclough, 2001). Thus CDA is an application within language study of a particular approach to social research, the overall meaning and purpose of which is to provide people in social struggle with language criticism resources and the turn of language makes it a significant part of this struggle (ibid.). The following subsection will introduce how previous studies use this framework to disclose the power relations in textbooks.

2.5.2 Fairclough's CDA in ELT textbooks analysis

Researchers and scholars prefer to rely on CDA for guidance when examining textbooks for different purposes (Ahmad & Shah, 2019), since CDA can reveal those hidden and visible sociopolitical values and norms in order to expose ideologies, social power abuse, hegemony and dominance (Fairclough, 2001). Being an important approach of CDA in textbooks analysis, it has successfully attracted the interest of many scholars and researchers in ELT textbooks analysis from different dimensions as well, such as gender representation, cultural representation, and ethnicity, etc. (Amerian & Esmaili, 2015).

Samadikhah and Shahrokhi (2015) analyzed and compared the gender representation in two series of ELT textbooks via adopting Fairclough's CDA model, the findings of which indicated that the gender representation is more balanced in one series of textbooks than another. Gebregeorgis (2016) explored how gender was constructed in an ELT textbook in Ethiopia through Fairclough's three-dimensional framework of CDA, and the findings showed that the textbook content is a representation of the struggle of discourse which attempts to maintain the existing social order in terms of gender construction and tries to change the status quo as well. Ahmad and Shah (2019) also investigated gender representation in an ELT textbook for grade five in Pakistan by using Fairclough's CDA framework, and they found that the textbook was highly gender biased which represented the dominance of males.

Besides, Chalak and Ghasemi (2017) employed Fairclough's CDA perspective to investigate and analyze contents, social relations and subject positions in conversations of four advanced ELT textbooks in Iran, and the findings indicated that the language used in those textbooks had no freedom of value, and the discourse, tone as well as intonation were based on Western ideology. Fairclough's CDA model was also employed to scrutinize neoliberal mentality in ELT materials in Iran, the findings of which showed that those ELT textbooks popularize certain neoliberal tenets such as markets, consumerism, superficial and non-critical multiculturalism, etc., which was used simply to portray a utopian image of the West (Babaii & Sheikhi, 2017). Another study employed this CDA framework to examine the socio-economic representations of ELT textbooks used in Indonesia, and the findings showed that a large proportion of texts still represented inaccurate and inappropriate socio-economic representations of students in various aspects (Subroto, Jazadi & Mahyuni, 2019).

Thus Fairclough's CDA model could provide guidelines for the CDA research in different fields, especially for textbooks analysis, since CDA studies injustice, inequality, racism, danger, suffering, prejudice in specific fields, aiming to provide a thorough explanation, justification, and critique of the authors' textual techniques employed to naturalize discourses (Chalak & Ghasemi, 2017). Moreover, CDA can integrate the analysis of macro social structure and micro social action through combining the social and linguistic analysis of discourse. Therefore, by using Fairclough's three-dimensional framework in this study could help the researcher explore the hidden power relations in ELT textbooks and curriculum.

Besides, in order to better understand the findings in this study, they should be related to social discourse in the Chinese context and what particular grand narratives exist in the discursive field of China, as well as how the findings have echoed the mainstream or status quo in China (Jensen, 2008). Thus some grand narratives in the discursive field of China will be elaborated in the following section.

2.6 Grand Narratives in the Discursive Field of China

As has been elaborated previously, GCE can be traced to ancient China. The Chinese cultural values and norms regarding the national identity, beliefs, and behaviors have been greatly influenced and shaped by Confucianism, Buddhism and Daoism (Qian, 2004; Liang, 2006). Particularly, the Confucian education has dominated China for thousands of years, the core ideology of which is benevolence (仁), righteousness (义), propriety (礼), wisdom (智) and fidelity (信), etc. Despite the succession of dynasties, the emphasis of Confucian education on moral cultivation as well as the attainment of social harmony through the observance of etiquette and the practice of self-control in mind, speech and behavior didn't change much (Law, 2011).

Notwithstanding those Chinese traditional cosmopolitan thoughts such as "great harmony in the world" (大同世界), "the unity of nature and man" (天人合一), "humanitarianism" (人道主义), and "pacifism" (和平主义), etc. have some positive influence on the Chinese GCE consciousness, there are still some traditional Chinese doctrines that suppress and fetter people's citizenship awareness, such as "principles of feudal moral conduct" (三纲五常), "the three obediences and the four virtues" (三从四德), etc. (Qi & Shen, 2015). "Principles of feudal moral conduct" are the moral norms between people advocated by feudal ethics, including "three cardinal guides" (三纲) and "five constant virtues" (五常). The "three cardinal guides" (三纲) refer to the subject being guided by the ruler, the son being guided by the father, and the

wife being guided by the husband. “The three obediences and the four virtues” were the code of conduct and moral norms used to restrain women in ancient Chinese feudal society. Those feudal thoughts in ancient China may sow the seeds of gender inequality and some stereotypes.

In spite of the changes of the times, those feudal ethical thoughts lasting for thousands of years, whether positive or negative, have greatly influenced the thinking of the Chinese people and made them have a strong sense of nationhood and obedience. Since 1978, the wave of reform and opening up promoted the development of Chinese market economy. Some changes have been brought about by this policy, such as the reform of ownership system, the vigorous development of private economy, the rise of consumerism, and the emergence of the urban middle class, have also produced new social relations and provided certain space for the development of independent personality (Tse, 2011). On the other hand, China’s international exchanges are becoming more frequently and the interdependence between countries is deepening as well. Subsequent international events, such as China’s accession to the WTO in 2001, the Beijing 2008 Olympic Games as well as the Shanghai 2010 World Expo have greatly expanded the horizons of Chinese citizens, and the role of global citizens has been further recognized by the Chinese people.

Especially English education has been affected and regulated by the change of market economy demand after the reform and opening up as well as the booming of China’s economy (Xiao, 2006). For example, due to the sharp increase in the demand for English talents in the talent market, the upsurge of English learning is getting higher and higher, and ELT training institutions are flourishing, as well as the English book market is greatly enriched and diversified. All these indicate that English education in China has entered the market-oriented era of simultaneous development with social economy (ibid.). There is another reality that cannot be avoided is the English tests fever, such as college entrance examination, CET 4 and CET 6, as well as international English tests like TOEFL, GRE, IELTS that driven by the crazy of going abroad, so the exam-oriented ELT has become an unavoidable reality in China as well. In this regard, the instrumental attribute of ELT has been fully highlighted. Nowadays, the humanistic nature of English education is gradually parallel with its instrumental attribute, which requires ELT not only to focus on linguistic level, but also to give full play to its educational function.

Moreover, citizenship is dynamic rather than static, and China’s socialist citizenship is no exception by adopting the framework of multileveled or multidimensional citizenship (Law, 2006). In 2012, the 18th CPC National Congress

stressed the importance of actively cultivating and practicing the core socialist values, which can be further categorized into the value goals of the state, the value orientations of the society, and the values of individuals. In this regard, the national and social levels precede the individualism. At the same time, the concept of “*Human Community with a Shared Future*” (人类命运共同体) has been repeatedly emphasized by Chinese president Xi Jinping, which aims to build an open and inclusive world that enjoys lasting peace, universal security and common prosperity. Those socialist values were once again consolidated and reinforced at the 19th CPC National Congress in 2017.

Particularly, Chinese president Xi Jinping first proposed the idea of “Belt and Road Initiative” (一带一路) in 2013, which is a concept and initiative of cooperation and development to build peaceful development and actively developing partnerships. Against this background, another document of *Several Opinions on the Opening up of Education in the New Era* was issued in 2016 to stress that China’s education in the new era should “go global” and “bring in” with an open and inclusive attitude (Xinhua News Agency [XNA], 2016). Under the “Belt and Road Initiative”, Chinese education should actively engage in the educational cooperation and communication, strengthen the opening of education, promote the exchange of talents, as well as establish the community of talent cultivation (XNA, 2016).

Thus, being in a new era of socialist modernization, China has been engaged in reform and opening-up for more than 40 years and is increasingly participating in the world economy and politics as well as involving in international affairs. The increase in a more inclusive of global citizenship in China has been combined with an emphasis on national cultures and traditions, which demonstrates the strengthening of national identity in the face of intense international engagement (Tse, 2011). In 2019, Chinese government issued *An Outline for the Implementation of Civic Morality in the New Era*, which prescribes that the core socialist values should be actively advocated, meanwhile comprehensively improving public morality, professional ethics, family virtues, and personal integrity, continuously strengthening education, practice, and institutional support and constantly improving the moral quality of citizens, so as to promote the all-round development of people, as well as cultivate and bring up the new generation to shoulder the major task of national rejuvenation. All those items have been prescribed within the framework of socialism with Chinese characteristics. At the same time, a number of other educational policy documents have been issued to reinforce those ideological discourses, and the school curricula have been further reformed in response to globalization since the

21st century to develop students with broad knowledge, basic abilities for lifelong learning and global awareness to prepare them for global competition while remaining a national identity (Law, 2013).

In 2010, the *Outline of the National Plan for Medium and Long-Term Education Reform and Development (2010-2020)* emphasized the importance of strengthening international understanding education, promoting intercultural communications, and improving students' awareness of global issues as well as understanding of different cultures (MOE, 2010). Moreover, the Chinese MOE issued the *Core Competencies and Values for Chinese Students' Development* in 2016, which puts citizenship education in a global context to strengthen Chinese students' global mindsets, international understanding, and diverse cultural involvement as global citizens, so as to cope with global and social challenges (Li, 2021). Furthermore, *Modernization of Chinese Education 2035* issued by Chinese government in 2019 puts forward the basic concepts for promoting education modernization, including morality first, all-round development, lifelong learning for everyone, etc. (MOE, 2019). It is one of the ten strategic tasks of *Modernization of Chinese Education 2035* to continuously create a new pattern of education opening up and strengthen cooperation with UNESCO and other international and multilateral organizations, etc.

Besides, the Chinese government has always attached great importance to the ideological and political education of young people and college students within Chinese socialist ideology framework. In 2016, Chinese president Xi Jinping pointed out at a national conference that ideological and political education should run through the whole process of teaching, and ideological and political theory courses and other courses are in the same direction, forming a synergistic effect. Since then, the concept of ideological and political theories teaching in all courses has been required to be integrated into the teaching practice of all subjects to foster Chinese citizenship virtues through education, and ELT is no exception.

To this end, some ancient ethics may still influence the thinking of modern Chinese people, and the Chinese government increasingly asserts the ideological dominance over the people. With accelerating of China's political, economic, cultural, scientific and technological development, China also needs a higher international stage. Those grand economic and educational narratives may make Chinese education follow the path of national planning. The documents and socio-political tasks sought to train students to remain globally competitive and become global citizens within the socialist framework. The education has been encouraged to be more open to the world while taking China as the center and incorporating more

elements specific to Chinese culture and current development (Law, 2013). Thus those Chinese socialist values as well as Chinese culture have been regarded as a crucial strategic “soft power” tool for both domestic and global renewal, as well as cultivate students to develop a strong national identification rooted in Chinese socialist values (ibid.).

Moreover, the state, as the primary selector of school curricula, selects the knowledge and values from a multicultural and multileveled world on the basis of national conditions and needs to be passed on to next generations in response to social and global changes (ibid.). At this point, China’s curricula are designed not only to prepare students for the needs of society and domestic market, but also to help the country maintain its national identity while competing globally in an increasingly interconnected and interdependent world. Therefore, the discursive field of China consists of a juxtaposed nationalistic-cosmopolitan citizenship discourse. For the next section, some terms regarding GCE and metrolingualism ideologies will be introduced.

2.7 Terms Regarding GCE and Metrolingualism Ideologies

Since some terms regarding GCE and metrolingualism ideologies are involved in the section 4.2 to represent the findings of RQ 2, it is necessary to provide a brief introduction to those terms in this section, including three sets of ideological terms, soft GCE vs. critical GCE ideologies, nationalism vs. cosmopolitanism ideologies, and native speakerism vs. metrolingualism ideologies.

2.7.1 Soft GCE vs. critical GCE ideologies

The discourse on GCE can be seen as a formative set of ideologies (Pais & Costa, 2017). Both soft and critical GCE pose education as a crucial dimension, either in the development of enterprising individuals who will succeed in a globalized world, or in the development of individuals who will challenge the neoliberal tendency.

Soft GCE is mainly based on the idea of what being considered as cultural universals, while disregarding the Western values and assumptions imposed globally through world governance organizations, capitalism and political power. The framework of soft GCE attempts to bring people into Westernized lifestyle and standards, while neglecting the richness and diversity of cultures and epistemologies that exist outside the West and the hegemony of affluence. It is an approach that ignores the effects of power imbalance brought on by colonialism in history, in which the Westernized globalization makes GCE be applicable only to those in power

(Andreotti, 2006). Besides, it is further emphasized that the risk of soft GCE is a belief that Western values and culture are universal, leading to the imposition of these values on people from other cultures (ibid.).

By contrast, a critical GCE is a response to the soft framework, calling for a critical global citizenship with a post-colonial stance by taking historical roots and current inequities into consideration, the goal of which is to enable individuals to critically reflect on their cultural heritage and processes, imagine alternative futures, as well as take responsibility for decisions and actions so as to expose the injustices and inequalities of colonialism and balance the power and wealth around the world (ibid.). Critical GCE could provide students with competence to reflect on and participate in global problems involving power, conflict and divergent views, and understand the nature of colonial, liberal and Western assumptions, as well as strive to alter those (Goren & Yemini, 2017a). Moreover, a soft GCE approach fails to see the contradiction between GCE and current educational policies, while a critical pedagogy regards GCE as an opportunity to counter the hegemony that embedded in educational policies, which has been posited as a cause that will lead to a more ethical, cohesive and democratic educational practice (ibid.).

2.7.2 Nationalism vs. cosmopolitanism ideologies

The entry of “nationalism” involves two forms according to the Stanford Encyclopedia of Philosophy, the classic form of nationalism and the nationalism in the wide sense (Miscевич, 1999). The two forms are defined as follows:

The classic form of nationalism is “the political program that seeks the creation and maintenance of a fully sovereign state owned by a given ethno-national group (‘people’ or ‘nation’) and that sees the creation and maintenance of this state as a primary duty of each member of the group. Starting from the assumption that the appropriate (or ‘natural’) unit of culture is ethno-nation, classical nationalism involves the claim that a primary duty of each member is to abide in cultural matters by one’s recognizably ethno-national culture” (Miscевич, 1999).

The nationalism in the wide sense refers to “any complex of attitudes, claims and directives for action which ascribe a fundamental political, moral and cultural value to nation and nationality and which produce obligations (for individual members of the nation, and for any involved third parties, individual or collective) on the basis of this ascribed value” (ibid.).

On the other hand, cosmopolitanism can be understood as a kind of ideal equality, sympathy, democracy, universalism and humanism, etc., and global citizenship has been advocated within the discourse of cosmopolitanism, acknowledging the common humanity, solidarizing with others, and accepting as well

as valuing diversity at all levels from local and national to regional and global (Zhu, 2013). Being a framework for inclusiveness and transformation, cosmopolitanism encourages citizens to view differences as assets and empowers marginalized groups to fight for the equity and social justice they deserve (Rapoport, 2009). In this regard, cosmopolitanism could serve as an alternative to nationalism, but it may also be exploited by the most powerful and becomes part of the control mechanism as well as that the noble goals for ideal peace and freedom may be mixed with the economic and political intentions of hegemony (Zhu, 2013). The discourse of cosmopolitanism, therefore, needs to be treated critically sometimes as well.

2.7.3 Native speakerism vs. metrolingualism ideologies

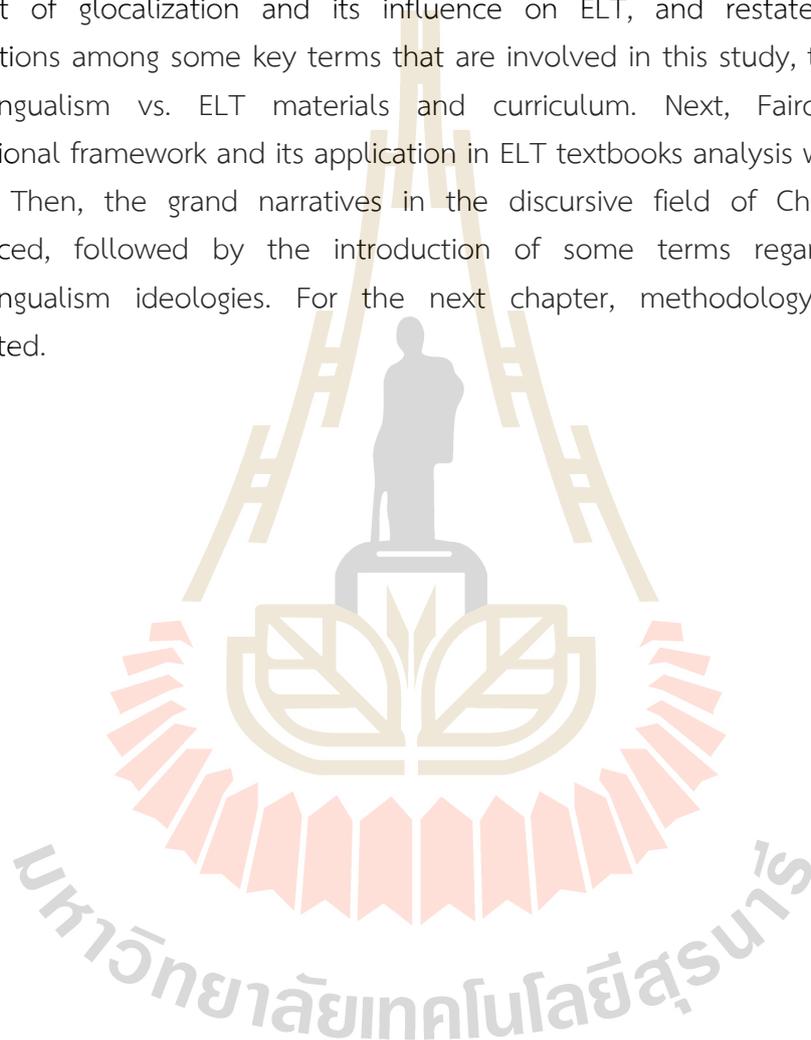
Native speakerism ideology is based on the standard English norms that index the inner circle English varieties linked to educated, middle-class, and frequently White individuals from the Global North, which is characterized as “correct”, “standard”, and “native” (Jakubiak, 2020). This kind of ideology underpins decisions about proper or legitimate English and omits discussions of how a global language hierarchy might benefit certain groups (Phillipson, 2008).

On the contrary, the ideology embedded in metrolingualism concerns with understanding the practice of urban language, which is a part of everyday life, not through a pre-defined version of language in terms of equitable language policies, but through local language ideologies (Pennycook & Otsuji, 2015a). Metrolingual practices may subvert linguistic orthodoxies and assumptions about language, identity and belonging (ibid.). Thus metrolingualism oriented pedagogy calls for incorporating the “fluidity, flow and fixity of cultural movement” (Pennycook, 2007, p.157) into ELT practice, understanding the complexity of cultural exposure in the classroom and recognizing that cultures and identities are mixed and cosmopolitan rather than bounded.

2.8 Summary of the Chapter

This chapter introduced the background and the concept and beliefs of global citizenship, followed by the beliefs and critiques of GCE and critical approaches to GCE. The introduction of cultural awareness and intercultural awareness as well as the global (intercultural) competence came next. Then the researcher described the GCE in China and Chinese national identities. The previous relevant studies include three subsections of GCE and English teaching & learning, GCE and textbook analysis, as well as focusing in Chinese context. Moreover, some previous codings in textbooks analysis regarding GCE also have been reviewed to provide some enlightenment for

the coding development in this study. For the metrolingualism issues in this chapter, the researcher introduced the concept, beliefs and pedagogical implications, as well as previous studies, followed by the introduction of some other relevant terms, such as metrolingual landscape, metrolingual citizenship and minority languages in Chinese context. Critical multicultural education and intercultural (global) sensitivity have been briefly introduced as well. Then the researcher further elaborated the concept of glocalization and its influence on ELT, and restated the intrinsic connections among some key terms that are involved in this study, that is, GCE and metrolingualism vs. ELT materials and curriculum. Next, Fairclough's three-dimensional framework and its application in ELT textbooks analysis were introduced briefly. Then, the grand narratives in the discursive field of China have been introduced, followed by the introduction of some terms regarding GCE and metrolingualism ideologies. For the next chapter, methodology part will be expatiated.



CHAPTER 3

RESEARCH METHODOLOGY

This chapter is composed of six sections, including research design, research instruments and data collection, data analysis, trustworthiness and consistency, researcher's positionality statement. The summary of this chapter comes last. The section of research instruments and data collection contains four subsections, such as ELT textbooks, curriculum, overview and sampling of textbookscapes, and semi-structured interviews. The section of data analysis consists of six subsections, such as data analysis approaches, general data analysis procedures, data analysis of GCE in ELT textbooks, data analysis of textbookscapes in ELT textbooks, data analysis of GCE and metrolingualism in curriculum, and data analysis of semi-structured interviews.

3.1 Research Design

This study synthesizes two strands of qualitative data and quantitative data, and qualitative data are the prioritized strand. Qualitative data were gathered from the thematic descriptions of content analysis (Schreier, 2012) of both textual and visual contents regarding GCE and metrolingualism in ELT textbooks and curriculum, as well as interviews with primary school English teachers who have teaching experience of PEP and Yilin English textbooks. Content analysis is a more flexible and wide applicable as well as context-sensitive data analysis approach for systematically describing the meaning of qualitative material (Schreier, 2012), through which GCE and metrolingualism values can be scrutinized to a great extent.

The quantitative data in this study are regarded as the triangulation and supplementary to the qualitative data, which were collected by coding the content of ELT textbooks and counting the occurrence number or calculating the percentage of GCE and metrolingualism items according to representations of GCE and metrolingualism values in ELT textbooks. Moreover, quantitative data were gathered by counting the linguistic repertoire and the occurrence number of preferred codes in textbookscapes as well.

Thus, a qualitative approach with some quantitative elements is adopted in this study. Moreover, since most of the data analysis was carried out through written texts, visual images and interviews, the findings in this study were presented mainly in textual descriptions. Meanwhile, some numerical calculations are also included as

the triangulation and supplementary to the qualitative findings, but they are not the main focus.

Being based on the theoretical frameworks for GCE of soft versus critical GCE (Andreotti, 2006) as well as Akkari and Maleq's framework (2020) for GCE, this study attempted to scrutinize whether there is a potential inequality and injustice embedded in ELT textbooks and curriculum and in what ways, while adapting to local, regional and global dimensions of citizenship in China. Furthermore, Pennycook and Otsuji's (2015a) conceptual framework for metrolingualism was adopted to study metrolingualism issues, which was examined from two aspects. First, this study scrutinized the metrolingual landscapes (MLs) in textbooks (textbookscapes) including linguistic landscapes (LLs) such as posters, public signs, etc., and metrolingual interactions (MIs) such as shopping and dining in canteens in textbooks. Second, the metrolingualism issues in the curriculum were examined as well.

Finally, the researcher merged and compared both strands of qualitative data and quantitative data to abstract the holistic interpretation of GCE and metrolingualism values that are embedded in ELT textbooks and curriculum to answer the research question one. The research question two was answered by analyzing the ideologies of GCE and metrolingualism embedded in ELT textbooks and curriculum. A qualitative dichotomy paradigm (Dahlberg, 2013) was adopted to analyze the GCE and metrolingualism ideologies, since the analysis of binary opposition can help this study better understand the tension at both ends of opposites from sociocultural and political perspectives. In order to answer the research question three, comparison studies were further made between different series of textbooks regarding GCE and metrolingualism that are represented. The research question four was answered through comparing different grade levels about the similarities and differences of GCE and metrolingualism that are represented in ELT textbooks. Then the researcher answered the research question five by analyzing teachers' interviews about their perceptions. Figure 3.1 shows the diagram of the qualitative approach design of this study.

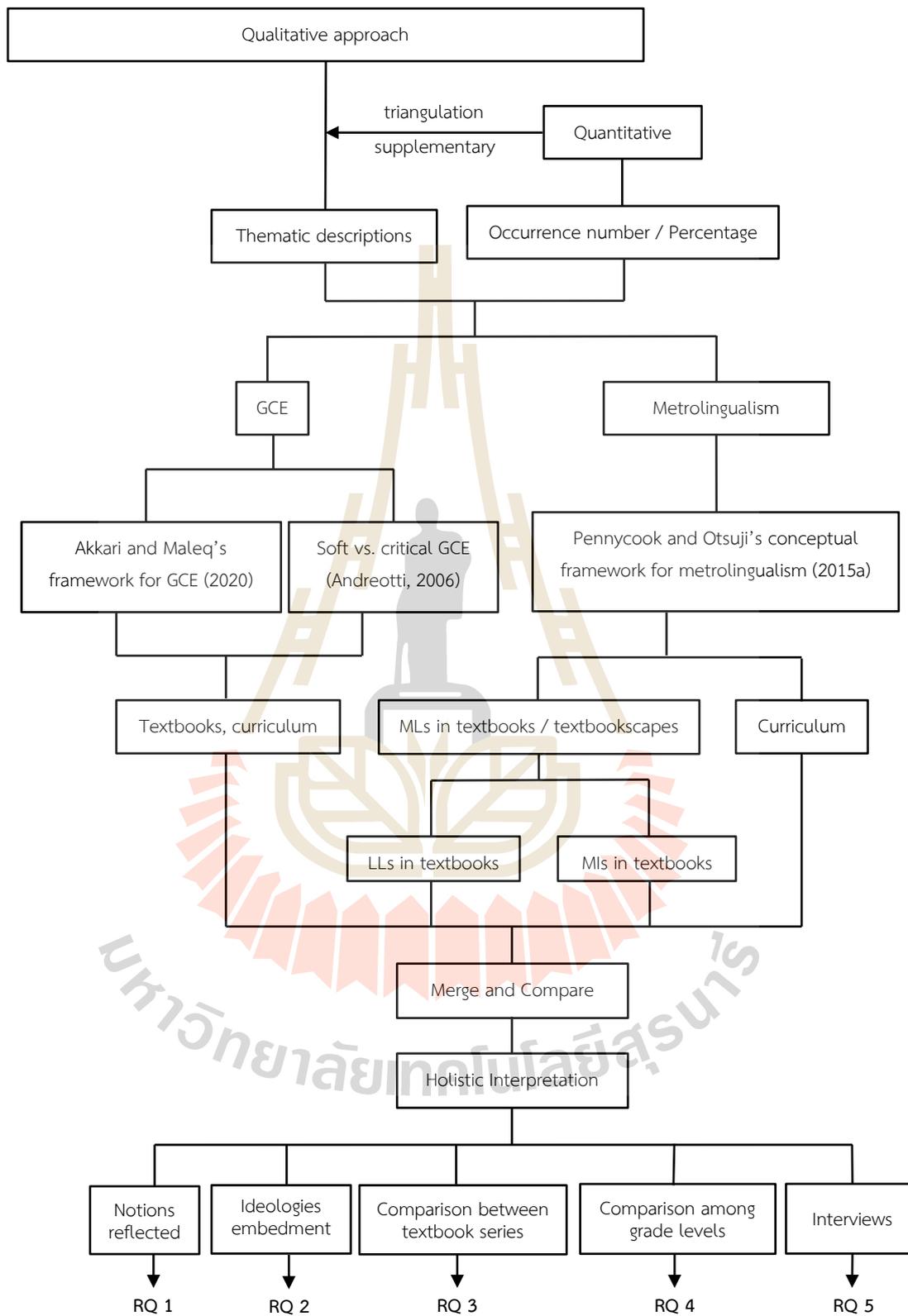


Figure 3.1 Diagram of the qualitative approach design

Besides, in order to achieve all the research purposes, this study collected various data including textual, visual and oral discourses from ELT textbooks and curriculum as well as interviews. Thus the research instruments and the data collection will be elaborated in the following section.

3.2 Research Instruments and Data Collection

3.2.1 ELT textbooks

3.2.1.1 Selection and overview of textbooks

In 2001, primary schools in China began to set up English courses from grade three. Since then, various publishing institutions published more than 30 English textbooks for primary schools and their corresponding teaching references, among which textbooks published by People's Education Press (PEP) and Yilin Press are at the top popularity. Moreover, being popular in educational field of China, those two publishing houses have been focusing on the research and development of textbooks for compulsory education for quite a long time.

The selected textbooks in this study are the current English textbooks published by People's Education Press (PEP) and Yilin Press for primary education in China, containing four grades from the starting point of grade three to grade six. There are two volumes for each grade, and a total of 16 volumes of textbooks. The PEP textbooks were co-compiled by People's Education Press Ltd. and Lingo Learning Inc. in Canada, while the Yilin textbooks were co-compiled by Yilin Press and Oxford University Press (China) Ltd. These two sets of textbooks were published between 2012 and 2014, containing 110 units with 1118 pages of texts altogether. More details about the selected textbooks are shown in the appendix C.

There are five reasons for selecting these two series of textbooks. First, both PEP textbooks and Yilin textbooks were compiled and edited according to the national *English Curriculum Standards for Compulsory Education* (MOE, 2011). Second, those textbooks have been approved by Chinese Ministry of Education (MOE). Third, the two publishers are listed at the top popularity for the quality of English textbooks for compulsory education which are used nationwide with great influence. Especially, PEP is the most authorized publishing house for textbooks in China (Tse, 2011). Fourth, since PEP is located in the northern city of Beijing, while Yilin Press is located in the southern city of Nanjing, the geographical span of the two publishing houses may make it more objective and trustworthy to examine the embedment and distributions of GCE and metrolingualism in textbooks, as well as to make comparison studies between these two series. Last but not least, both PEP

textbooks and Yilin textbooks were co-compiled by Chinese editors and native English speaker editors, so there may be more embedment of Western paradigms in textbooks which need a critical lens to scrutinize the hidden agendas.

3.2.1.2 Sampling of data regarding GCE in textbooks

In order not to miss any relevant content regarding GCE in the textbooks, the collection of sampling data in this study can be divided into three procedures. First, with the concept of GCE in mind, two researchers worked separately to read through all the textbooks and select GCE samples that might contain GCE values from the textbooks. Second, the two researchers compared and discussed the selected GCE samples. If these two researchers could not reach agreement, then the third researcher came to discuss different opinions and took a consensus. Third, the final sampling of data regarding GCE was determined after various discussions.

Before illustrating the sampling data, three selecting principles need to be mentioned in advance. First, one scene was counted as one sample. If one scene spans two pages, it was still counted as one sample. On the other hand, there can be more than one sample on a page. Second, since the textual contents in primary ELT textbooks correspond to the visual images, the text and its corresponding image were counted as one sample. Third, the number of samples is not equivalent to the occurrence number of GCE themes/subthemes, as a sample can be coded more than once and generated multiple GCE themes/subthemes. Figure 3.2 is an example of a GCE sample in textbooks.



Figure 3.2 A sample regarding GCE from PEP3V1, p. 46-47

Figure 3.2 shows a scene of family members and friends having picnic together, in which the texts appear in the form of dialogue between characters. Although it spans two pages, it was only counted as one sample. Moreover, this sample was coded more than once and generated different GCE themes/subthemes, such as ‘kinship’, ‘racial and ethnic diversity’, ‘gender stereotypes and inequality’, ‘leisure lifestyle’, which will be further elaborated in chapter four. Following the above data collection procedures, the number of GCE samples in PEP textbooks is 517, and the number of GCE samples in Yilin textbooks is 248, altogether 765. The number of GCE samples contained in each volume of textbook and their page positions are detailed in the appendix D.

3.2.2 Curriculum

3.2.2.1 Overview and components of the curriculum

The curriculum in this study was collected from the national *English Curriculum Standards for Compulsory Education* (ECSCE) which was revised in 2011 by the Chinese Ministry of Education (MOE) and published by Beijing Normal University Press, including five components of Preface, Course objectives, Grading standards, Implementation recommendations and Appendix, with 180 pages in total. Moreover, it prescribes that English courses in compulsory education start from grade three of primary schools to grade nine of junior high schools (MOE, 2011). Table 3.1 shows the contents and components of the curriculum.

Table 3.1 Components of the curriculum

Section	Subsection	Pages
Preface	• Nature of the course	p. 1-7
	• Basic Concept of the course	
	• Ideas of Course Design	
Course objectives	• The general objective	p. 8-11
	• Grading objectives	
Grading standards	• Linguistic skills	p. 12-24
	• Linguistic knowledge	
	• Emotional attitudes	
	• Learning strategies	
Implementation recommendations	• Cultural awareness	p. 25-44
	• Teaching suggestions	
	• Evaluation Suggestions	
	• Suggestions on textbook compilation	
	• Suggestions on development and utilization of curriculum resources	

Table 3.1 Components of the curriculum (Cont.)

Section	Subsection	Pages
Appendix	• List of phonetics items	p. 45-180
	• List of grammar items	
	• Vocabulary list	
	• List of functional-notional items	
	• List of topic items	
	• Example of classroom teaching	
	• Evaluation methods and cases	
	• Reference suggestions for teaching skills	
• Classroom expressions		

3.2.2.2 Sampling of data in the curriculum

The general objective of the English course as set out in the curriculum is to help students ‘form the preliminary comprehensive language competence, promote mental development and improve comprehensive humanistic quality through English learning’ (MOE, 2011, p. 8), which is divided into five levels according to students’ learning needs and cognitive characteristics of different age groups in the stage of compulsory education, of which level 2 is the requirements that should be achieved at the end of grade 6 for primary education and level 5 is the requirements that should be achieved at the end of grade 9 for junior high school education. Since this study is mainly focused on primary education, the grading standards for level 2 are the focus, while level 5 may be involved a bit as well. Moreover, the curriculum is all textual data, and the first four sections from page 1 to page 44 are the focus of sampling selection in this study. Similar to the data collection procedures regarding GCE in textbooks, two researchers worked separately to read and reread the whole curriculum, and identified as well as circled some statements that may contain GCE and metrolingualism values in the curriculum. Then the two researchers compared and discussed those statements. If these two researchers could not reach agreement, then the third researcher came to discuss different opinions and took a consensus. Finally, researchers began examining and coding the data by following the coding procedures in this study, which will be detailed later.

3.2.3 Overview and sampling of textbooksapes

Just as discussed in chapter two that this study attempts to examine the ways that textbooksapes reflect the notion of metrolingualism, so three terms need to be mentioned again in this subsection, which are metrolingual landscape (ML),

linguistic landscape (LL) and metrolingual interaction (MI). Since the justification for intrinsic connections among ML, LL and MI, as well as the relationship among metrolingualism, ML and textbookscapes have already been elaborated in chapter two, the researcher will not restate here. For data collection of textbookscapes, the researcher focused on LLs in textbooks (e.g. figure 3.3) including posters, public signs in textbooks, etc., and MIs containing the activities such as shopping and dining in canteens in textbooks (e.g. figure 3.4).



Figure 3.3 A sample regarding LL from PEP6V1, p. 26



Figure 3.4 A sample regarding MI from PEP4V2, p. 61

Regarding the sampling of textbookscapes, it should be mentioned that one poster or one public sign was counted as one sample of LL. Similarly, one

shopping or dining activity was counted as one sample of MI. There are altogether 155 samples of LLs and 24 samples of MIs in all textbooks, the distribution and occurrence number of LLs and MIs is displayed in the appendix E.

3.2.4 Semi-structured interviews

3.2.4.1 Selection of participants

In order to answer the research question five, the researcher took a step further of textbooks analysis to see whether teachers aware of the existing GCE and metrolingualism embedded in those ELT materials. Semi-structured interviews were conducted with six English teachers who have teaching experience of either PEP textbooks or Yilin textbooks in primary schools from different parts of China through convenient or snowball sampling, and the number of participants who teach PEP textbooks is equal to the number of those who teach Yilin textbooks. Besides, the selection of the interviewees should not only take the convenient access into consideration, but also choose those ‘knowledgeable people’ who are in the best position to offer in-depth information regarding their experience with ELT education and the textbooks at hand (Cohen et al., 2007). Thus, all participants selected for this study have more than 3 years of teaching experience. Moreover, convenient or snowball sampling could facilitate the speed and practicality of the study which is one of the purposeful sampling methods in the research.

By taking the above factors into consideration, six participants, who teach either PEP or Yilin textbooks from grade three to grade six, were selected in order to help the researcher better understand the issues. The interviewees, aged between 25 and 40, have been teaching for three to seventeen years, with an average of 8.3 years of teaching experience. Among them, one has a junior college degree, four have a bachelor’s degree, and one has a master’s degree. Moreover, the schools where the interviewees teach are located in different provinces in China, including Henan, Shandong, Hubei, Jiangsu, and one of them is the leader of the English teaching and research group in a primary school.

3.2.4.2 Validity of interview questions

The interview questions were compiled by the researcher based on the findings of ELT textbooks and curriculum analysis, as well as taking the reference of previous studies (Basarir, 2017; Goren & Yemini, 2017b). Then two specialists who hold a PhD degree were invited to help the researcher examine and polish the interview questions. Moreover, the researcher’s supervisor also helped further revising those interview questions. After that, all the interview questions were piloted with five primary English teachers before doing the main interview. Furthermore, the

researcher has made ongoing adjustments to the interview guides and questions during the process of interviews. Semi-structured interviews were conducted regarding some topics, such as teachers' awareness of GCE and metrolingualism in ELT, ELT implementation regarding GCE and metrolingualism, as well as challenges in ELT regarding GCE & metrolingualism. The guiding interview questions are shown in the appendix F. Nevertheless, during the actual interview process, the sequence and the questioning manners of the predetermined questions may not be strictly followed, and some emerging questions may appear in order to elicit the data as much as possible through relaxed and comfortable conversations with teachers (Prabjandee, 2019).

3.2.4.3 Data collection procedures

First of all, the researcher looked for qualified teachers to participate in the interviews through convenient or snowball sampling. If teachers are qualified to be the interviewees, the researcher further asked them whether they agreed to be interviewed. Second, the researcher conducted semi-structured interviews with those participants after gaining their consent. However, all the interviews were conducted online due to the COVID-19 pandemic. Moreover, the interviews were conducted in Chinese which could help both sides better understand each other and make interviewees fully express themselves. Each interview lasted 30 to 50 minutes, with a total of 246 minutes. All the interviews were recorded after getting interviewees' agreement, and notes were taken by the researcher. Third, the researcher transcribed all the recordings into textual discourse of Chinese characters. Fourth, some unclear parts during the transcription were further confirmed with the interviewees. More details about the participants and the interview duration are shown in table 3.2. To keep confidential of interviewees' personal information, the names of teachers are replaced by the codes of T1, T2, T3, T4, T5, and T6.

Table 3.2 Details about participants and interview duration

Interviewee	Years of teaching experience	Teaching textbooks	Teaching grades	Interview duration (approx.)
T1	11	PEP	Grade 4-6	30 mins
T2	7	Yilin	Grade 3-6	48 mins
T3	17	PEP	Grade 3-6	40 mins
T4	3	Yilin	Grade 3-4	42 mins
T5	4	Yilin	Grade 3-6	50 mins
T6	8	PEP	Grade 3-6	36 mins
Total				246 mins

3.2.4.4 Ethical considerations

Some ethical issues should be considered for the interviews. First, all the participants were informed of the purposes of this study, and the consent was gained from them to guarantee that all of them participated in the interviews voluntarily. Second, information sheet for participants and informed consent form were sent to them to sign, and the researcher asked them to send back after signing. Third, the privacy and anonymity of interviewees were respected by assuring them that all the collected data would be used only for research purpose, and all their information would be kept confidential. More significantly, the participants were informed that there would be no foreseeable danger or risk for them, and they could withdraw at any time. Besides, this study has obtained the permission of conducting interviews from the Institutional Ethics Committee of Suranaree University of Technology.

In order to analyze the collected data, this study adopted various data analysis approaches, it is necessary to further elaborate on how the researcher drew the findings through analyzing the data. Thus data analysis will be the focus in the following section.

3.3 Data Analysis

3.3.1 Data Analysis Approaches

This study adopted content analysis (Schreier, 2012), Fairclough's three-dimensional framework of CDA (1995) and code preference analysis (Scollon & Scollon, 2003) to analyze the data, all of which worked together but with different priorities. Figure 3.5 shows the diagram of data analysis approaches employed in this study.

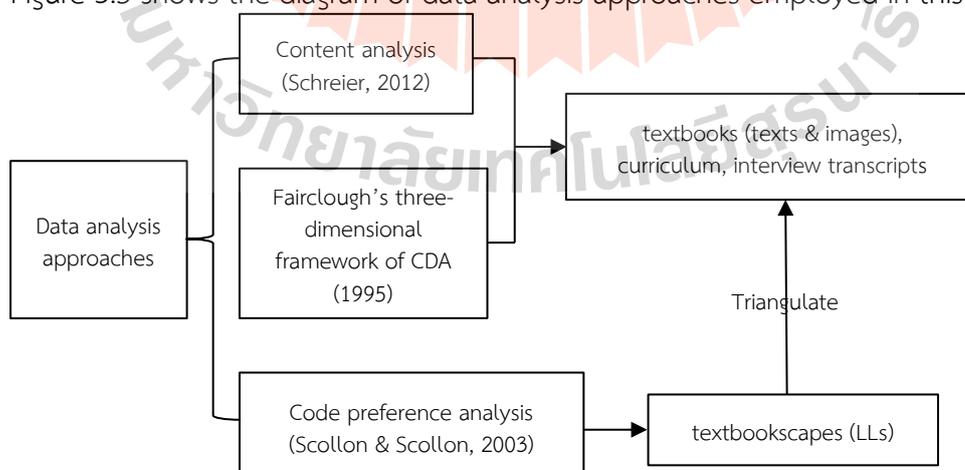


Figure 3.5 Diagram of data analysis approaches

The analysis was grounded in Schreier's qualitative content analysis (2012), since it is a more flexible and wide applicable as well as context-sensitive data analysis approach through which GCE and metrolingualism can be scrutinized to a great extent. Content analysis is a method for systematically describing the meaning of materials, and it is done by classifying materials as instances of the categories of a coding frame (Schreier, 2012). Thus content analysis in this study was applied to all the texts and images in textbooks, curriculum, and interview transcripts.

The approach to CDA in this study employed Fairclough's three-dimensional framework (1995) to deconstruct the power relations and implicit ideologies regarding GCE and metrolingualism. Fairclough's CDA regards the relationship between language and society as internal dialectic, and the analysis of texts provides the study with a useful analytical tool, as discourse has been regarded as "(i) a language text, spoken or written, (ii) discourse practice (text production and text interpretation), (iii) sociocultural practice" (Fairclough, 1995, p. 97). This method of discourse analysis contains linguistic description of the language text, interpretation of the relationship between the (productive and interpretative) discursive processes and the text, and explanation of the relationship between the discursive processes and the social processes (ibid.).

As has been elaborated in chapter two that the text in this study includes the textual and visual contents in Chinese primary ELT textbooks and curriculum, and text analysis focuses on the descriptions of GCE and metrolingualism values in textbooks and curriculum. Discourse practice connects the discursive processes with the text to focus on the interpretations of GCE and metrolingualism values in textbooks and curriculum. Sociocultural practice associates the discursive processes with the social processes. In this study, the results of GCE and metrolingualism were explained by putting them in wider Chinese and global contexts. Thus, Fairclough's CDA was combined with content analysis to apply to all the texts and images in textbooks, curriculum, and interview transcripts as well.

Besides, Scollon and Scollon's code preference analysis (2003) is a common tool to analyze the preferred codes in LLs, which underlines that the preferred code is on the top, on the left, or in the center and the marginalized code is on the bottom, on the right, or on the margins. The diagram of Scollon and Scollon's code preference analysis (2003) can be shown in figure 3.6. This analysis tool can help the researcher triangulate the results of content analysis and CDA regarding LLs, so the code preference analysis was applied to the LLs in textbooks.

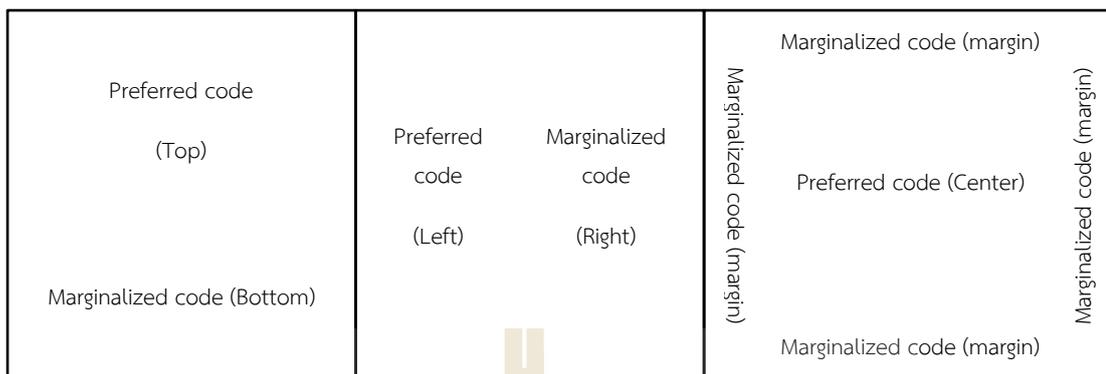


Figure 3.6 Diagram of Scollon and Scollon's code preference analysis (2003)

3.3.2 General Data Analysis Procedures

Qualitative content analysis is a major approach for data analysis in this study, being combined with CDA and code preference analysis. Coding is an important process in qualitative content analysis, which is to systematically categorize excerpts in the qualitative data in order to develop themes and patterns (Saldaña, 2016). Generally, the data analysis procedures can be elaborated in two phases.

First, the researcher employed the coding system of open coding, axial coding, and selective coding, which was applied to all the texts and images in textbooks, curriculum, and interview transcripts to develop the themes regarding GCE and metrolingualism. After that, the preferred codes and marginalized codes were explored in LLs of textbooks through code preference analysis, which can be regarded as a triangulation method for the themes of metrolingualism.

For the second phase, Fairclough's three-dimensional framework of CDA was followed, including the linguistic descriptions of GCE and metrolingualism values in textbooks and curriculum (first dimension of text), interpretation of GCE and metrolingualism values in textbooks and curriculum (second dimension of discourse practice), and explanations of GCE and metrolingualism values as well as association of social effects regarding GCE and metrolingualism (third dimension of sociocultural practice). Figure 3.7 shows the diagram of general data analysis procedures.

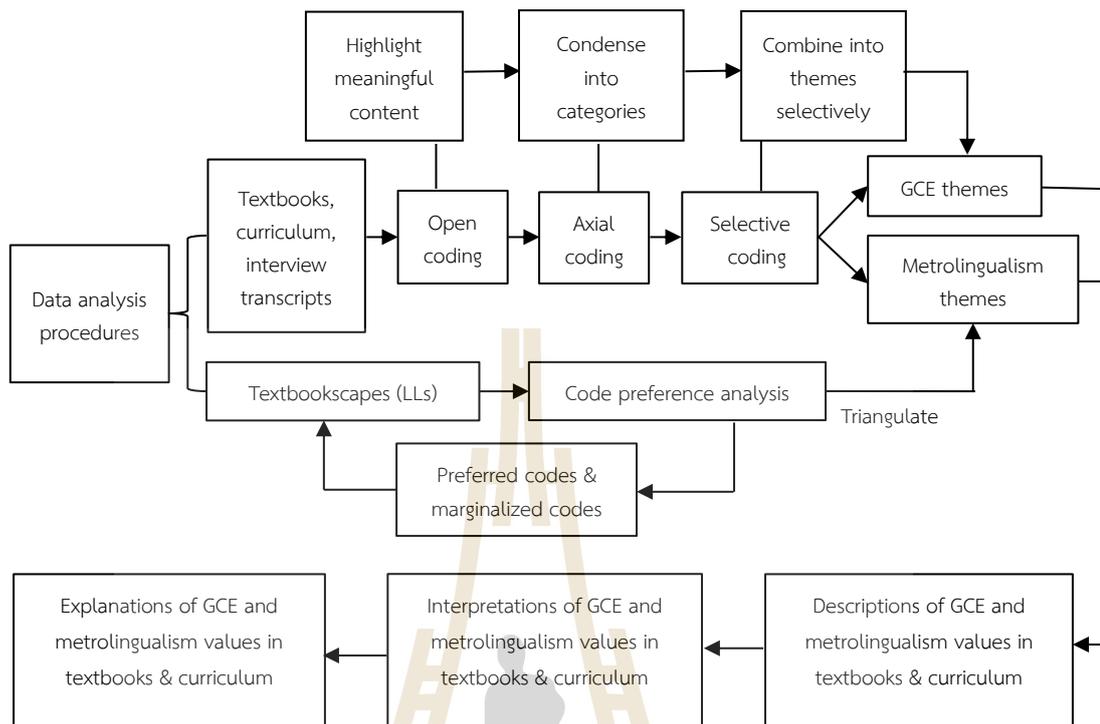


Figure 3.7 Diagram of data analysis procedures

In the following subsections, the researcher will go into further details on data analysis procedures for the coding based on the collected data and research questions in this study.

3.3.3 Data analysis of GCE in ELT textbooks

3.3.3.1 GCE coding procedures

As mentioned above, qualitative content analysis was adopted in this study, which is a method for systematically describing the meaning of qualitative material (Schreier, 2012). This can be done by classifying parts of the material as instances of the categories of a coding frame, while 'coding' can be referred to a variety of different procedures, and coding in a qualitative research is typically a conceptual device that opens up data in new ways and helps to create theory (ibid.). A coding frame is a way of structuring the material, a way of differentiating between different meanings in relation to the research questions, which consists of main categories or dimensions and a number of subcategories for each dimension which specify the meanings in the material with respect to the main categories (ibid.).

Generally, three strategies can be adopted to build a coding frame, which are a concept-driven strategy, a data-driven strategy, and combining concept-driven and data-driven strategies (ibid.). Concept-driven strategy can be based on

theory, on prior research, on logic, on everyday knowledge, or on an interview guide, while data-driven strategy includes aggregation, subsumption, contrasting, and making use of open and selective coding adapted from grounded theory (ibid.). A typical combined strategy is to take important topics based on what is already known and turn them into major categories, and this first step would be the concept-driven part of the procedure. The main categories (also called ‘dimensions’) of the coding frame are the aspects on which the researcher wants to focus during the analysis (ibid.). In the second step, subcategories can be created based on the materials to specify content on these topics, and this is the data-driven part of the strategy (ibid.).

In this study, the combined strategy was adopted, which is also the one that is most frequently used (ibid.). The concept-driven strategy in this study is based on the Akkari and Maleq’s framework for GCE (2020), which suggests operationalizing GCE within three domains and each of these domains could be subdivided into a further subset of sub-domains (see table 1.1). Those domains and subdomains can be regarded as the major categories during the concept-driven part. Moreover, since qualitative content analysis is also a highly flexible method, the coding frame should be tailored to the study material (Schreier, 2012). The data-driven strategy in this study includes the GCE themes and subthemes that were generated from the sampling of data in textbooks. Thus, GCE coding procedures in this study can be generally divided into two processes. First, concept-driven coding was the starting point through coding in the GCE conceptual sense in mind deductively. Second, data-driven coding was processed through three steps, namely, open, axial, and selective coding, in order to let inductive themes and subthemes emerge from the data. In the following, GCE coding procedures in textbooks will be further elaborated.

During the concept-driven coding, two coders worked independently to categorize the GCE samples in textbooks into their corresponding GCE domains and sub-domains. It should be mentioned that there may be overlapping of samples in different domains and sub-domains, since one sample can be generated more than one GCE theme/subtheme which has already been illustrated before. Those samples cannot fit into the predetermined GCE domains were categorized within the domain of emerging themes for GCE. Then the two coders met and discussed the disagreement, and the third coder was sometimes invited to take a consensus if the previous two coders could not reach agreement. Actually, the process of selecting samples can be regarded as an open coding to

identify the relevant concepts. After reaching a consensus of the concept-driven coding, these two coders continued to do the data-driven coding.

Still, the two coders worked separately to examine and coded the data during the process of data-driven coding including three steps of open, axial, and selective coding. First, the meaningful contents were highlighted and initial codes were identified in each GCE sample during the open coding stage; second, those initial codes were reexamined and identified the relationships among them, as well as successively condensed into categories during the axial coding stage; third, the categories were combined into themes/subthemes by selectively choosing the ones related to the GCE domains or sub-domains they were categorized in during the concept-driven coding. The guiding principle applied to the coding of visual contents is, “What is the first and general impression I get about this visual content, and what details within it lead me to that impression?” (Saldaña, 2016).

Besides, the occurrence number of themes and subthemes depends on how many times such themes/subthemes were coded, and the coded times were counted. As mentioned previously, one GCE sample in textbooks can be generated more than one theme/subtheme, so different themes/subthemes were coded separately and the occurrence number of each theme/subtheme was counted as once. After finishing all the steps in data-driven coding, the two coders met and discussed the tentative codings, and the third coder was sometimes invited to take a consensus. Then, the researcher refined the names and defined all the tentative themes and subthemes inductively. Finally, another coder and two experts were invited to help the researcher further polish the themes and subthemes as well as their definitions. Trustworthiness and consistency for this part will be further elaborated at the end of this chapter. An example of data-driven coding of a GCE sample in textbooks is shown in the appendix G. Figure 3.8 indicates the GCE coding procedures for textbooks briefly.

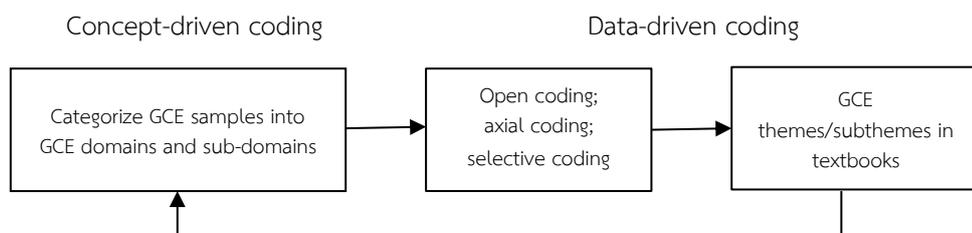


Figure 3.8 GCE coding procedures for textbooks

By following the above GCE coding procedures and the coding frame building strategy, a pilot study was conducted to test the feasibility of those procedures and strategy. Thus the following subsection will be focused on the tentative GCE coding frame in pilot study and the detailed analysis for findings of the pilot study are elaborated in the appendix H.

3.3.3.2 Tentative GCE coding frame in pilot study

The researcher took PEP and Yilin textbooks for grade six as the pilot study materials, since the sixth grade is the end of compulsory education in primary schools, while connecting with compulsory education in junior high schools. Thus the researcher assumed that the textbooks for grade six may contain richer content than those of other primary grades with relatively more data, which may allow the researcher to generate more diversified and comprehensive tentative GCE coding frame regarding GCE and metrolingualism. Each series of textbooks for grade six consists of two volumes, including four volumes with 26 units and 298 pages of text in total.

Table 3.3 displays the tentative GCE coding frame in pilot study and a statistical representation of GCE themes and subthemes within textbooks for grade six, which shows that four volumes contain 11 themes and 14 subthemes occurring 254 times in total according to the GCE framework of this study. The most salient domain is inter/multicultural education, followed by emerging themes for GCE, citizenship education, and education for sustainable development.

Table 3.3 Display of GCE themes and subthemes in textbooks for grade six

Domain	Themes	Subthemes	Theme description	Occurrence number
Education for sustainable development	Social development and progress		Showing the development and progress of the society	4
	Environmental responsibility and sustainable development		Environmental protection consciousness and measures	14
	Harmonious coexistence of human-nature relations		Harmonious coexistence among humans, nature, animals, and artificial intelligence	15
Total				33
Inter/multi-cultural education	Harmonious coexistence of human-human relations	Interracial interactions	People of different races communicate and do activities together.	71
		Kinship	Showing love and care toward family members; family-oriented activities	13
		Friendship	Sharing and caring among friends	6
		Empathy	Empathize with things beyond oneself	3
	Tolerance	Being tolerant with unhappiness	2	
	Cultural diversity	Anglocentric and Eurocentric cultures	Anglocentric and Eurocentric cultural customs, festivals, diet cultures, etc.	19
		Chinese universal cultures	Chinese cultures that are popular all over the country, taking Chinese Han culture as an example	22
		Chinese ethnic minority cultures	The distinctive cultures of Chinese 55 ethnic minorities	1
Total				137

Table 3.3 Display of GCE themes and subthemes in textbooks for grade six (Cont.)

Domain	Themes	Subthemes	Theme description	Occurrence number
Citizenship education	Gender stereotypes and inequality		Stereotypical and unequal status and positions for males and females	17
		Career planning	Dreams and plans for future jobs	10
	Education of ideals and beliefs	Moral education	Universal values such as honesty, industriousness, braveness, etc.	3
		Philosophical education	Wisdom in daily life	1
		Holistic educational principles	Educational principles of developing morally, intellectually, physically, aesthetically and work in an all-round way	5
Total				36
Emerging themes for GCE	World geography	Inner circle geography	Landmarks, places, regional characteristics and symbolic animals that belong to inner circle countries.	16
		Expanding circle geography	Landmarks, places, regional characteristics and symbolic animals that belong to expanding circle countries.	18
	Cooperation and solidarity	Team spirit to overcome difficulties	2	
	Civilized manners	Being polite and civilized in public places	8	
	Healthy lifestyle	A healthy lifestyle to keep physical fitness	4	
Total				48
Excluded themes for GCE	Social justice and equality			0
	Human rights education			0
Total				254

3.3.3.3 Revised GCE coding frame in main study

The process of building a coding frame can be broken down into several steps, including selecting, structuring, generating, defining, revising, and expanding (Schreier, 2012), which is a dynamic process. In order to help the researcher overcome any preconceptions and see more in the data (ibid.), two coders and two experts were invited to help the researcher further revise the coding frame during the main study as well. Then the researcher made ongoing adjustments to the tentative GCE coding frame during the main study, so as to let more inductive themes as well as subthemes emerge from the data and attempt to cover the variation in the whole data as much as possible. Moreover, the names of those themes and sub-themes as well as their definitions were further adjusted after the main study. The revised GCE coding frame contains 20 themes and 23 subthemes of GCE that were found in ELT textbooks.

Albeit those themes/subthemes were further polished based on the pilot study, some new themes/subthemes were added as well, such as ‘omnipotent artificial intelligence’, ‘gratitude’, ‘globality’, ‘social class’, ‘global cultures’, ‘other cultures’, ‘anti-gender stereotypes’, ‘rule compliance’, ‘being helpful’, ‘leisure lifestyle’, ‘native-speakerism prestige & supremacy’, ‘anti-native speakerism prestige’, ‘Chinese traditions’, ‘commercialization’. Table 3.4 shows the revised GCE coding frame for themes and subthemes embedded in textbooks.

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks

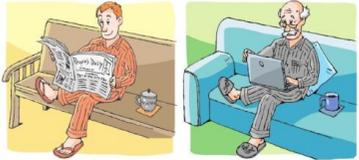
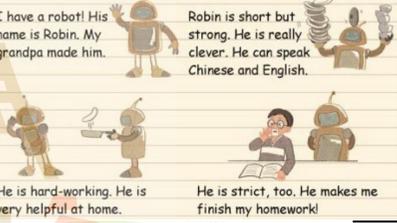
Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
Education for sustainable development	Education for development	Social development and progress	N/A	In this study, this theme refers to showing the development and progress of the society, especially the development and progress of science and technology. E.g. People's life now is more convenient than before.	<p>Thirty years ago, Mike's grandpa listened to the radio and read newspapers for news. Now he can read and watch news on the Internet. He reads e-books too.</p> 	Thirty years ago, Mike's grandpa listened to the radio and read newspapers for news. Now he can read and watch news on the internet. (Yilin6V1)
	Education for sustainable development	Omnipotent artificial intelligence	N/A	In this study, this theme shows the omnipotence of artificial intelligence in people's daily life. E.g. A robot named Robin is very helpful and can do almost anything for humans.	<p>Meet Robin!</p> <p>Sept. 1st, Tuesday</p> <p>I have a robot! His name is Robin. My grandpa made him.</p> <p>Robin is short but strong. He is really clever. He can speak Chinese and English.</p> <p>He is hard-working. He is very helpful at home.</p> <p>He is strict, too. He makes me finish my homework!</p> 	Robin, the robot, is very clever, hard-working, and very helpful at home. (PEP5V1)
	Environmental education	Environmental responsibility and sustainable development	N/A	In this study, this theme shows people's environmental awareness and environmental protection measures, etc.		Some students are discussing what measures should be taken to protect the environment. (Yilin6V1)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
		Harmonious coexistence of human-nature relations	N/A	In this study, this theme describes the images or related content of textbooks in which humans and nature coexist harmoniously.		A girl named Chen Jie is feeding pigeons happily. (PEP3V2)
Inter/multi-cultural education	Inclusive education	Harmonious coexistence of human-human relations	Kinship	In this study, this subtheme refers to showing love and care among family members as well as family-oriented activities.		Zoom, the bear, says he will visit his grandparents in July, and the picture shows his grandmother holding him and his grandfather also looking at him lovingly. (PEP5V2)
			Friendship	In this study, this subtheme shows the friendship, sharing, and care among friends, etc.		Zhang Peng calls John to ask why he didn't come to school today. John says that it's because his foot hurt. Zhang Peng is very concerned and is going to visit him. (PEP6V2)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
						<p>Bobby and Sam found a baby bird crying because of hunger, and they helped it catch a worm to eat. (Yilin4V1)</p>
						<p>Sarah asks her mother what she should do if she feels angry, and her mother asks her to take a deep breath first and then count to ten. (PEP6V1)</p>

Empathy
 In this study, this subtheme refers to showing compassion for the weak and the disadvantaged, etc.

Tolerance
 In this study, this subtheme refers to being tolerant of somebody or something that displeases you.

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Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
			Gratitude	In this study, this subtheme refers to a feeling of gratitude for somebody or something, such as gratitude for mother, gratitude for the hard-won life, etc.		Zoom and Zip send carnations to their mothers on their mothers' birthdays to show their gratitude toward mothers. (PEP5V2)
	Globality	N/A		In this study, this theme usually shows an image of the whole world, displaying something similar or different around the world, e.g. the time difference in each country.		A world map shows the time difference between countries. (PEP4V2)
Social justice and equality	Social class	N/A		Social class refers to a social phenomenon in which members of a society are divided into upper class, middle class and lower class according to their economic status, educational level, occupations, family and social background, etc. In this study, this theme refers to the social class represented by the characters in the textbooks.		Sarah says her father is a pilot who works near the sea and goes to work by car. Zhang Peng says his mother also works near the sea, but she is a fisherwoman. (PEP6V1)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
			Anglocentric & Eurocentric cultures	In this study, this subtheme refers to the cultures of Western countries, including the cultural customs, festivals, diet cultures of European countries, North America, Australia, New Zealand, etc.	 <p>Halloween is on the thirty-first of October. Children usually dress up. They knock on people's doors and shout "Trick or treat?" for sweets.</p>	Both images and text provide a brief introduction to Halloween. (Yilin5V2)
Respect for diversity	Cultural diversity	Cultural diversity	Chinese hegemonic cultures	In this study, this subtheme refers to the Chinese cultures or Chinese-style articles those are popular all over the country, taking Chinese Han culture as an example. E.g. Chinese Spring Festival, Mid-autumn Festival, etc.		The characters in the textbook are celebrating Chinese Spring Festival. (Yilin6V1)
			Chinese ethnic minority cultures	In this study, this subtheme refers to the distinctive cultures of Chinese 55 ethnic minorities. E.g. Xinjiang Uygur culture, etc.		The pictures show some ethnic cultures in Xinjiang, such as Yurt, Xinjiang grapes, Xinjiang ethnic clothing, and Xinjiang special food, etc. (PEP6V2)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
			Global cultures	In this study, this subtheme refers to the culture that is widely spread in the world, no longer unique to a specific culture of a country, and usually refers to international festivals, such as International Children's Day, Mother's Day, etc.		Oliver shows his picture of the International Children's Day to his teacher. (PEP5V2)
			Other cultures	In this study, this subtheme refers to some other cultures apart from Anglocentric & Eurocentric cultures and Chinese cultures.		Two Japanese kimono-dressed robots are making sushi, a kind of Japanese specialty. (PEP5V2)
		Racial and ethnic diversity	N/A	In this study, this theme shows that people of different racial identities show up or interact with each other in one activity.		People of different racial identities are playing together to make small animals out of colored mud. (PEP3V1)
Citizenship education	Human rights education	N/A	N/A	In this study, this sub-domain refers to the education about basic human rights, such as personal, political, economic, social and cultural rights, etc.	N/A	N/A

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
Education for gender equality		Gender issues	Gender	In this study, this subtheme refers to the stereotypes and unequal status and positions between males and females.	 <p>Mum, I'm hungry. What's for dinner? What would you like for dinner? Some fish and vegetables, please. What would you like? I'd like some soup and bread, please. Dinner's ready! Thank!</p>	Mike's mother asks Mike and her husband what they would like for dinner, and she cooks dinner for them. (PEP4V1)
			Anti-gender stereotypes	In this study, this subtheme refers to some phenomena that do not confirm to gender stereotypes and is regarded as the opposite subtheme of gender stereotypes and inequality.		John's grandfather is holding the baby brother, and his grandmother is sitting beside his grandfather. (PEP4V1)
Civic and moral education		Civic virtues & morality	Civilized manners	In this study, this subtheme indicates that a person's behavior should conform to the norms of social etiquette, such as no littering, being courteous, etc.		The boy and the girl in the picture are throwing rubbish into the public dustbin. (Yilin6V1)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
					 <p>Road safety There are many busy roads in the city. How can you cross them safely? First, you must look for a zebra crossing. Then, you must look at the traffic lights and wait for the green man.</p> <p>Can you see the red man? You mustn't cross the road now.</p> <p>Look! Here's the green man. You can cross the road now.</p>	The policeman is introducing the rules of road safety. (Yilin6V2)
					 <p>Story time</p> <p>1 Wow! It's so big!</p> <p>2 Oh, it's too big. I can't pull it up.</p> <p>3 Come on, friends. Please help me.</p> <p>4 We're coming! One, two, three, pull!</p> <p>5 I'm strong. Let's work together.</p> <p>6 Hooray!</p>	The super carrot is finally pulled out with all animals' joint efforts. (PEP4V1)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

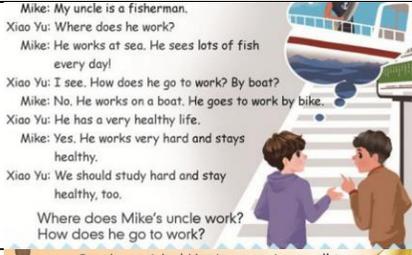
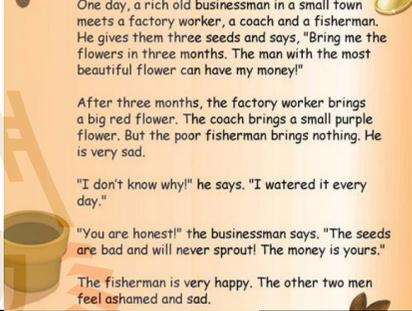
Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
			Diligence	In this study, this subtheme refers to a state of working hard, being not afraid of hardship, being steadfast work and study.	 <p>Mike: My uncle is a fisherman. Xiao Yu: Where does he work? Mike: He works at sea. He sees lots of fish every day! Xiao Yu: I see. How does he go to work? By boat? Mike: No. He works on a boat. He goes to work by bike. Xiao Yu: He has a very healthy life. Mike: Yes. He works very hard and stays healthy. Xiao Yu: We should study hard and stay healthy, too. Where does Mike's uncle work? How does he go to work?</p>	Mike tells Xiao Yu that his uncle is a fisherman who works very hard and stays healthy, so they should study hard and stay healthy as well. (PEP6V1)
			Honesty	In this study, the theme of morality includes universal values such as honesty, integrity, braveness, kindheartedness, etc. The subtheme of honesty means being faithful, keeping promises, and being true to one's obligations, etc.	 <p>One day, a rich old businessman in a small town meets a factory worker, a coach and a fisherman. He gives them three seeds and says, "Bring me the flowers in three months. The man with the most beautiful flower can have my money!" After three months, the factory worker brings a big red flower. The coach brings a small purple flower. But the poor fisherman brings nothing. He is very sad. "I don't know why!" he says. "I watered it every day." "You are honest!" the businessman says. "The seeds are bad and will never sprout! The money is yours." The fisherman is very happy. The other two men feel ashamed and sad.</p>	A short story about honesty. (PEP6V1)
			Being helpful	In this study, this subtheme refers to the willingness to help others.	 <p>Here are you, Zip? Is this yours? Yes. Thank you.</p>	Tim helps a little baby pick up his sock. (PEP4V2)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
			Anglocentric & Eurocentric geography	In this study, this subtheme refers to the geography of Western countries, including landmarks, places, regional characteristics and symbolic animals, etc. that unique to European countries, North America, Australia, New Zealand, and so on.		The picture shows a kangaroo, a koala, the Sydney Opera House, Australian football, and the Australian flag, all of which unique to Australia. (Yilin6V2)
Emerging themes	N/A	World geography	Chinese geography	In this study, this subtheme refers to the landmarks, places, regional characteristics and symbolic animals, etc. that unique to China.		The picture shows the Great Wall in China. (Yilin6V1)
			Other geography	In this study, this subtheme refers to the landmarks, places, regional characteristics and symbolic animals, etc. that unique to other countries that beyond Anglocentric and Eurocentric geography as well as Chinese geography.		The picture shows the Merlion statue, Singapore's iconic landmark. (PEP4V2)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
					<p>Wang Bing is a good boy. He has many good habits. He gets up early in the morning and never goes to bed late. He brushes his teeth in the morning and before bedtime.</p> <p>At home, Wang Bing always puts his things in order. He usually finishes his homework before dinner.</p>	
		Healthy diet & lifestyle	N/A	In this study, this theme means that one should develop a healthy diet and lifestyle to keep physical fitness.		A boy named Wang Bing has a healthy lifestyle. (Yilin6V2)
		Leisure lifestyle	N/A	In this study, this theme shows that the characters in textbooks relax themselves through some activities during non-working hours. E.g. picnics, playing games, etc.		The characters in the picture are enjoying their leisure time of picnic. (PEP3V1)
		Native-speakerism	Native-speakerism & supremacy	In this study, this subtheme means that native-speakers are regarded as the prestige & authority of English teaching and the most ideal English teachers.		The teacher in the image named Mr. Green is a native-speaker. (Yilin3V2)

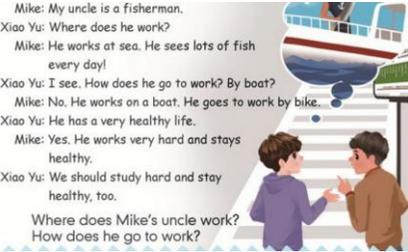
Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
			Anti-native speakerism prestige	In this study, this subtheme refers to the phenomenon as opposed to the native-speakerism prestige. E.g. Textbooks show Chinese as English teachers.		The English teacher in the image is Miss Li who is a Chinese. (Yilin3V2)
		Career planning	N/A	In this study, this theme refers to people's dreams and plans for their future jobs.		Miss Li is asking the students what they want to be in the future. (Yilin6V2)
		Chinese traditions	N/A	In this study, this theme refers to a kind of traditional thought caused by the remnants of feudal thought in China. E.g. a vestige of the feudal idea of male superiority and female inferiority; grandparents taking care of grandchildren, etc.		Sarah's grandmother is looking after the little baby. (PEP3V2)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
		Commercialization	N/A	Commercialization is the act of making profits. In this study, this theme shows that the characters in textbooks practice buying and selling of commodities or imitate buying and selling of commodities.		The characters in the picture are practicing buying and selling of goods. (Yilin4V1)
		Everyday philosophy	N/A	In this study, this theme includes some proverbs in daily life or some philosophical fables. E.g. learning by doing, etc.		Zoom is learning how to swim by watching TV, but Zip tells him that he should learn by doing. Finally, Zoom learned to swim by actually practicing in the pool. (PEP6V1)

Table 3.4 Revised GCE coding frame for themes and subthemes embedded in textbooks (Cont.)

Domain	Sub-domain	Themes	Subthemes	Theme/Subtheme definition	Examples in textbooks	Descriptions of examples
		Chinese educational principles	N/A	In this study, this theme refers to some content embedded with Chinese educational principles which advocate developing morally, intellectually, physically, aesthetically and work in an all-round way for students, or some educational activities that reflect the policies of the Chinese government, etc.	<p>Mike: My uncle is a fisherman. Xiao Yu: Where does he work? Mike: He works at sea. He sees lots of fish every day! Xiao Yu: I see. How does he go to work? By boat? Mike: No. He works on a boat. He goes to work by bike. Xiao Yu: He has a very healthy life. Mike: Yes. He works very hard and stays healthy. Xiao Yu: We should study hard and stay healthy, too. Where does Mike's uncle work? How does he go to work?</p> 	Xiao Yu says that they should study hard and stay healthy, which is advocated by Chinese educational principles. (PEP6V1)



Besides, it is essential to define some sensitive terms, since this study involves some themes regarding racial issues such as ‘racial and ethnic diversity’. In order to triangulate the qualitative theme, the occurrence number and the proportion of racial identities in images of textbooks are calculated (see table 4.2). Thus some terms regarding racial identity that mentioned in this thesis need to be defined here.

By the end of the 16th century, the word ‘race’ had entered the English language, initially referring broadly to people of common descent, identified with their common culture and geographic place (Murray, 2020). Race formation is the process by which social, economic and political forces determine the content and importance of racial categories (ibid.). Although ‘race’ is culturally and socially oriented, there are also some distinctions based on differences in appearance among different races (ibid). Moreover, such differences in appearance among racial groups are particularly evident in images of textbooks, often in skin and hair color. Although some of the characters in textbooks are identified by nationalities, there are still many others are not. In this light, this study was only able to make simple distinctions based on their physical features and names, so as to further explore the racial diversity in textbooks.

This study categorized those characters in textbooks that have white skin, blond or reddish brown hair, and blue or green eyes as “Caucasians”. They usually have English names, such as Sarah, Mike, Helen, etc. Figure 3.9 shows some examples of “Caucasians” in images of textbooks.



Figure 3.9 Examples of “Caucasians” in textbooks

Moreover, this study categorized those characters that have light yellow skin, dark and straight hair, and dark brown eyes as Chinese. They normally have Chinese names, such as Wu Yifan, Yang Ling, Su Hai, etc. Figure 3.10 shows some examples of “Chinese” characters in images of textbooks.



Figure 3.10 Examples of “Chinese” in textbooks

On the other hand, albeit the findings in chapter four show that “Caucasians” and “Chinese” are the dominant racial identities in textbooks, there are still some characters whose appearances are different from “Caucasians” and “Chinese”. This study categorized such group of characters as “other racial identities” (see details in chapter four).

Additionally, since the occurrence number of interactions among non-native speakers (NNS) and native speakers (NS) in textbooks was counted in the section 4.1.1 (see table 4.4), it is necessary to define two terms of ‘native speakers’ and ‘non-native speakers’. Native speakers (NS) in this study are defined as the characters from English-speaking countries in textbooks, such as the US, the UK, Canada, etc., who usually have English names. Being constructed compared to native speakers, non-native speakers (NNS) in this study are defined as characters from non-English speaking countries in textbooks, and most of the NNS represented in textbooks are Chinese.

Moreover, it should be noted that some of the GCE themes represented in this thesis involve a kind of binary thinking, e.g. ‘gender stereotypes and inequality’ vs. ‘anti-gender stereotypes’; ‘native-speakerism prestige & supremacy’ vs. ‘anti-native speakerism prestige’; ‘English supremacy in LLs’ vs. ‘antithesis of English supremacy in LLs’. Notwithstanding such binary thinking may be questioned as too simplistic (Elbow, 1993), it still can provide a unique and valuable balance to the findings of this study. Further, binary opposition is a kind of cultural construction and partition (Johnstone, 2000), which can offer a more understandable model for a complex phenomenon.

3.3.4 Data analysis of textbookscapes in ELT textbooks

3.3.4.1 Coding procedures for textbookscapes

As mentioned before, the data collection of textbookscapes includes linguistic landscapes (LLs) in textbooks such as posters, public signs in textbooks, etc., and metrolingual interactions (MIs) containing the activities such as shopping and dining in canteens in textbooks. Thus, the data analysis of textbookscapes in ELT textbooks was also elaborated from these two aspects. Data-driven strategy is the prioritized one during the coding process for textbookscapes while keeping the conceptual framework for metrolingualism of this study in mind. Moreover, since each LL and MI sample can be regarded as an independent coding unit and cannot be further segmented, holistic coding was employed for coding the textbookscapes. Holistic coding is a kind of macro-level coding, which attempts to grasp basic themes or issues in the data by absorbing them as a whole rather than by analyzing them line by line (Saldaña, 2016). The themes for metrolingualism were generated from the sampling of textbookscapes. The coding procedures for textbookscapes are elaborated in following paragraphs, including the coding procedures of LLs in textbooks and the coding procedures of MIs in textbooks.

There are five steps for the coding procedures of LLs in textbooks. First, LL samples in textbooks were identified and selected, which has already been elaborated in the data collection part. Second, the researcher grouped those LLs into two major categories and eight subcategories according to the linguistic repertoire in each LL sample, as well as counted the occurrence number of each subcategory of LLs (see table 4.5 in chapter four). Third, the researcher further calculated the proportion of each linguistic or non-linguistic code in LLs (see figure 4.14 in chapter four). Fourth, the researcher analyzed the preferred code in each LL sample based on the framework of code preference analysis of this study, as well as calculated the occurrence number of the preferred code (see table 4.6 in chapter four). Finally, the researcher meticulously read and reread those LL samples as well as the calculated numbers, and generated the tentative themes for LLs analysis in textbooks.

Besides, in order to ensure the reliability of the calculations, the researcher invited another coder to help reviewing all the counted numbers before generating the tentative themes. Then the researcher invited the two experts to help further polish the tentative themes. During the coding process of LLs in textbooks, the selection of LL samples can be regarded as the open coding stage, since the contents related to LLs in textbooks were identified; the axial coding stage was done

during the second step above to group those LL samples into categories and subcategories; the selective coding stage was accomplished by generating the tentative themes for LLs analysis in textbooks. The calculation of numbers in step two, three, and four above are the quantitative coding for triangulation purposes.

Similarly, the coding procedures of MIs in textbooks contain three steps. First, those MI activities regarding shopping and dining in canteens in textbooks were identified and selected as MI samples during the open coding stage. Based on the conceptual framework of metrolinguism of this study, ethnolinguistic and spatial repertoires including ethnic repertoire, linguistic repertoire and non-linguistic resources in each MI activity are regarded as the focus for MIs analysis in textbooks, since all those layered languages, tasks, practices and spaces combine together to produce spatial repertoires (Pennycook and Otsuji, 2015a). In this regard, the second step was focused on identifying those elements in all MI samples according to the categories of ethnic repertoire, linguistic repertoire and non-linguistic resources. Lastly, the tentative themes for MIs analysis in textbooks were generated based on those categories. Still, another coder and two experts were invited to help examining the samples and polishing the tentative themes. Figure 3.11 shows the coding procedures for textbookscapes briefly.

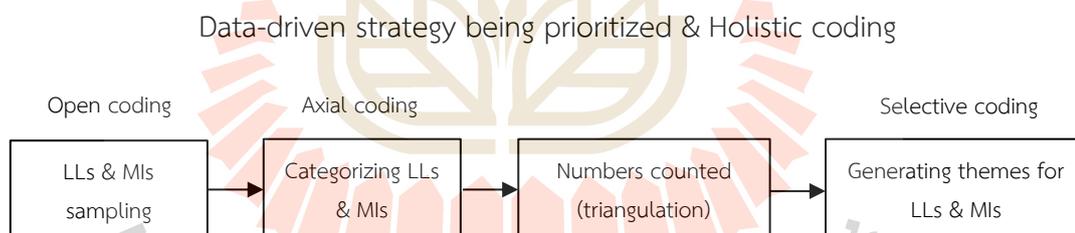


Figure 3.11 Coding procedures for textbookscapes

By following the above procedures, a tentative coding frame was built for textbookscapes through a pilot study. Still, four volumes of textbooks for grade six were used as the data source for the pilot study.

3.3.4.2 Tentative coding frame for textbookscapes in pilot study

The number of LL samples is 45 in PEP textbooks and 23 in Yilin textbooks for grade six with 68 in total, but the number of MI samples is zero in all four volumes. Thus the researcher only studied those 68 LLs regarding textbookscapes analysis for metrolinguism in the pilot study. The tentative themes for LLs in textbooks are shown as follows, and the detailed analysis is elaborated in appendix H.

- Tentative themes for LLs analysis
 - English as preferred code and main information conveyer
 - Chinese as a sociocultural symbol
 - Visual codes as accessories or ornaments
 - Other linguistic codes being excluded

As mentioned before, building a coding frame is a dynamic process which can be further revised and expanded with the research progressing. The researcher made ongoing adjustments to the tentative coding frame for textbookscapes during the main study, and the names for those themes were further polished in order to be more succinct as well as easily understood. The revised coding frame for textbookscapes in main study is illustrated below

3.3.4.3 Revised coding frame for textbookscapes in main study

Since holistic coding was employed to develop the coding frame for textbookscapes, only code themes are presented in this subsection. Figure 3.12 shows a revised flat coding frame (Saldaña, 2016) for textbookscapes in main study.

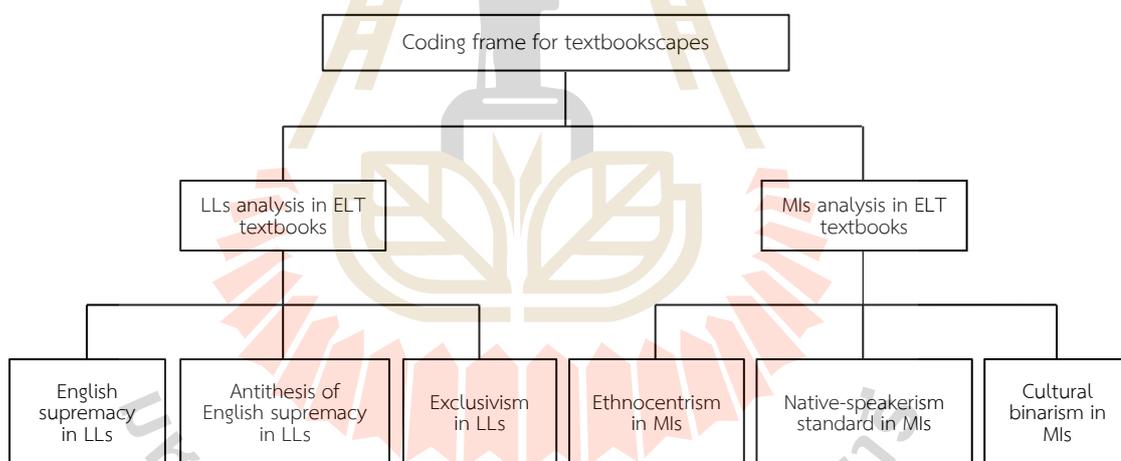


Figure 3.12 Revised coding frame for textbookscapes in main study

3.3.5 Data analysis of GCE & metrolingualism in curriculum

3.3.5.1 Coding procedures

For data analysis of GCE and metrolingualism in the ELT curriculum, thematic analysis was adopted, which is a particular type of qualitative content analysis to focus on the themes mentioned in the materials (Schreier, 2012). Since the curriculum is all about textual statements, the data analysis is detailed from two aspects, statements regarding GCE in the curriculum and statements regarding

metrolingualism in the curriculum. Still, data-driven coding was prioritized during the coding process to develop the themes regarding GCE and metrolingualism in the curriculum, three stages of coding system for open coding, axial coding and selective coding were still the focus. In the following paragraphs, the coding procedures regarding GCE and metrolingualism will be further elaborated.

As has been mentioned in the data collection part, the sampling of data in the curriculum was identified through two coders examining independently and discussing together all the statements in the curriculum, as well as categorizing the related statements into two groups including the statements regarding GCE and the statements regarding metrolingualism. Then these two groups of sampling data were coded successively. Since the coding procedures of the two groups of sampling data are similar, the researcher only specifies the coding procedures for the sampling data of GCE.

Generally, the coding procedures consist of three steps. First, these two coders worked independently to examine and further identify the initial codes in the statements regarding GCE during the open coding stage; second, those initial codes were reexamined and identified the relationships among them, as well as successively condensed into categories during the axial coding stage; third, the categories were combined into themes by selectively choosing the ones related to GCE concept. After developing the tentative themes, the two coders discussed with each other about the disagreement and revised the themes. Then the two experts were invited again to help the researcher further polish those themes. The development of themes regarding metrolingualism also follows the coding procedures described above, so it will not be restated here. The example of coding procedures for GCE & metrolingualism in the curriculum is shown in the appendix I. The sampling of statements in the appendix I are only a part of the sampling, not the whole sampling of data, the purpose is to show general coding procedures for GCE and metrolingualism in the curriculum.

By following the above coding procedures of GCE and metrolingualism in the curriculum, the coding frame was further developed in the next subsection.

3.3.5.2 Coding frame

Since the coding procedures have already been elaborated above including the initial codes, categories and themes, only code themes are presented here. Figure 3.13 shows a flat coding frame (Saldaña, 2016) for GCE and metrolingualism in the curriculum.

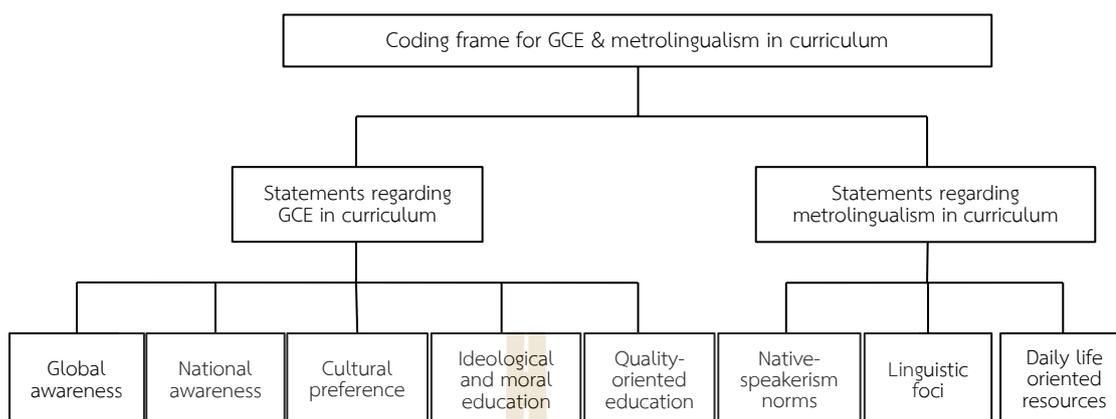


Figure 3.13 Coding frame for GCE & metrolingualism in curriculum

3.3.6 Data analysis of semi-structured interviews

3.3.6.1 Coding procedures

For data analysis of semi-structured interviews, thematic analysis was adopted. Concept-driven coding and data-driven coding were combined together to develop themes regarding teachers' perceptions toward GCE and metrolingualism. Concept-driven coding was based on the predetermined interview guide of this study to generate some code themes, including teachers' awareness of GCE & metrolingualism in ELT, ELT implementation regarding GCE & metrolingualism, and challenges in ELT regarding GCE and metrolingualism. Then, data-driven coding was conducted for interview transcripts to generate the categories. The data analysis procedures are further elaborated in following paragraphs step by step.

Generally, there are four steps for data analysis of teachers' interviews. First, the researcher transcribed all the interview recordings into Chinese characters through the transcription function of the AI recording pen. Then, the researcher listened to the interview recordings again to further check the accuracy of the transcripts. Moreover, the notes that were taken during the interviews were further confirmed and fully expanded through listening to the recordings again. If there are some unclear parts during the transcription, the researcher would contact the interviewees again for confirmation.

Second, the researcher further analyzed the transcripts based on the predetermined themes developed through concept-driven coding, and let the categories emerge from all transcripts through data-driven coding of open coding, axial coding and selective coding. During this process, the researcher read and reread the whole transcripts meticulously, and identified the initial codes during the open coding stage; then the researcher reexamined the open codes and identified the

relationships among them to generate categories; the researcher further combined the categories by selectively choosing the ones related to the predetermined themes.

Third, the researcher translated the relevant extracts into English, and further revised the English names of those themes. Fourth, in order to enhance the trustworthiness and consistency of this part of findings, another coder and the two experts were invited again to check the whole process of coding and the understandings of the extracts as well as the accuracy of the translation. Figure 3.14 briefly shows the thematic analysis procedures of interviews. Besides, in order to further elaborate how the interview findings were reached, an example of data-driven coding procedures for the transcripts is illustrated in the appendix J.

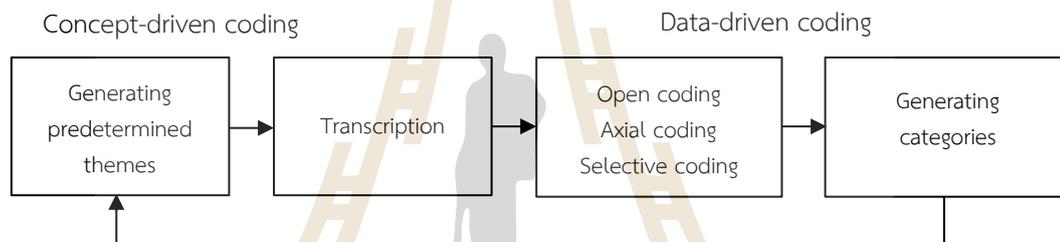


Figure 3.14 Thematic analysis procedures of interviews

3.3.6.2 Coding frame

Following the above data analysis procedures, the researcher further expanded the tentative themes of the pilot study and made ongoing adjustments to the coding frame during the main study. Figure 3.15 shows the coding frame in the main study.

Code themes	Code categories
Teachers' awareness of GCE & metrolingualism in ELT	Conceptual understanding of GCE
	Awareness of linguistic inclusiveness in ELT
	Awareness of critical multiculturalism in ELT
	Awareness of racial diversity and gender roles in textbooks
	Awareness of roles of ELT teachers regarding GCE
ELT implementation regarding GCE & metrolingualism	General implementation in ELT
	Cultural foci in ELT
	Implementation of other GCE values in ELT
	Textbook centralism
	Class time limit
Challenges in ELT regarding GCE & metrolingualism	Exam-oriented education
	Teacher training needed
	Educational disparity
	Young age of primary school students

Figure 3.15 Coding frame for interview transcripts

By following the above data analysis procedures, the findings for each RQ were answered. In order to enhance the trustworthiness and consistency of the findings of this study, some approaches were adopted, which will be elaborated in the following section.

3.4 Trustworthiness and Consistency

In a qualitative approach, validity and reliability have been translated into trustworthiness and consistency (Schreier, 2012). An instrument is considered trustworthy to the extent that it captures what it sets out to capture (ibid.). The trustworthiness in this study is focused on the trustworthiness of the coding frames, that is, the themes and categories can adequately represent the concepts under study. Consistency is assessed by comparing coding across persons (intersubjectivity) or over time (stability) (ibid.). In qualitative content analysis, a consistency check can be built into two procedures, that is, part of the study materials are coded by another person, or part of the materials are recoded by the researcher after approximately 10-14 days (ibid.). Besides, integrating intra-coding and inter-coding can also enhance the trustworthiness of the study. Moreover, another way to assess the trustworthiness is by expert evaluation (ibid.). In this light, the trustworthiness and consistency of this study are enhanced through the following procedures.

Two coders were invited, who are named as coder A and coder B for confidentiality. Coder A is a Chinese college English teacher with teaching experience for about seven years, who holds a master's degree and is a PhD candidate. Coder B is a Chinese primary school English teacher with teaching experience for about seven years as well, who also holds a master's degree. There are two reasons for selecting these two coders. First, since the study materials of this study are Chinese primary ELT materials, primary school English teachers may have a better understanding of those materials, while college English teachers may have richer research experience. In this light, the combination of these two coders may help the researcher analyze the data more professionally and deeply. Second, they are friends of the researcher and were willing to help. Positive emotion is always the precondition to do a research, which is also an emotional factor in selecting these two coders. Besides, two Chinese college English teachers with more than ten years of teaching experience were invited as experts, who hold PhD degrees and have rich research experience. Moreover, the researcher's supervisor provided detailed guidance on the whole process and all the findings of the research.

Before doing the data analysis, coding training was conducted by the researcher, including the research concern, theoretical framework, central research questions, goals of the study, and other major issues, as well as a demonstration of the coding process (Schreier, 2012). Besides, the researcher also introduced some major information to the two experts, including the research background, research purposes, research questions, theoretical frameworks, and some other research

concerns. During the process of data analysis, the researcher was the main coder, participating in the whole process of coding all the data, and the other two coders took turns coding. Coder A was the main inter-coder of the researcher, since she may be more familiar with the process of data analysis, while coder B sometimes intervened as the third party to resolve the disagreements.

As has been mentioned in the section of 3.2, the sampling of data regarding GCE in textbooks and the sampling of data in the curriculum were selected by the researcher and other two coders. Then the researcher and coder A worked separately to examine and code those sampling of data through the coding procedures of this study. After finishing the initial coding, these two coders met online and discussed the coding results. If these two coders cannot reach agreement, coder B was invited to discuss different opinions and took a consensus. In quantitative content analysis, reliability can be assessed by calculating the percentage or a coefficient of agreement (Schreier, 2012). This is useful for giving a summary impression of reliability, but has to be interpreted with the kind of material and the distribution of disagreements in mind (ibid.). In qualitative content analysis, discussion among coders can replace calculating a coefficient (ibid.). In this light, no coefficient of agreement is calculated, since discussions were made to resolve any disagreements.

After several discussions, the coding frames were built. Then the two experts were invited to examine the coding frames and offer some suggestions. The researcher further polished those themes and subthemes as well as the definitions in the coding frames according to the suggestions of the experts. Approximately 14 days later, the researcher recoded all the sampling of data based on the revised coding frames, and made further polishment. Besides, the building of coding frames in this study was based on the whole samplings of data, which could largely ensure the saturation of themes and categories. In this regard, the trustworthiness and consistency of the coding frames can be guaranteed to a great extent as well.

For the trustworthiness and consistency of the interview data analysis, the validity of the interview questions was checked by the two Chinese experts and the researcher's supervisor as well as piloted before conducting the semi-structured interviews in the main study. The quality of the interview data was maximized through rechecking the transcripts by the researcher and member checking for the unclear parts with the interviewees. Moreover, the two coders and the two experts were invited again to check the whole process of coding and the researcher's understandings of the extracts as well as the accuracy of the translation.

Besides, triangulation and thick description were adopted to enhance the inference quality of this study as well. Tashakkori and Teddlie (2008) used the term 'inference quality' to refer to the 'quality of conclusions that are made on the basis of the findings in a study' (p. 101) (as cited in Hashemi & Babaii, 2013). In this light, diversified data collection methods and data analysis approaches have contributed to the inference quality of this study, since the data were collected from textual, visual and oral discourses. Moreover, code preference analysis for LLs is another way to triangulate the results from content analysis combined with CDA. In order to ensure the accuracy of the calculations, the researcher invited another coder to help reviewing all the counted numbers. Moreover, section 3.2 and section 3.3 of this chapter have been elaborated in details regarding how the data were collected and how the results were reached.

3.5 Researcher's Positionality Statement

Since a qualitative approach was adopted in this study, it is necessary to state researcher's positionality about the criticality before representing the findings and discussions.

From a theoretical perspective, critical GCE (Andreotti, 2006) was employed to further explore the potential inequalities and injustice embedded in ELT textbooks and curriculum, as well as to generate soft and critical GCE oriented themes. This theoretical framework has been elaborated in subsections of 1.6.1 and 2.2.2.

From an analytical perspective, Fairclough's three-dimensional framework of CDA (1995) was adopted to provide descriptions, interpretations and explanations of the GCE and metrolingualism themes in ELT materials by putting them in wider Chinese and global contexts. The CDA framework has been detailed in subsections of 1.6.3 and 2.5.1.

Albeit the above frameworks could provide a critical lens to analyze those ELT materials, the researcher should also take the primary educational level in this study and the year of compilation of textbooks into consideration to better understand the findings. This is also one dimension of sociocultural practice that CDA needs to deal with. To some extent, the findings of this study are reasonable and appropriate by considering some other factors in a certain sociocultural context. This point has been further elaborated in the discussion part in Chapter five. More importantly, one thing needs to be clarified that the researcher takes a neutral positionality, which means that this study does not tend to two extremes, too 'soft' or too 'critical', but just to

seek a compromised approach to arouse people's awareness of the diverse reality in the word. Such neutral positionality is maintained throughout this study.

3.6 Summary of the Chapter

This chapter introduced the research design of a qualitative approach in this study. Then, the researcher illustrated the research instruments and data collection by elaborating the selection and overview of the data as well as the procedures for sampling of the data, including ELT textbooks, curriculum, textbookscapes, and semi-structured interviews. Next, the validity of interview questions and the ethical considerations also have been detailed. For data analysis, the researcher further elaborated the data analysis approaches and the data analysis procedures, including the data analysis of GCE in ELT textbooks, data analysis of textbookscapes in ELT textbooks, data analysis of GCE and metrolingualism in curriculum, and data analysis of semi-structured interviews. Moreover, coding procedures and coding frames for each set of data have been illustrated as well. Next, the trustworthiness and consistency of this study have been expounded. The researcher's positionality statement is clarified at last. By following the research methodology in this chapter, the findings of this study will be expatiated in the following chapter.



CHAPTER 4

RESULTS

There are six sections in this chapter, which answer all the five RQs. The first section answers the RQ 1, containing GCE embedded in ELT textbooks, textbookscapes analysis for metrolingualism in ELT textbooks, GCE & metrolingualism embedded in curriculum. The second section answers the RQ 2, including soft GCE vs. critical GCE ideologies, nationalism vs. cosmopolitanism ideologies, and native speakerism vs. metrolingualism ideologies. The RQ 3 and the RQ 4 are answered in the third and the fourth sections regarding the similarities and differences. The RQ 5 is answered through three themes in the fifth section, including teachers' awareness of GCE & metrolingualism in ELT; ELT implementation regarding GCE & metrolingualism; challenges in ELT regarding GCE & metrolingualism. The summary of this chapter comes last.

4.1 GCE & Metrolingualism in Textbooks and Curriculum

In this section, the findings of RQ 1 are presented: In what ways do ELT textbooks and curriculum reflect the notions of global citizenship education (GCE) and metrolingualism for primary education in China? The following subsections will further elaborate the ways that the notions of GCE and metrolingualism are embedded in ELT textbooks and curriculum through representing salient themes regarding GCE and metrolingualism.

4.1.1 GCE embedded in ELT textbooks

Based on the revised coding frame illustrated in table 3.4, the calculation of the occurrence number for each theme and subtheme was counted (see 3.3.3.1 in chapter three for the counting rules), and their proportions in textbooks were calculated as well. Table 4.1 displays a statistical representation of GCE themes and subthemes in PEP textbooks and Yilin textbooks, which shows that the total occurrence number of themes and subthemes in both series of textbooks is 1353. The specific data distributions of different grade levels and series of textbooks are also elaborated in table 4.1.

Table 4.1 Occurrence number of GCE themes and subthemes in PEP and Yilin textbooks

Themes	Subthemes	Occurrence number in PEP3	Occurrence number in PEP4	Occurrence number in PEP5	Occurrence number in PEP6	Occurrence number in Yilin3	Occurrence number in Yilin4	Occurrence number in Yilin5	Occurrence number in Yilin6	Total number	Percentage (total number/1353)
Social development and progress	N/A	0	0	0	3	0	0	0	1	4	0.3%
Omnipotent artificial intelligence	N/A	0	0	22	12	0	1	0	0	35	2.59%
Environmental responsibility and sustainable development	N/A	1	0	1	2	0	0	0	12	16	1.18%
Harmonious coexistence of human-nature relations	N/A	11	1	13	2	1	6	3	1	38	2.81%
Total in the domain of Education for sustainable development		12	1	36	19	1	7	3	14	93	6.87%
Harmonious coexistence of human-human relations	Kinship	11	6	7	7	5	4	13	6	59	4.36%
	Friendship	2	3	1	5	1	1	2	1	16	1.18%
	Empathy	0	1	0	3	0	2	0	0	6	0.44%
	Tolerance	0	0	0	2	0	0	0	0	2	0.15%
	Gratitude	0	0	3	1	0	0	2	0	6	0.44%
Globality	N/A	0	3	0	0	0	0	0	0	3	0.22%
Social class	N/A	0	4	0	3	0	0	1	0	8	0.59%
Cultural diversity	Anglocentric & Eurocentric cultures	27	17	17	5	3	6	18	14	107	7.91%
	Chinese hegemonic cultures	7	12	26	12	3	4	16	10	90	6.65%
	Chinese ethnic minority cultures	0	0	0	1	0	0	0	0	1	0.07%
	Global cultures	3	0	8	0	2	0	4	3	20	1.48%
	Other cultures	0	0	1	0	0	0	0	0	1	0.07%
Racial and ethnic diversity	N/A	95	83	87	52	28	18	24	24	411	30.38%
Total in the domain of Inter/multicultural education		145	129	150	91	42	35	80	58	730	53.95%

Table 4.1 Occurrence number of GCE themes and subthemes in PEP and Yilin textbooks (Cont.)

Themes	Subthemes	Occurrence number in PEP3	Occurrence number in PEP4	Occurrence number in PEP5	Occurrence number in PEP6	Occurrence number in Yilin3	Occurrence number in Yilin4	Occurrence number in Yilin5	Occurrence number in Yilin6	Total number	Percentage (total number/1353)
Gender issues	Gender stereotypes and inequality	20	41	20	6	10	14	9	11	131	9.68%
	Anti-gender stereotypes	0	3	4	4	2	2	9	4	28	2.07%
Civic virtues & morality	Civilized manners	3	2	6	0	2	0	0	8	21	1.55%
	Rule compliance	0	0	2	8	4	0	1	6	21	1.55%
	Cooperation and solidarity	1	1	0	2	0	0	0	0	4	0.3%
	Diligence	0	0	2	1	0	0	0	1	4	0.3%
	Honesty	0	0	0	1	0	0	0	2	3	0.22%
	Being helpful	0	4	2	6	0	3	5	2	22	1.63%
Total in the domain of Citizenship education		24	51	36	28	18	19	24	34	234	17.29%
World geography	Anglocentric & Eurocentric geography	2	6	4	6	0	0	3	10	31	2.29%
	Chinese geography	6	8	7	5	1	2	4	13	46	3.4%
	Other geography	0	1	0	0	0	0	0	0	1	0.07%
Healthy diet & lifestyle	N/A	4	4	4	0	0	3	4	4	23	1.7%
Leisure lifestyle	N/A	8	2	6	6	5	7	5	5	44	3.25%
Native-speakerism	Native-speakerism prestige & supremacy	18	7	22	4	1	0	3	0	55	4.07%
	Anti-native speakerism prestige	0	0	0	0	3	1	2	4	10	0.74%
Career planning	N/A	0	0	0	4	0	0	0	6	10	0.74%
Chinese traditions	N/A	4	1	0	0	0	0	0	0	5	0.37%
Commercialization	N/A	3	13	1	1	0	8	0	0	26	1.92%
Everyday philosophy	N/A	1	0	2	1	0	0	0	0	4	0.3%
Chinese educational principles	N/A	0	11	22	4	0	3	0	1	41	3.03%
Total in the domain of Emerging themes		46	53	68	31	10	24	21	43	296	21.88%
Total		227	234	290	169	71	85	128	149	1353	100%

Generally speaking, GCE embedded in ELT textbooks is in the ways of soft GCE dominance with scanty critical GCE through representing a plethora of salient soft GCE oriented themes/subthemes, which will be detailed in following paragraphs.

As illustrated in table 4.1, there are altogether 37 themes/subthemes regarding GCE in ELT textbooks, and this study will elaborate on the salient themes and subthemes in the main body. Some other related examples for themes and subthemes are listed in the appendix K. According to Arbak (2005), the salient themes can be the top three most frequent themes calculated from the percentage of their occurrence number. In the previous study (He & Buripakdi, 2022), the top 20% of themes with the highest occurrence number were considered as the salient themes. In this regard, the salient themes/subthemes in this study are **racial and ethnic diversity** (411), **gender stereotypes and inequality** (131), **Anglocentric & Eurocentric cultures** (107), **Chinese hegemonic cultures** (90), **kinship** (59), **native-speakerism prestige & supremacy** (55), **Chinese geography** (46), **leisure lifestyle** (44), and the numbers in brackets indicate their occurrence number in textbooks. Those salient themes and subthemes will be elaborated in following paragraphs, while some other details are shown in the appendix K.

The theme of **racial and ethnic diversity** occurs most frequently in all textbooks. Even though GCE is expected to include diverse racial and ethnic identities, Caucasians and Chinese are the salient racial identities in textbooks. Table 4.2 provides the proportion of different racial identities in images of all textbooks, which indicates that Caucasians and Chinese are the dominant racial identities with the proportion of 49.56% and 44.42% respectively. Some examples in textbooks will be detailed in the following paragraphs.

Table 4.2 Proportion of racial identities in images of textbooks

Racial identity	PEP series	Yilin series	Total number	Percentage (total number/3291)
Chinese	708	923	1631	49.56%
Caucasians	977	485	1462	44.42%
Other racial identities	198	0	198	6.02%
Total number	1883	1408	3291	100%

***Note:** Occurrence number of racial identities in images only counts human characters, and repeat occurrences in an activity count as once.

In figure 4.1, the children are talking about how they are going to get some information about Australia. A Caucasian boy named Mike said that he will ask his e-

friend in Australia for help; a Chinese boy called Wang Bing said that he will ask someone who comes from Australia for some information; another Chinese boy named Liu Tao will read about Australia on the Internet; then Yang Ling, a Chinese girl, will go to the library to find some books and magazines about Australia. Throughout this whole activity, only Caucasians and Chinese joined the discussion while other racial identities are not included.



Figure 4.1 An excerpt regarding racial identities from Yilin6V2, p.58

Although ‘Caucasians’ and ‘Chinese’ are the dominant racial identities in all textbooks, there are still some ‘other racial identities’ appearing in PEP textbooks. In figure 4.2, the children are making small animals with colored mud, among which only a boy named John who is categorized as ‘other racial identity’ appears and the rest are either Caucasian or Chinese. In PEP textbooks, a Spanish boy named Pedro appears 3 times in PEP5V2. Pedro wears a red T-shirt with ‘Espana’ written on it, which exposes the national identity of Pedro (Figure 4.3). Even though the common sense might assume that the majority of the population in Spain is White or European, the images that appear in textbooks are very different from those ‘Caucasians’. In this regard, this study categorized this Spanish boy as ‘other racial identity’ as well.



Figure 4.2 An excerpt regarding racial identities from PEP3V1, p.36-37



Figure 4.3 An excerpt regarding racial identities from PEP5V2, p.2

Gender stereotypes and inequality is another salient subtheme in textbooks, which provides insights that males and females are portrayed unequally in textbooks. The concept of GCE advocates equality between males and females without any stereotypes about gender. Nonetheless, males are represented as dominant, being strong and successful, while females tend to be portrayed as conventional roles of being mother and wife in textbooks. In figure 4.4, Sarah's father just came home from outside. The mother took the father's coat and briefcase, and asked him what he would like to eat as well as prepared some sandwiches for him. In the image below, Sarah asked her father what he would like to drink and handed him a glass of water. Moreover, even anthropomorphic animals are not spared from gender stereotyping (See examples in the appendix K).



Figure 4.4 An excerpt regarding gender from PEP5V1, p. 24

Besides, some of the hobbies in textbooks also have a tinge of gender stereotyping. For example, figure 4.5 shows that boys usually like playing basketball, table tennis, and some other masculine sports, while girls' hobbies are usually playing the piano, dancing, and something feminine activities.



Figure 4.5 An excerpt regarding gender from Yilin5V1, p. 36-37

Table 4.3 provides further insights of unequal proportions for males and females in images of both series, which indicates that the number of males appearing in images far outweighs that of females.

Table 4.3 Proportion of males and females in images

Gender	PEP	Yilin	Total number	Percentage(total number/3976)
Male	1290	998	2288	57.55%
Female	1013	675	1688	42.45%
Total			3976	100%

***Note:** Only images that identified a character's gender were counted, and occurrence number of males and females in images counts both human characters and anthropomorphic animals.

The subtheme of **Anglocentric & Eurocentric cultures** is also a salient one which is over addressed in all textbooks, such as Western festivals, diet culture, etc., without considering that GCE includes diverse cultures all over the world. Both series of textbooks prefer to introduce about festivals like Christmas (figure 4.6), Halloween (figure 4.7), etc. In figure 4.6, John and Yang Ling come to Mike's home for Christmas. The image shows a Christmas tree in the house, Mike's father being dressed as Santa Claus, Christmas food such as turkey being placed on the table, and people are saying Merry Christmas to each other to celebrate the Christmas Day. Similarly, there is a whole unit 'At Christmas' in Yilin5V1 to introduce about the Christmas Day.



Figure 4.6 An excerpt regarding culture from PEP4V1, p.66

Besides, Halloween is another popular festival appeared in both series of textbooks. Figure 4.7 introduces about the Halloween, and provides some brief information about it.



Halloween is on the thirty-first of October. Children usually dress up. They knock on people's doors and shout "Trick or treat?" for sweets.

Figure 4.7 An excerpt regarding culture from Yilin5V2, p. 73

The subtheme of **Chinese hegemonic cultures** occurs frequently in textbooks as well, while excluding the Chinese ethnic minority cultures at the local level. There is one unit titled 'Chinese New Year' in Yilin6V1, which is mainly focused on talking about this important Chinese festival. In figure 4.8, all the characters are celebrating the Chinese New Year, and some typical Chinese New Year food, decorations and something else can be seen in the image. For example, Miss Li, Nancy and Su Hai are making dumplings; Yang Ling is pasting 'Fu' on the window; Mr. Green is hanging red lanterns on the eaves; some other people are setting off fireworks and crackers, etc. Besides, the house shown in the image is a traditional Beijing courtyard house, and all of those present a picture of traditional Chinese New Year. Moreover, one unit of 'Chinese festivals' is introduced in Yilin5V2, which also focuses on some other Chinese festivals.



Figure 4.8 An excerpt regarding culture from Yilin6V1, p. 2-3

The occurrence number of the subtheme of **kinship** ranks behind Chinese hegemonic cultures. There is a whole unit mainly talking about ‘My family’ in PEP3V2, which shows family-oriented activities and family related content, etc. Figure 4.9 represents a father, a mother and their son, on which the father and the mother hold up their hands like a protective umbrella under which their son grows up happily. Thus both visual and textual content indicate the harmonious family affection. Similarly, another unit titled ‘Meet my family’ appears in PEP4V1 as well, in which it mainly focuses on introducing one’s family members. The same topic also appears in Yilin series, for example, Yilin3V1 also contains one unit titled ‘My family’ to show family related content.

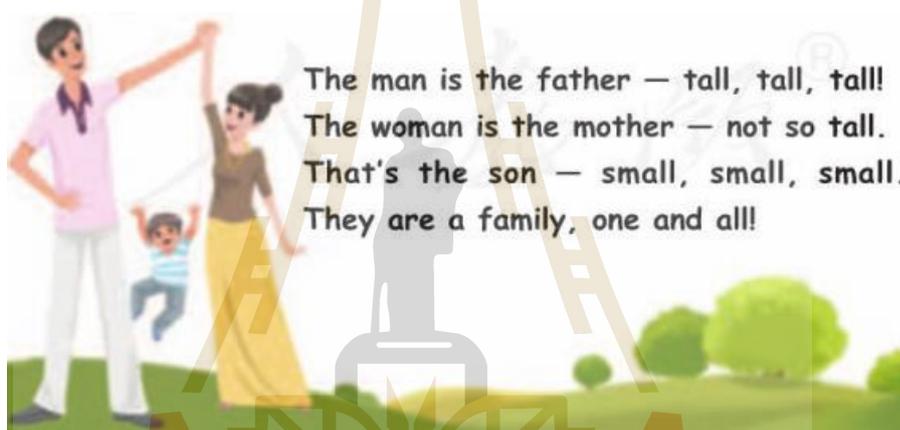


Figure 4.9 An excerpt regarding kinship from PEP3V2, p. 15

Native-speakerism prestige & supremacy is another salient subtheme in textbooks, without mentioning about the fluidity and other varieties of Englishes during the communication. In PEP series, the English teacher is Miss White who is a native speaker (figure 4.10). Moreover, what’s described in PEP textbooks may be an international primary school with students from different countries and all-English environment. In figure 4.10, Miss White is introducing two new students to the class. The girl named Amy comes from the UK, while the boy named Zhang Peng is from Shandong province, China.



Figure 4.10 An excerpt regarding native-speakerism from PEP3V2, p. 4

Table 4.4 could further support this subtheme by showing that the majority of interactions take place between non-native speakers (NNS) and native speakers (NS), while the interactions among non-native speakers make up the smallest proportion, which also further triangulates that Caucasians are overwhelmingly in the theme of 'racial and ethnic diversity'.

Table 4.4 Proportion of interactions in textbooks

Speakers	PEP	Yilin	Total number	Percentage (total number/750)
NNS-NS	284	113	397	52.93%
NS-NS	178	18	196	26.13%
NNS-NNS	30	127	157	20.93%
Total number			750	100%

- *Note:** 1. One conversation may involve both native speakers and non-native speakers, and interactions may overlap.
 2. NNS stands for non-native speakers, NS stands for native speakers.

Chinese geography is a subtheme that follows 'native-speakerism prestige & supremacy' in textbooks, which illustrates some famous scenic spots in China, Chinese historic sites, pandas, and map of China, etc., while excluding the diverse world geography outside China. For example, Yilin5V1 contains one unit of 'Holiday fun', in which a lot of famous scenic spots in China are presented, such as the Great Wall, Summer Palace, Palace Museum, Tian'anmen Square, Shanghai Bund, and Shanghai Museum, etc. (figure 4.11).

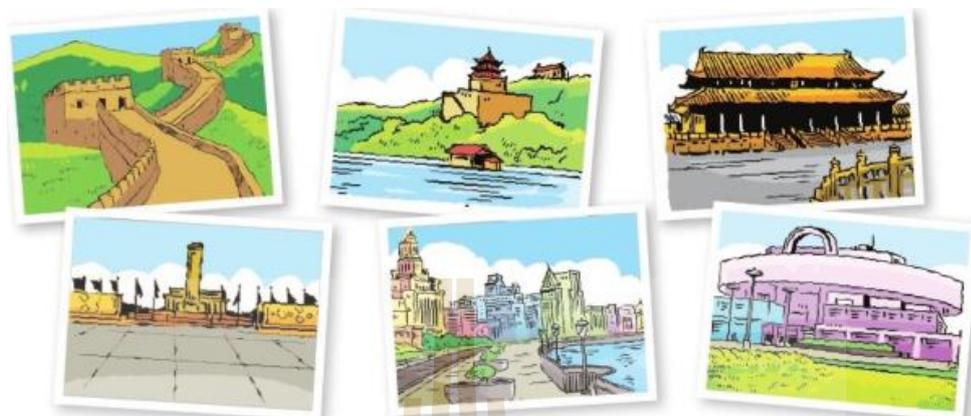


Figure 4.11 An excerpt regarding geography from Yilin6V1, p. 30

For the theme of **leisure lifestyle**, it is shown that characters in textbooks prefer to enjoy a kind of leisure life like having picnic and having a fun through playing games, etc. In figure 4.12, a group of people are having picnic together. The activity in this image also echoes the subtheme of ‘kinship’ in the domain of inter/multicultural education. Besides, it can also be inferred from figure 4.12 that females often serve as the food provider, while males usually pretend to be the food receiver, which further illustrates the subtheme of ‘gender stereotypes and inequality’.



Figure 4.12 An excerpt regarding leisure life from PEP3V1, p. 46-47

The above only show some examples for salient GCE themes and subthemes in textbooks, while the examples for some other GCE themes and subthemes in textbooks are illustrated in appendix K. Besides, in order to answer the ways ELT textbooks reflect the notion of metrolingualism, the following subsection will focus on the textbookscapes analysis for metrolingualism in ELT textbooks.

4.1.2 Textbookscapes analysis for metrolingualism in ELT textbooks

In this section, textbookscapes in ELT textbooks were analyzed from two aspects, which are linguistic landscapes (LLs) analysis and metrolingual interactions (MIs) analysis. As has been shown in table 3.3 in chapter three, the sampling of textbookscapes contain 155 LLs and 24 MIs in all textbooks, which will be elaborated respectively in the following subsections.

4.1.2.1 Linguistic Landscapes (LLs) analysis in ELT textbooks

Table 4.5 displays the linguistic repertoires of LLs and the percentage of each kind of LL in both series of textbooks. The ‘visual codes’ refer to images in LLs, and ‘other linguistic codes’ refer to the linguistic codes other than English, Chinese and ‘visual codes’. Figure 4.13 shows the proportions for each kind of LL in textbooks, which indicates that English as the monolingual LLs with the highest proportion of 42.58%, followed by bilingual LLs of visual codes & English accounting for 23.23%, monolingual LLs of visual codes with the percentage of 14.84%, monolingual LLs of Chinese with 9.03%, multilingual LLs of visual codes & English & Chinese accounting for 4.52%. The next are the bilingual LLs of Chinese & English with the percentage of 3.87%, bilingual LLs of visual codes & Chinese with only 1.29% and other linguistic codes accounting for only 0.65%. Figure 4.14 further shows the proportion of each code in LLs in both series of textbooks, which indicates that English accounts for the highest proportion of 54% in LLs, followed by visual codes with 31.92% and Chinese with 13.62%, while there is only one other code occurring in all LLs with the percentage of 0.47%. The code themes in the coding frame for LLs analysis will be elaborated one by one in the following paragraphs.

Table 4.5 Linguistic repertoires of LLs and percentage in textbooks

Linguistic repertoire		Occurrence number in PEP3	Occurrence number in PEP4	Occurrence number in PEP5	Occurrence number in PEP6	Occurrence number in Yilin3	Occurrence number in Yilin4	Occurrence number in Yilin5	Occurrence number in Yilin6	Total number	Percentage (total number/155)
Monolingual LLs	English	3	9	6	11	6	2	18	11	66	42.58%
	Visual codes	0	0	1	12	0	0	6	4	23	14.84%
	Chinese	0	1	2	8	2	1	0	0	14	9.03%
	Other linguistic codes	0	0	1	0	0	0	0	0	1	0.65%
Bilingual & Multilingual LLs	Visual codes & English	0	1	10	9	1	2	7	6	36	23.23%
	Chinese & English	0	1	0	1	0	0	4	0	6	3.87%
	Visual codes & Chinese	0	0	0	0	0	0	0	2	2	1.29%
	Visual codes & English & Chinese	0	0	1	4	0	0	2	0	7	4.52%
Total	3	12	21	45	9	5	37	23	155	100%	



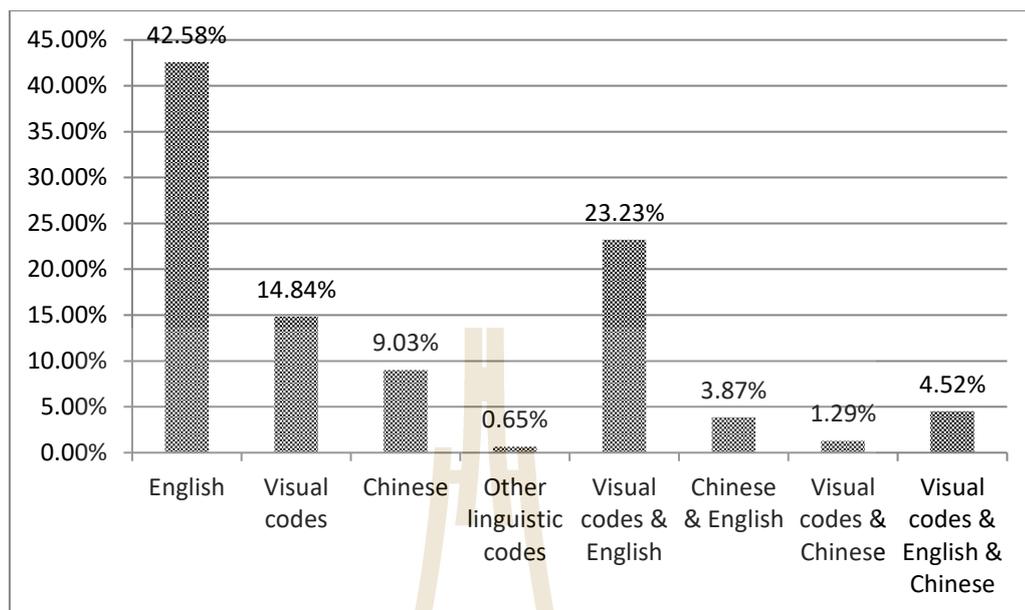


Figure 4.13 Proportions of linguistic repertoires in LLs of textbooks

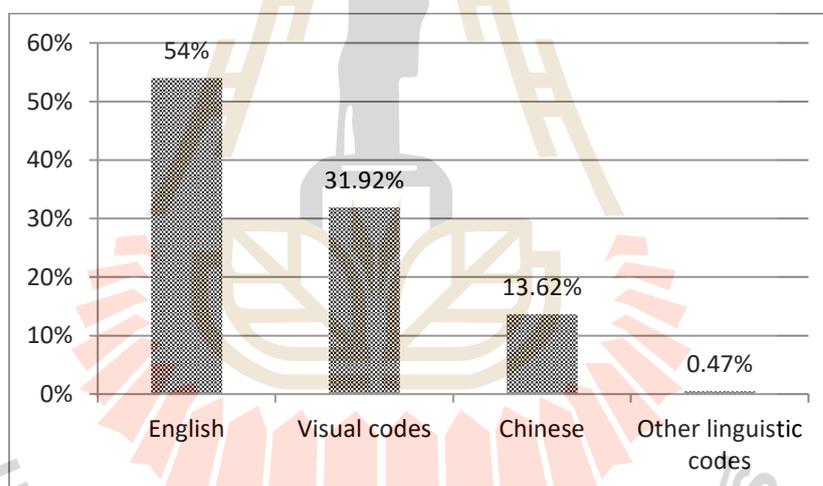


Figure 4.14 Proportion of each code in LLs of textbooks

English supremacy in LLs

From the above table and figures, English appears the most frequently of all LLs, and English as a monolingual LL occurs with the highest number as well. Even in bilingual or multilingual LLs, English plays the role of preferred code. Table 4.6 further shows that the occurrence number of English on preferred positions is far outnumbered than any other code in bilingual and multilingual LLs. Some examples in textbooks will be illustrated in the following paragraphs.

Table 4.6 Code preference analysis of bilingual & multilingual LLs in textbooks

Code	English	Chinese	Visual codes
Occurrence number on preferred positions	27	9	15
Total	51		

***Note:** Only bilingual and multilingual LLs are calculated.

In figure 4.15, there appear two monolingual LLs; one shows the name of the restaurant and another one is a poster of special offer on the wall. The sign of the restaurant has only one English word 'Buffet', and the price on the poster is also marked in US dollars '\$ 8 each!'.

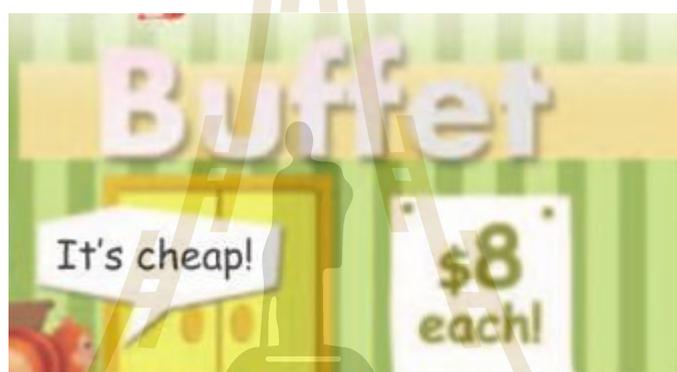


Figure 4.15 An excerpt regarding LL from PEP3V2, p. 55

Figure 4.16 indicates a promotional poster of a shop on the wall, all of which is in English to show the promotional content, while the price is in *yuan*. Albeit those examples all deliver the informative function of LLs through English, there are still some antithesis LLs of English supremacy, which will be illustrated in the following paragraph.



Figure 4.16 An excerpt regarding LL from PEP4V2, p. 63

Antithesis of English supremacy in LLs

Although monolingual LLs of English accounts for the largest proportion, there still appear some monolingual LLs of Chinese in textbookscapes, which usually carry certain Chinese cultural characteristics. In figure 4.17, there is a Chinese calligraphy painting on the wall in the classroom, on which it is written ‘千里之行·始于足下’ (A journey of a thousand miles begins with a single step). This sentence comes from Lao Tzu’s *Tao Te Ching*, which asks people to start from scratch, start small, and work one’s way up, as well as educates people that no matter how hard things are, persistent action will succeed. The Chinese monolingual LLs are usually full of Chinese characteristics and Chinese culture, which may be difficult to be conveyed through other languages.



Figure 4.17 An excerpt regarding LL from Yilin3V1, p. 18

Besides, there are some LLs that only have visual content without any textual content. Figure 4.18 shows a Caucasian boy, who is Wang Bing’s e-friend and lives in the UK, wearing a T-shirt with a UK flag on it which reveals his national identity.



Figure 4.18 An excerpt regarding LL from Yilin5V1, p. 58

Exclusivism in LLs

All LLs in textbooks mainly concentrate on the linguistic codes of English and Chinese with few other linguistic codes. However, there is only one LL

appearing in PEP5V2 with Spanish characters. Figure 4.19 shows a Spanish boy wearing a red T-shirt with Spanish characters of ‘España’ on it, which also reveals his national identity. Therefore, the LLs in textbooks bear certain exclusivity in terms of diversity of linguistic codes.



Figure 4.19 An excerpt regarding LL from PEP5V2, p. 2

All in all, English is the most preferred and frequently used code followed by visual codes, while Chinese is the least occurred one in LLs of both PEP and Yilin textbooks, and other linguistic codes are almost excluded. Albeit there are some contents to counter the hegemony of English in textbooks, there are still a few of them. Some of such contents are intended to convey a kind of discourse system unique to China. Thus English not only undertakes more informative functions in LLs, but also embodies the monolingualism supremacy in textbooks. However, the inclusiveness of diverse metrolingual codes is not addressed in textbooks. The following subsection will focus on the MIs regarding textbooks analysis for metrolingualism in ELT textbooks.

4.1.2.2 Metrolingual Interactions (MIs) analysis in ELT textbooks

Based on the coding procedures for metrolingual interactions (MIs) in chapter three, the following paragraphs will be elaborated on the code themes in the coding frame for MIs analysis.

Ethnocentrism in MIs

Metrolingual interactions (MIs) contain the activities of shopping and dining in canteens, etc., and those activities are all rooted in people’s daily life. However, the ethnicities in MIs are mainly centered on Caucasians and Chinese, which also echoes that Caucasians and Chinese are the dominant racial identities regarding the GCE theme of racial and ethnic diversity. In figure 4.20, Sarah and her

mother are looking at dresses at a seller's. There are only three characters in this activity, and two of them are Caucasians and one is Chinese. Moreover, it can be inferred that this scene happens in China, since the salesgirl answers the price with 'yuan'. In this image, on the racks hang different kinds of dresses, and some gloves and towels are arranged on the shelves in the distance. The salesgirls in the mall are wearing the same uniforms, from which it can be supposed to be an orderly mall rather than a casual street flea market. Thus it may also imply a social stratification in textbooks, which echoes the GCE subtheme of social class.



Figure 4.20 An excerpt regarding MI from PEP4V2, p. 56

In addition, the issue of languages that used in those activities is another one to be focused on for MIs analysis, so the following paragraph will illustrate on the linguistic repertoire in MIs.

Native-speakerism standard in MIs

It is observed that all characters in textbooks employ British or American English as the standard norms, which is the only linguistic repertoire in all MIs. In figure 4.21, Sarah is carrying the basket at the vegetable market to buy some vegetables, and the interaction happened between a Caucasian girl, Sarah, and the seller, a Chinese woman. Obviously, both of them employ the English of native-speakerism standard to communicate with each other. From this MI, it can be inferred that the seller knows Sarah's mother and Sarah's mother always goes there to buy vegetables, just as the shopkeeper asks 'Why are you shopping today?' and Sarah replies 'My mum worked last night. So I'm shopping today', which also implies

the gender issues in the GCE domain, and some common Chinese vegetables and fruits are placed on the stall.



Figure 4.21 An excerpt regarding MI from PEP5V2, p. 7

Native-speakerism standard norms are over addressed and regarded as the only linguistic repertoire in all MIs of textbooks. Besides, those MIs are also embedded with a cultural binarism, which will be elaborated in the following paragraph.

Cultural binarism in MIs

For this code theme, the researcher mainly focused on the non-linguistic resources in MIs, and it is observed that MIs usually present a cultural binary of Chinese and Western cultures, while excluding other cultural elements. For example, figure 4.22 shows that characters including Chinese, Caucasians and Anthropomorphic animals are dining at an open-air restaurant. On the counter are displayed some common Chinese fruits and dishes, such as pears, apples, bananas, fish, salad, noodles and so on, as well as some Western fast food like hamburgers, French fries, etc. Some people are ordering food, and chopsticks, bowls, plates and spoons are on the left table, while there are not only Chinese food tools like chopsticks, but also Western food tools like knives and forks on the right table. Besides, the menu in Mike's mother's hand is in English with the word 'Menu' written on the top of it, while the dishes written below are not that clear. To some extent, a mixture of Chinese and Western diet cultures are represented in this MI activity.



Figure 4.22 An excerpt regarding MI from PEP4V1, p. 46-47

MI analysis is mainly focused on the ethnolinguistic and spatial repertoires of the related activities in textbooks. It is shown an ethnocentrism in those activities, in which Caucasians and Chinese are the dominant, while the diversity of racial identities are not appeared. All characters engage in those activities by using native-speakerism standard norms, while other varieties of English are not included. Regarding the non-linguistic resources, it is observed that MIs usually present a Chinese and Western cultural binarism, while other cultural elements are excluded. Thus, textbooks analysis further confirms the dominance of soft GCE way represented in textbooks.

Moreover, in order to answer the rest part of RQ 1, the following subsection will be focused on GCE and metrolingualism embedded in *English curriculum standards for compulsory education (ECSCE)*.

4.1.3 GCE & Metrolingualism embedded in curriculum

The general objective of the English course as set out in the curriculum is to 'help students form the preliminary comprehensive language competence, promote mental development and improve comprehensive humanistic quality through English learning' (MOE, 2011, p. 8), which is divided into five levels according to students' learning needs and cognitive characteristics of different age groups in the stage of compulsory education, of which level 2 is the requirements that should be achieved at the end of grade 6 for primary education and level 5 is the requirements that should be achieved at the end of grade 9 for junior high school education. This study mainly focuses on the grading standards for level 2. Moreover, the 'comprehensive language competence' contains five aspects like 'linguistic skills,

linguistic knowledge, emotional attitudes, learning strategies and cultural awareness'. Figure 4.23 illustrates the course objective structure diagram of the curriculum.

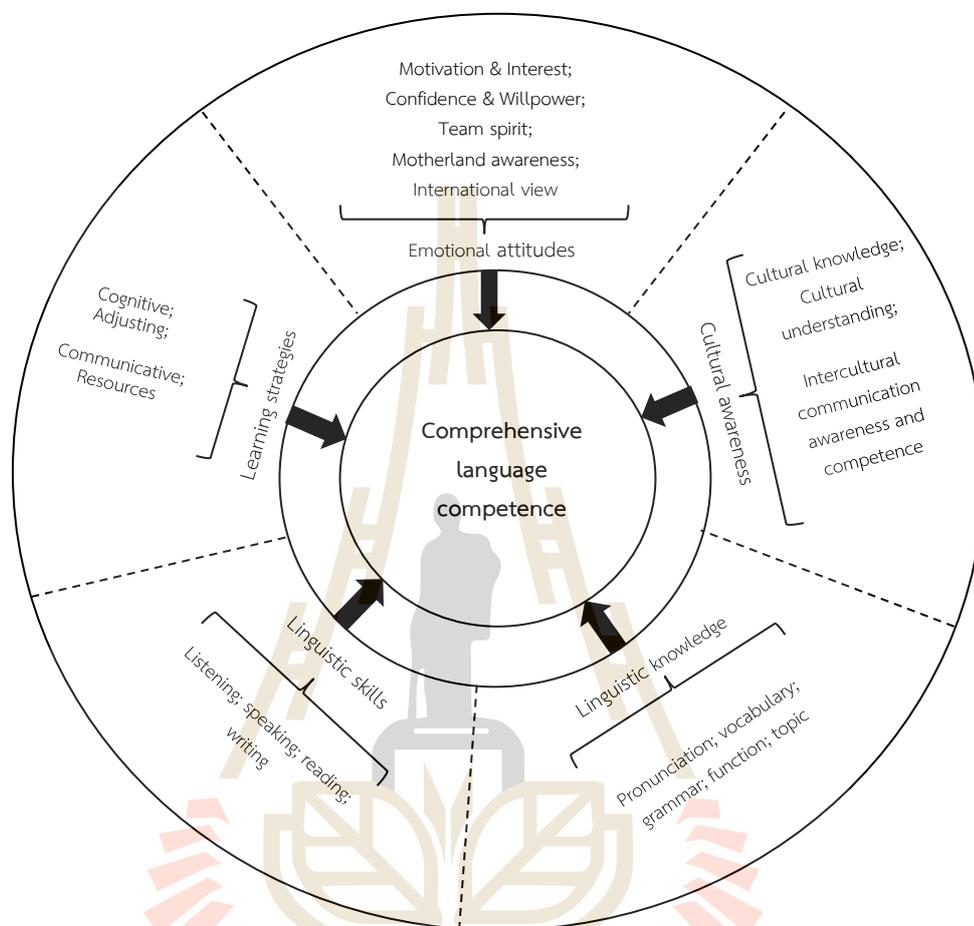


Figure 4.23 Course objective structure diagram (MOE, 2011, p.9)

In this subsection, the researcher only focuses on the statements regarding GCE and metrolingualism in the first four parts of the curriculum, and analyzes the related themes according to the descriptions in curriculum. Thus the following paragraphs will be elaborated respectively on the statements regarding GCE and metrolingualism in the curriculum.

4.1.3.1 Statements regarding GCE in curriculum

Global awareness

In the Preface, the curriculum mentions about five times in total about the importance of learning English to improve the global awareness, broaden the international perspectives and understand the diversity of the world. The related excerpts regarding global awareness are as follows:

Excerpt 1: ...enhancing **mutual understanding between China and the world** (MOE, 2011, p. 1).

Excerpt 2: ...improving **the international competitiveness of the country and the international communication ability** of the people (ibid., p. 1).

Excerpt 3: **...better understand the world** ...enhance their communication and understanding with teenagers from other countries (ibid., p. 1).

Excerpt 4: ...to **better adapt to the world multi-polarization, economic globalization** and information technology in the future (ibid., p. 1).

Excerpt 5: ...help students **understand the diversity of the world ...enhance international understanding** (MOE, 2011, p. 2).

In those statements, English is regarded as a tool and a bridge to link China and the world. Just as described in the curriculum, ‘English course in compulsory education has dual attributes of instrumental and humanistic nature’ (MOE, 2011, p. 2). Under the background of globalization, ‘English has become an important tool for international communication and scientific and cultural exchanges’ (ibid., p. 2). Besides, the description regarding enhancing students’ global awareness is also embedded with an inclusive education and an education for respecting diversity, such as excerpt 1, excerpt 3 and excerpt 5 to educate students with an inclusive mindset toward the global diversity. However, excerpt 2 and excerpt 4 are tinged with the color of neoliberal economy that English could improve a nation’s international competitiveness and adapt to the economic globalization. Moreover, figure 4.23 shows that cultivating students’ global awareness is addressed in the aspect of ‘emotional attitudes’.

However, the description of global awareness in the grading standards in terms of emotional attitudes is somewhat vague. For example, it is stated in the curriculum that ‘students should gradually form a national awareness and an international vision during the process of learning English’ (ibid., p. 20), and ‘strengthen the national awareness as well as expand the international vision’ (ibid., p. 20). Besides, there is no clearly mention about how to ‘form’ and ‘expand’ the ‘international vision’ in the specific items. It is described that ‘one should be willing to contact foreign culture and enhance the national awareness’ (level 2) (ibid., p. 20), as well as ‘have a deeper understanding of the culture of the motherland and a preliminary awareness of international understanding’ (level 5) (ibid., p. 20), from which it can be inferred that the national awareness and the global awareness are endowed with different degrees, national awareness is ‘deeper’ and global awareness is ‘preliminary’. Besides a general description of global awareness, the

curriculum further addresses the national awareness which will be elaborated in the following paragraphs.

National awareness

More addressing is placed on enhancing students' Chinese cultural awareness and patriotism, as described in the preface:

Excerpt 1: ...**spread Chinese culture**, enhance their communication and understanding with teenagers from other countries... (MOE, 2011, p. 1)

Excerpt 2: ...**enhance patriotism**, develop innovation ability... (ibid., p. 2)

Excerpt 3: ...**promote patriotism**, form a sense of social responsibility and innovation, and improve humanistic quality (ibid., p. 2).

The above excerpts show that cultivating students' patriotism is one of the important objectives of learning English, which is also addressed in the aspect of 'emotional attitudes' in the 'comprehensive language competence' (see figure 4.27). Moreover, just as discussed in the theme of global awareness, national awareness has been mentioned four times in the specific description of the emotional attitudes, such as 'form a national awareness', 'strengthen the national awareness', 'have a deeper understanding of the culture of the motherland'. In terms of suggestions for the compilation of textbooks, it is stated that 'ELT textbooks should actively infiltrate patriotic education and guide students to build the national self-esteem, self-confidence and pride'. Thus national awareness is fully included in the curriculum. Besides, it reveals a cultural preference in terms of the cultural awareness in the curriculum, which will be illustrated in the following paragraphs.

Cultural preference

The curriculum attaches great importance to the cultivation of students' intercultural communication awareness and competence, which has been mentioned five times in the Preface. Such as:

Excerpt 1: ...**cultivating** talents with innovative ability and **intercultural communication competence**... (MOE, 2011, p. 1)

Excerpt 2: ...**develop the awareness and competence of intercultural communication**... (ibid., p. 1)

Excerpt 3: ...enrich life experience, **form intercultural awareness**... (ibid., p. 2)

Excerpt 4: ...**form intercultural awareness** through experiencing the similarities and differences between Chinese and foreign cultures... (ibid., p. 2)

Excerpt 5: ...promote the students' autonomous learning ability, thinking ability, **intercultural awareness** and the development of healthy personality (ibid., p. 4).

Moreover, cultural awareness is one aspect of 'comprehensive language competence', among which intercultural communication awareness and competence are addressed to achieve this goal. However, the description in the grading standards is not very clear in terms of how to cultivate students' intercultural communication awareness and competence. For example, 'being interested in foreign cultures and customs' (level 1) (MOE, 2011, p. 10); 'being willing to learn about foreign cultures and customs' (level 2) (ibid., p. 10); 'being aware of cultural differences in language communication' (level 3) (ibid., p. 10); 'paying attention to the similarities and differences between China and foreign cultures during the study and daily communication' (level 4) (ibid., p. 10); 'further enhancing the understanding and awareness of cultural differences' (level 5) (ibid., p. 10), but it is still not clear which cultures should be included in terms of 'foreign cultures'.

However, such 'foreign cultures' are more in favor of the culture of Anglophone countries according to the description of grading standards regarding cultural awareness, which is stated as 'In foreign language teaching, culture refers to the history and geography, local conditions and customs, traditional customs, lifestyles, norms of behaviors, literature and art, and values of the countries where the target language comes from' (MOE, 2011, p.23). Furthermore, 'English-speaking countries' has been mentioned 7 times in the specific description of grading standards regarding cultural awareness, as well as some other specific items about the culture of 'English-speaking countries' that 'should be learned' (see details in the appendix L, the grading standards of cultural awareness).

Thus the culture of English-speaking countries is regarded as the target culture in ELT by default and involves almost every aspect, which is also placed in a superior position to the global culture. The description of global culture is very general, which only requires to 'know and understand the popular entertainment and sports activities around the world' and 'understand popular festivals and their celebrations around the world' (MOE, 2011, p. 24), while the description of the culture of English-speaking countries is very detailed and specific (see details in the appendix L, the grading standards of cultural awareness). In terms of the compilation of ELT materials, it is suggested in the curriculum that 'ELT materials should not only help students understand the essence of foreign cultures

as well as the similarities and differences between Chinese and foreign cultures, but also guide students to improve the ability of cultural distinguishing...' (ibid., p. 23-24).

However, as can be inferred from the statements regarding culture in the curriculum, culture is defined as a static one and based within a certain border, while excluding the cultural hybrid, fluidity, and emergency during the process of intercultural communication in a global context. Thus the 'foreign culture' involved in the curriculum is more preferred to focus on the cultures originated from English-speaking countries, and the 'differences and similarities between Chinese culture and foreign cultures' take Chinese culture and the cultures of English-speaking countries as references, which may not be conducive to the comprehensive development of students' intercultural communication competence. Besides, the curriculum also embeds the ideological and moral education into ELT, which will be elaborated in the following paragraphs.

Ideological and moral education

The curriculum defines ELT as both 'instrumental and humanistic attributes' (MOE, 2011, p. 2), and the ideological and moral education is also based on the humanistic nature of ELT. In terms of ideological and moral education, it is stated that 'ELT should help students form the correct outlook on life, values and good humanistic accomplishment' (ibid., p. 1), and 'form good characters and the correct outlook on life and values' (ibid., p. 2), which is classified in the curriculum as the cultivation of students' emotional attitudes, including 'establishing students' self-confidence, developing the willpower to overcome difficulties... Willing to cooperate with others, develop harmonious and healthy personalities' (ibid., p. 20).

Besides, it is stated in the curriculum that 'ELT materials are not only the main content and means of ELT, but also an important medium for students to carry out ideological and moral education' (ibid., p. 40), which provides the ideological guidelines for the compilation of ELT materials. Moreover, ELT materials 'should actively infiltrate patriotism education, socialist core values, traditional Chinese virtues, and education for democracy as well as rules of law' (ibid., p. 40). Thus the description in the curriculum regarding the ideological and moral education is endowed with the socialism with Chinese characteristics, which also echoes the GCE theme of 'civic virtues & morality' in textbooks.

Nowadays, the focus of ELT has been gradually shifting from linguistic-centered to quality-oriented education to cultivate students' comprehensive competence, which is largely included in the curriculum. The

following paragraphs will be focused on the related statements regarding quality-oriented education in the curriculum.

Quality-oriented education

The curriculum puts great emphasis on the quality-oriented education of ELT to ‘reflect the value of language learning to students’ development’ (MOE, 2011, p. 2) as well as ‘improve students’ comprehensive humanistic quality in an all-round way’ (ibid., p. 2), since ELT ‘could promote people’s mental development so as to help students understand the diversity of the world, form a intercultural awareness through experiencing the similarities and differences between Chinese and foreign cultures, enhance international understanding, strengthen patriotism, and form a sense of social responsibility and innovation’ (ibid., p. 2).

Thus it is inferred from the curriculum that ELT can be regarded as an important part of interdisciplinary education, which could not only serve other subjects, but also integrate others. For example, the curriculum mentions that ‘ELT should interpenetrate and connect with other subjects to promote the comprehensive development of students’ cognitive ability, thinking ability, aesthetic ability, imagination and creativity’ (MOE, 2011, p. 27). The quality-oriented education of ELT not only improves students’ comprehensive language competence, but also focuses on the development of students’ thinking ability, so as to facilitate the overall development of students, which also echoes the GCE theme of ‘Chinese educational principles’ in textbooks.

To sum up, notwithstanding the curriculum advocates the cultivation of students’ global awareness, the related statements are somewhat vague in terms of how to cultivate and what to be included. The curriculum also addresses that students’ national awareness, such as Chinese cultural confidence and patriotism, should be enhanced through ELT. Even though the curriculum does not specify how to develop students’ intercultural communication awareness and competence as well as which cultures should be included regarding ‘foreign cultures’, the preference for the culture of English speaking countries is embedded in lines. Besides, ideological and moral education is addressed in the curriculum as well to develop students’ civic virtues and morality within the Chinese socialism framework, and quality-oriented education is attached great importance in the curriculum to facilitate students’ all-round development. To some extent, GCE themes embedded in the curriculum further confirms the dominant way of soft GCE in textbooks.

Moreover, in order to investigate whether the statements regarding metrolingualism in the curriculum could facilitate GCE or not, the following subsection will be focused on the metrolingualism related content.

4.1.3.2 Statements regarding metrolingualism in curriculum

Native-speakerism norms

Although the curriculum does not explicitly stipulate that ELT should follow the rules of native speakers, the tendency of native-speakerism norms is revealed in the lines. The curriculum places special emphasis on students' imitative practice, treating language learning as a simple stimulus-response process and encouraging students to learn language through continuous imitation. Take the following statements as examples,

Excerpt 1: Willing to **imitate** and daring to express as well as having a certain perception of English during the process of learning. (MOE, 2011, p. 10)

Excerpt 2: Be able to **imitate** the speech according to the recordings. (ibid., p. 13)

Excerpt 3: Be able to write sentences by **imitating** examples. (ibid., p. 13)

Excerpt 4: Willing to explore the meaning of English and try to **imitate** it in one's daily life. (ibid., p. 20)

Excerpt 5: Perceiving and **imitating** the characteristics of English pronunciation. (ibid., p. 28)

Excerpt 6: In the initial stage of ELT, phonologic teaching should be mainly carried out by **imitation**. Teachers should provide students with plenty of opportunities to listen to sounds, repeat **imitation** and practice, and help students develop good pronunciation habits. (ibid., p. 45)

Besides, the correctness of the use of English and the natural norms of pronunciation as well as intonation when speaking English are over addressed in the curriculum. For example,

Excerpt 7: Be able to read the story or short passage **correctly**. (ibid., p. 14)

Excerpt 8: Be able to use uppercase and lowercase letters and common punctuation marks **correctly**. (ibid., p. 14)

Excerpt 9: Be able to use **correct** pronunciation and intonation in oral activities. (ibid., p.16)

Excerpt 10: Be able to make the pronunciation and intonation **natural** and **appropriate** in oral activities. (ibid., p.17)

Excerpt 11: Be able to pronounce 26 English letters **correctly**. (ibid., p.18)

Excerpt 12: The pronunciation and intonation should be **basically correct, natural and smooth**. (ibid., p.19)

Excerpt 13: Be able to recognize mistakes and **correct** them when using English. (ibid., p.22)

Excerpt 14: **Natural and standard** pronunciation and intonation will lay a good foundation for effective oral communication. (ibid., p.45)

However, the curriculum does not make it clear what are the norms of ‘**correct**’, ‘**natural**’, ‘**appropriate**’, ‘**smooth**’, and ‘**standard**’, but it can be inferred from the statements that such ‘correct’, ‘natural’, ‘appropriate’, ‘smooth’, and ‘standard’ are based on the native-speakerism norms, since the curriculum only lists British and American accents when it mentions that ‘English has different accents such as British accent and American accent, etc.’ (MOE, 2011, p. 45) and it does not mention any other varieties of English. Moreover, the curriculum ‘requires students to be exposed to different accents on the basis of mastery of one accent’ (ibid., p. 45), which implies that students need to master a kind of ‘pure English’ before contacting the different varieties of World Englishes.

On the other hand, the curriculum tries to break through the norms of native-speakerism and takes fluidity, emergency and hybrid into account to show an inclusive mindset toward the ‘incorrectness’ in students’ learning English. For example,

‘Teachers should strive to create a harmonious classroom atmosphere, take an **inclusive attitude** towards students’ mistakes during the process of language learning, and choose an appropriate opportunity and method to properly deal with them.’ (MOE, 2011, p.26)

Moreover, in terms of the phonologic teaching, the curriculum bears a macroscopic socio-linguistic perspective and addresses that ‘Teachers should focus on the combination of semantics with context, as well as intonation with flow, rather than simply pursuing monophonic accuracy’ (ibid., p.45).

The above excerpts show that teachers can temporarily tolerate students’ ‘linguistic mistakes’, but the teachers still need to find ‘an appropriate opportunity’ to ‘deal with them properly’. Nevertheless, how to properly deal with the ‘mistakes’? Which criteria should be followed to ‘correct’ the ‘mistakes’? There is no clear indication in the curriculum.

Thus, all of the above indicates that native-speakerism norms are the tendencies to follow regarding the ‘correct’, ‘natural’, ‘appropriate’, ‘smooth’, and ‘standard’ when learning English, while the curriculum also involves the language attributes during the process of communication, so it does not encourage ‘simply pursuing monophonic accuracy’. The requirement of native-speakerism norms in the curriculum also echoes the GCE subtheme of ‘native-speakerism prestige & supremacy’ in textbooks. It can be inferred that the ELT based on the native-speakerism norms is more intelligible during the process of communication. Moreover, the curriculum also attaches great importance to ELT on the linguistic level, including linguistic knowledge and linguistic skills, etc. which will be illustrated in the following paragraphs.

Linguistic foci

The linguistic level includes linguistic knowledge and linguistic skills, which are ‘the basis of comprehensive language competence’ (see figure 4.23) and focuses on an ‘input-output’ training model of language. Linguistic skills mainly contains ‘listening, speaking, reading, writing and other skills as well as the comprehensive use of these skills, among which listening and reading are the skills for understanding, speaking and writing are the skills for expression’ (MOE, 2011, p.12). The grading standards of level 2 for linguistic skills are illustrated in the appendix M.

The grading standards for linguistic skills regarding ‘reading’ and ‘writing’ are still somewhat followed the native-speakerism norms to concentrate on the ‘correctness’ of ‘reading’ and ‘writing’ (see details in the appendix M, grading standards for linguistic skills). Besides, those other items in the grading standards are mainly focused on the intelligibility of language, and require the students make corresponding output according to the input. Nonetheless, the criteria for the input are not made it clearly in the curriculum, which makes it inevitable to follow the native-speakerism norms that mentioned in some other parts.

Linguistic knowledge is more concerned with pronunciation, vocabulary, grammar, etc., which is ‘an important part of language comprehensive competence and the significant foundation for developing linguistic skills’ (MOE, 2011, p.18). The grading standards of level 2 for linguistic knowledge are illustrated in the appendix N.

Albeit the grading standards for linguistic knowledge lists the output rules that students should achieve in level 2, but the curriculum still does not mention about what kind of English those rules should be based on (see details in

the appendix N, grading standards for linguistic knowledge). Most probably, those rules are on the basis of native-speakerism norms that the students should ‘know’ and ‘understand’. Thus those statements at the linguistic level could further triangulate the previous theme of native-speakerism norms and the GCE subtheme of native-speakerism prestige & supremacy in textbooks. In terms of the language function and topic, it is not clear that what kind of language expression habits should be followed for the English expressions related to the functions, as well as what cultural customs should be involved when comes to those topics.

In order to adapt to the instrumental and humanistic natures of English, the compilation of ELT materials needs to follow certain principles as required in the curriculum. It is addressed in the curriculum that ‘ELT materials should be closely related to students’ real life and create a situation as authentic as possible’ (MOE, 2011, p.41), which will be illustrated in the following paragraphs.

Daily life oriented resources

Based on the instrumental and humanistic nature of English, the curriculum aims to develop students’ comprehensive language competence, so ELT content should be presented from the perspective of language use. Thus the selection of ELT materials also needs to be oriented from life and serve life as stated in the curriculum. The following excerpts are some examples of statements.

Excerpt 1: ...create as many opportunities as possible for students to use the **language in real situations** (MOE, 2011, p. 4).

Excerpt 2: English courses should provide **English learning resources close to students, life and times** according to the needs of teaching and learning (ibid., p. 4).

Excerpt 3: Teachers should create various **contexts that are close to real life...** (ibid., p. 26)

Excerpt 4: The content and form of pedagogical practices should be **close to the students’ real life** as well as in line with students’ cognitive level and life experience; the pedagogical practices should be **as close as possible to the actual use of language in real life...** (ibid., p. 27)

Excerpt 5: ...provide the context for students to observe, imitate, try and experience **the authentic language** so as to better reflect the authenticity and communicative features of ELT. (ibid., p. 30)

Excerpt 6: **ELT materials should be authentic and typical**, and the important language content should be with high repetition. (ibid., p. 40)

Excerpt 7: ...enable students to **learn real, lively and practical English** through different ways and in different forms, so as to experience and use the language directly. (ibid., p. 42)

Some of the words in the above excerpts, such as ‘real situations’, ‘close to life’, ‘authentic language’, link the ELT with metrolingualism concept which focuses on the fluidity, emergency, and hybrid of language in people’s daily life. Nevertheless, there are still problems regarding such ‘authentic’ and ‘real’, etc. Where should the ‘authentic’ and ‘real’ situations as well as the materials come from? Or where are the target ‘authentic’ and ‘real’ situations? Should it be monolingualism, bilingualism, or multilingualism? None of these are explicitly stated in the curriculum. What’s more, metrolingualism embedded in the curriculum reveals a kind of monolingual hegemonism of English. Thus those statements which seem to be linked with the metrolingual pedagogy actually still embed the essence of English supremacy, which also echoes the metrolingualism themes in textbooks.

In conclusion, the curriculum analysis reveals that English language learning is regarded as an imitative practice and students are encouraged to learn language through continuous imitation of native speakers. Besides, it is stated in the curriculum that students ‘should be fully equipped with linguistic knowledge and skills’ (MOE, 2011, p. 8), as well as focuses on an ‘input-output’ language learning model based on the native-speakerism norms. Moreover, albeit the curriculum addresses the daily life oriented resources, the related statements are still embedded with an essence of English supremacy rather than real metrolingualism oriented pedagogy. Thus, the statements in the curriculum regarding metrolingualism are consistent with textbooks analysis.

So far, the findings of RQ 1 have been answered in this section. There are altogether 20 themes and 23 subthemes occurring 1353 times in ELT textbooks. Some salient themes and subthemes are racial and ethnic diversity (411), gender stereotypes and inequality (131), Anglocentric & Eurocentric cultures (107), Chinese hegemonic cultures (90), kinship (59), native-speakerism prestige & supremacy (55), Chinese geography (46), leisure lifestyle (44). Regarding the textbooks analysis for metrolingualism in ELT textbooks, the textbooks are focused on the themes of English supremacy, antithesis of English supremacy, exclusivism in linguistic landscapes (LLs), as well as ethnocentrism, native-speakerism standard, cultural binarism in metrolingual interactions (MIs). The curriculum analysis also found eight code themes regarding GCE and metrolingualism, such as global awareness, national awareness, cultural preference, ideological and moral education,

quality-oriented education, native-speakerism norms, linguistic foci, and daily life oriented resources. Briefly, the findings of RQ 1 indicate that ELT textbooks and curriculum reflect the notions of GCE and metrolingualism in the ways of soft GCE dominance and scanty critical GCE through embedding a plethora of salient soft GCE oriented themes/subthemes.

The next section will further explore the ideologies of GCE and metrolingualism in textbooks and the curriculum to answer the RQ 2.

4.2 Ideologies of GCE & Metrolingualism

In this section, ideologies of GCE and metrolingualism embedded in textbooks and curriculum will be further analyzed to answer the RQ 2: What are ideologies of GCE and metrolingualism embedded in ELT textbooks and curriculum for primary education in China? Based on the introduction of some terms regarding GCE and metrolingualism ideologies in Chapter two, some salient ideologies could be drawn from the findings of RQ 1, which will be elaborated more in following subsections.

4.2.1 Soft GCE vs. Critical GCE ideologies

Table 4.1 in findings of RQ 1 not only reveals themes about GCE, but also can be interpreted that ideologies are embedded in textbooks from both publishers. It is found that those textbooks mainly examined some sub-traits of global citizenship, such as simple racial and cultural representations, limited cultural diversity, harmonious coexistence and values of national citizenship rather than comprehensively addressing the issues of GCE for local and international levels. Some themes in table 4.1, such as Anglocentric & Eurocentric cultures, Chinese hegemonic cultures, racial and ethnic diversity, gender stereotypes and inequality, etc., could reflect soft GCE ideology. Notwithstanding there exist some critical GCE oriented themes in table 4.1 as well, such as globality, Chinese ethnic minority cultures, global cultures, other cultures, etc., they still cannot be regarded as the dominant content in textbooks due to the low occurrence number.

Table 4.7 reclassifies those GCE themes/subthemes in table 4.1 into two categories of soft GCE oriented themes/subthemes and critical GCE oriented themes/subthemes according to the conceptual framework of soft versus critical GCE. It is shown that the occurrence number of soft GCE oriented themes/subthemes is 1289 and accounts for 95.3% of the total occurrence, which far exceeds those critical GCE oriented themes/subthemes. The percentage calculation is based on the occurrence number of those GCE themes and subthemes in table 4.1.

Table 4.7 Proportion of soft GCE and critical GCE in textbooks

		Total occurrence number	Percentage (occurrence number / 1353)
Soft GCE oriented themes/subthemes	Social development and progress; Omnipotent artificial intelligence; Environmental responsibility and sustainable development; Harmonious coexistence of human-nature relations; Harmonious coexistence of human-human relations; Social class; Anglocentric & Eurocentric cultures; Chinese hegemonic cultures; Racial and ethnic diversity; Gender stereotypes and inequality; Civic virtues & morality; Anglocentric & Eurocentric geography; Chinese geography; Healthy diet & lifestyle; Leisure lifestyle; Native-speakerism prestige & supremacy; Career planning; Chinese traditions; Commercialization; Everyday philosophy; Chinese educational principles	1289	95.3%
Critical GCE oriented themes/subthemes	Globality; Chinese ethnic minority cultures; Global cultures; Other cultures; Anti-gender stereotypes; Other geography; Anti-native speakerism prestige	64	4.7%

What's more of concern is that those critical GCE oriented themes represented in textbooks show very limited critical GCE content. For example, 'Chinese ethnic minority cultures' only present a scenic spot, ethnic costume and food in Turpan through a set of images without detailed and in-depth information, and these scenes are shown only because a character in the textbook used to travel there. Similarly, the introduction to 'other cultures' are restricted to two robots in Japanese kimonos making sushi. 'Other geography' is represented through just a photo with the Merlion Statue as the background, implying that this is the landmark of Singapore and without much expansion. 'Anti-gender stereotypes' usually show some images of males taking care of children and females engaging in some masculine occupations or activities, and no discussions further explored about those issues. (For some related examples in textbooks, please refer to the section 4.1 and appendices.)

Besides, textbookscapes analysis for metrolingualism also represents a soft oriented GCE. For example, the findings of RQ 1 further show the English supremacy and native-speakerism standard in textbookscapes, as well as the ethnocentrism for Caucasians and Chinese as the dominant racial identities and a binary of Chinese and Western culture being represented in textbookscapes.

Further, the findings of RQ 1 present soft GCE oriented themes in the curriculum as well. For instance, English is taken as a tool to improve students'

‘global awareness’ to enhance China’s international competitiveness, and national awareness is put in a quite high position. Moreover, the ‘cultural preference’ for Anglophone countries is fully equipped in the curriculum, which is placed in a superior position to the global culture. The ‘native-speakerism norms’ represented by British or American English in the curriculum also echo the soft GCE oriented themes in textbooks.

In this light, textbooks and curriculum opt for selecting themes that are rooted in soft GCE approach, while excluding the complexities and realities of thornier issues in a ‘glocal’ community. The findings of RQ 1 indicate that soft GCE ideology is the dominant one.

4.2.2 Nationalism vs. Cosmopolitanism ideologies

The findings of RQ 1 indicate that the dominant identities shown in textbooks are focused on Chinese identity and Anglophone identity. Especially, this unified manner of Chinese identity is manifested with Han-centered, as all members of the society are considered the same, regardless of the unique identity such as ethnic minority identities. It can be also interpreted as a shared, essentially Han-centric *Zhonghua Minzu* (Chinese Nation) identity, which is represented as a homogeneous identity of all Chinese people as well as the cultural embodiment of China. The Anglophone identity is unified with Caucasians in English speaking countries. Despite textbooks present a modern and cosmopolitan society; it excludes the diversity and complexity of the various cultural identities that exist in China and outside. Besides, those values regarding the theme of ‘civic virtues & morality’ in the findings of RQ 1 are all the values that advocated by the national government for its citizens.

Still, some themes in table 4.1 for RQ 1 are embedded with nationalism ideology, such as Chinese hegemonic cultures, civic virtues & morality, Chinese geography, Chinese traditions, etc., while cosmopolitanism ideology is reflected through some themes of globality, global cultures, other cultures, other geography, etc.

Table 4.8 shows the proportion of nationalism oriented themes/subthemes and cosmopolitanism oriented themes/subthemes in textbooks. The occurrence number of those themes/subthemes is based on table 4.1. It is revealed that nationalism is the dominance in textbooks with occurrence number of 668 and accounting for 49.4% of the total occurrence, which outweighs cosmopolitanism.

Table 4.8 Proportion of nationalism and cosmopolitanism in textbooks

		Total occurrence number	Percentage (occurrence number / 1353)
Nationalism oriented themes/subthemes	Chinese hegemonic cultures; Civic virtues & morality; Chinese geography; Chinese traditions; Chinese educational principles; Racial and ethnic diversity	668	49.4%
Cosmopolitanism oriented themes/subthemes	Globality; Global cultures; Other cultures; Other geography; Environmental responsibility and sustainable development; Harmonious coexistence of human-nature relations; Harmonious coexistence of human-human relations	168	12.4%

Moreover, those cosmopolitanism oriented themes/subthemes present a quite superficial ideal cosmopolitanism in textbooks, which only shows the tip of the iceberg, not deep and comprehensive enough. For example, ‘globality’ is represented with some mainstream areas of people’s activities through the world map. ‘Global cultures’ simply refer to some world cultural activities through images. Besides, ‘environmental responsibility and sustainable development’, ‘harmonious coexistence of human-nature relations’ and ‘harmonious coexistence of human-human relations’ involve the universal values that advocated by every countries in the world.

Besides, the findings of RQ 1 regarding the curriculum analysis further show that ‘national awareness’ is placed on a superior level than ‘global awareness’. Similarly, the curriculum addresses more about Anglophone cultures and a homogeneous national culture rather than the global cultures. Still, the ‘ideological and moral education’ embedded in the curriculum echoes ‘civic virtues & morality’ in textbooks, which conveys the national ideology and moral values within Chinese socialist framework. Such safe and superficial content represent a cosmopolitan idealism through stereotypically rigid Anglocentrism and Eurocentrism as well as Chinese Han centrism. Some related examples and statements in textbooks and curriculum are shown in the section 4.1 and appendices.

To this end, the textbooks and curriculum analysis revealed that nationalism ideology is more prevalent than cosmopolitanism, which implies that young citizens are expected to shoulder the task of national revival and socialist modernization in China. Nationalism vs. cosmopolitanism ideologies analysis represents a juxtaposed nationalistic-cosmopolitan citizenship discourse in China as well as reflects the tensions between national and global perspectives in Chinese context.

4.2.3 Native speakerism vs. Metrolingualism ideologies

The findings of RQ 1 also indicate that native speakerism is fully embedded in textbooks and curriculum. For example, some themes in table 4.1 could reflect native speakerism ideology, such as Anglocentric & Eurocentric cultures, native-speakerism prestige & supremacy, while metrolingualism ideology is embedded in some themes of global cultures, other cultures, anti-native speakerism prestige.

Table 4.9 displays the proportion of nationalism oriented themes/subthemes and cosmopolitanism oriented themes/subthemes in textbooks, which shows that native speakerism oriented themes/subthemes exceed metrolingualism oriented themes/subthemes with the occurrence number of 162, accounting for 12% of the total occurrence. Since the related examples of those themes/subthemes are represented in the subsection 4.1.1 and appendices, they will not be repeated here.

Table 4.9 Proportion of native speakerism and metrolingualism in textbooks

		Total occurrence number	Percentage (occurrence number / 1353)
Native speakerism oriented themes/subthemes	Anglocentric & Eurocentric cultures; Native-speakerism prestige & supremacy	162	12%
Metrolingualism oriented themes/subthemes	Global cultures; Other cultures; Anti-native speakerism prestige	31	2.3%

Besides, textbookscapes analysis also represents a native speakerism ideology, such as the 'native-speakerism standard' and 'cultural binarism' in metrolingual interactions (see related examples in 4.1.2).

Further, the findings of RQ 1 show the dominance of native speakerism ideology in the curriculum as well. For example, the 'cultural preference' for English speaking countries is embedded in lines of the curriculum, and 'native-speakerism norms' embedded in the curriculum stipulate the 'correct', 'natural', 'appropriate', 'smooth', and 'standard' norms of linguistic knowledge and skills for students. Albeit the curriculum addresses daily life oriented resources in ELT, an essence of native speakerism is embedded in the vague statement (see related examples in 4.1.3).

Moreover, findings of RQ 1 show that the norms of ideal English speakers, communities and English use are set in those ELT materials, which are restricted within the inner circle border. Clear and standard rules of vocabulary, grammar, pronunciation, etc. run through textbooks and the curriculum, and none of those

materials have mentioned that the real use of language may deviate from the prescribed standards in a lingua franca context. For another, the English model used in textbooks is basically described as stable and static, usually taking British or American English as standard norms, and there is little discussion of language changing over time or distances. Similarly, textbooks and the curriculum view culture as fixed or static within certain borders rather than conceptualize culture from more dynamic and fluid as well as flexible perspectives that addressed by metrolingual pedagogy. Eventually, native speakerism ideology outweighs metrolingualism ideology in textbooks and the curriculum.

To sum up, ideologies of GCE and metrolingualism in textbooks and the curriculum are dominated with soft GCE, nationalism, and native speakerism, while ideologies of critical GCE, cosmopolitanism, and metrolingualism are still striving to gain a position. The next section will continue to answer the RQ 3.

4.3 Similarities & Differences between PEP and Yilin

This section is focused on the similarities and differences between PEP and Yilin textbooks regarding GCE and metrolingualism to answer the RQ 3: What are the similarities and differences of GCE and metrolingualism represented in ELT textbooks between PEP series and Yilin series for primary education in China? The findings are presented from two aspects: similarities and differences regarding GCE; similarities and differences regarding metrolingualism. Generally speaking, similarities outweigh differences, while there are some discrepancies regarding the proportion of GCE themes between PEP and Yilin textbooks, and the extent to which metrolingualism themes are represented in the two series of textbooks also varies. More details will be elaborated in following subsections.

4.3.1 Similarities & differences regarding GCE

As has been represented in section 4.1, there are altogether 20 themes and 23 subthemes regarding GCE in ELT textbooks, with total occurrence number of 1353 times. Notwithstanding the presentation of those themes and subthemes is generally similar in these two series of textbooks, there are still some discrepancies in terms of the proportion for each theme. The comparison of the proportion of GCE of those themes and subthemes between the two series of textbooks is detailed in appendix O. In this subsection, some GCE samples will be illustrated to show the similarities and differences between these two series of textbooks regarding GCE.

The numeral comparison in the appendix O indicates that the total number of themes as well as subthemes included in PEP textbooks is more

diversified than that in Yilin textbooks, since there are 36 themes/subthemes contained in PEP series while only 29 themes/subthemes are presented in Yilin series. Figure 4.24 compares the proportion of each GCE domain between PEP and Yilin series. In both PEP and Yilin textbooks, the most salient domain is inter/multicultural education, followed by domain of emerging themes and domain of citizenship education, and the domain of education for sustainable development ranks the least.

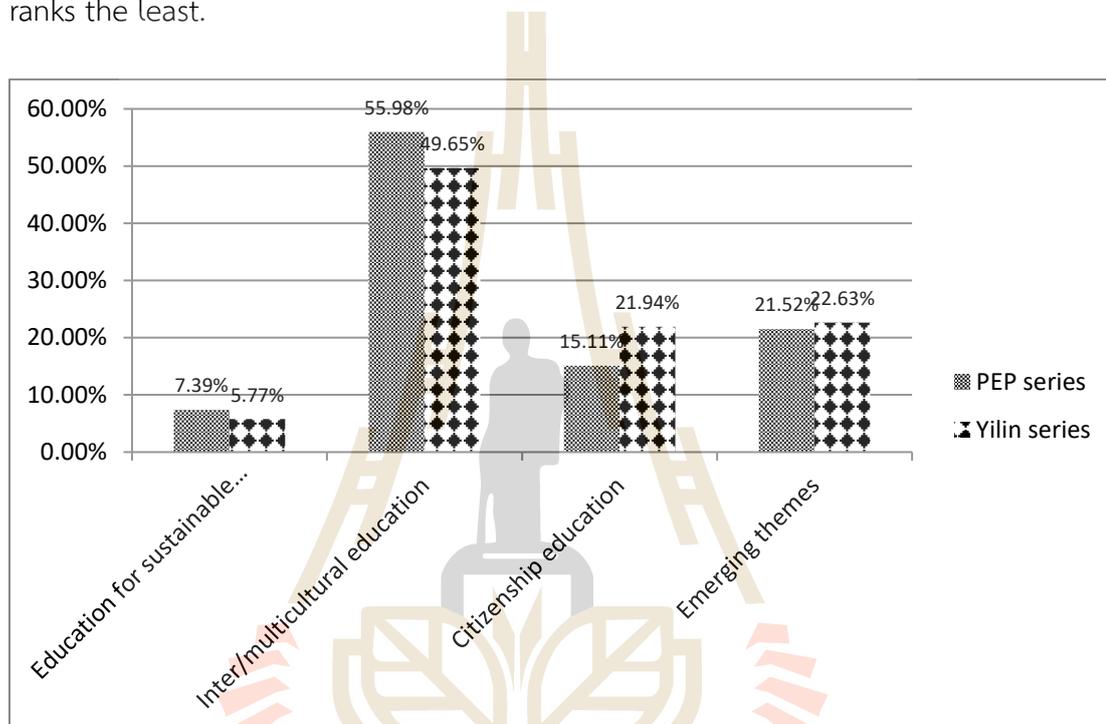


Figure 4.24 Comparison between PEP & Yilin for each domain

As has been detailed in the appendix O, the salient themes and subthemes in PEP textbooks are **racial and ethnic diversity** (34.46%), **gender stereotypes and inequality** (9.46%), **Anglocentric & Eurocentric cultures** (7.17%), **Chinese hegemonic cultures** (6.2%), **native-speakerism prestige & supremacy** (5.54%), **Chinese educational principles** (4.02%), **omnipotent artificial intelligence** (3.7%), **kinship** (3.37%), etc., while the salient themes and subthemes in Yilin textbooks are **racial and ethnic diversity** (21.71%), **gender stereotypes and inequality** (10.16%), **Anglocentric & Eurocentric cultures** (9.47%), **Chinese hegemonic cultures** (7.62%), **kinship** (6.47%), **leisure lifestyle** (5.08%), **Chinese geography** (4.62%), **anti-gender stereotypes** (3.93%), etc. The numbers in brackets indicate the proportion in textbooks. Those salient themes and subthemes embedded in the two series of textbooks are similar, but there also exist some

differences. The following paragraphs will illustrate some examples to further elaborate on the differences regarding GCE themes between these two series of textbooks.

The theme of ‘racial and ethnic diversity’ appears much more frequently in PEP than in Yilin. This is mainly because more racial identities appearing in PEP textbooks than in Yilin textbooks. The proportion of ‘Caucasians’ in PEP textbooks is much higher than that in Yilin textbooks, and ‘other racial identities’ are contained in PEP but not in Yilin (see figure 4.25).

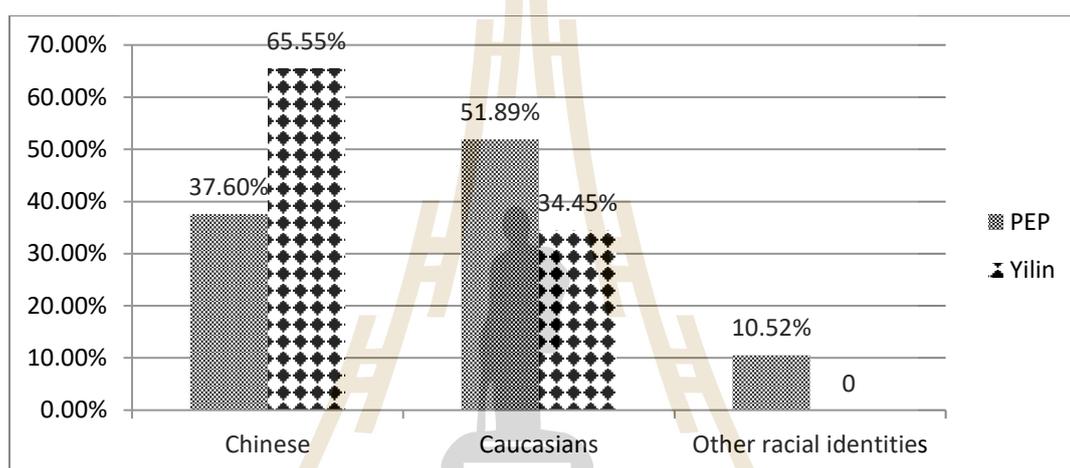


Figure 4.25 Comparison of proportion of racial identities in images between PEP & Yilin

As a result, it is easy to see Chinese people communicating with ‘Caucasians’ or ‘other racial identities’ in PEP, while Yilin textbooks show more of the interactions among Chinese people or between Chinese people and ‘Caucasians’, and little of some other inter-ethnic exchanges or activities. For example, figure 4.26 in PEP textbooks shows that a group of children are doing an activity together, including more diversified racial identities. Figure 4.27 in Yilin textbooks only involves four Chinese people and two Caucasians who are having a picnic. These two simple examples imply that characters in PEP are more racially diverse than that in Yilin. This may largely explain why ‘racial and ethnic diversity’ appears much more frequently in PEP than in Yilin.



Figure 4.26 An excerpt regarding racial identities from PEP4V1, p. 22-23



Figure 4.27 An excerpt regarding racial identities from Yilin3V1, p. 44-45

'Gender stereotypes and inequality' is dominantly in both series of textbooks, but 'anti-gender stereotypes' is more salient in Yilin than in PEP. Figure 4.28 and figure 4.29 can be a comparison example for 'gender issues' between PEP and Yilin textbooks. Figure 4.28 is a typical scenario of 'men working outside and women working inside' in PEP. Mike's mother is wearing an apron in the kitchen, when Mike comes in and says that he is 'hungry and would like some soup and bread'. When the father comes home, the mother asks what he would like for dinner, and the father replies that he would like 'some fish and vegetables'. Then Mike's mother cooks the dinner for those two males according to their requirements.



Figure 4.28 An excerpt regarding gender from PEP4V1, p. 48

Notwithstanding the above scene also appears in Yilin textbooks, it may not be so stereotypically rigid. For instance, figure 4.29 shows Mike's father and Yang Ling's mother picking them up from school, which strikes a balance to counter the stereotypes between males and females. To this end, it may explain why the subtheme of 'anti-gender stereotypes' is with higher proportion in Yilin than in PEP textbooks.



Figure 4.29 An excerpt regarding gender from Yilin3V1, p. 18

The subtheme of 'native-speakerism prestige & supremacy' accounts for 5.54% in PEP and only 0.92% in Yilin. This subtheme has been defined as "native-speakers are regarded as the authority of English teaching and the most ideal English teachers...". The higher proportion of 'native-speakerism prestige & supremacy' in PEP is mainly due to that the English teacher in PEP is Miss White, who is a native speaker (see figure 4.30). Moreover, the whole PEP series is centered around Miss White and her students. In contrast, the English teacher in Yilin appears in the image

of a Chinese who is Miss Li, and the whole set of Yilin textbooks are also mainly focused on Miss Li and her students (see figure 4.31). This may also explain why the subtheme of ‘anti-native speakerism prestige’ accounts for 2.31% in Yilin, while being excluded from PEP.



Figure 4.30 An excerpt regarding native-speakerism from PEP5V1, p. 4



Figure 4.31 An excerpt regarding anti-native speakerism from Yilin4V2, p. 6

Moreover, the theme of ‘Chinese educational principles’ is with higher proportion of 4.02% in PEP, while only 0.92% in Yilin. As defined in the GCE coding frame, ‘Chinese educational principles’ advocate the all-round development of students’ moral, intellectual, physical, aesthetical and physical development. Figure 4.32 shows that Sarah and John are talking about the school calendar in April, and the school calendar on the wall shows that they will have the swimming contest on

April 1st, the maths test on April 2nd, the Chinese test on April 3rd, the English test on April 4th, and the sports meet on April 5th. It may make one wonder whether the school load is too heavy on this school calendar. Besides, students are also encouraged to develop versatility under the ‘Chinese educational principles’. However, such contents appear not that much in Yilin textbooks.



Figure 4.32 An excerpt regarding Chinese educational principles from PEP5V2, p. 39

The proportion of ‘omnipotent artificial intelligence’ is much higher in PEP, probably due to that there is a robot named Robin who is a main character and appears most frequently in PEP textbooks, while Yilin textbooks rarely involve such content. Figure 4.33 shows Robin’s debut in Wu Yifan’s diary, in which Robin is described as ‘short but strong’, ‘really clever’, ‘can speak Chinese and English’, ‘hard-working’, ‘very helpful at home’, ‘strict’, etc. The visual content also indicates the omnipotence of Robin; e.g. ‘he can carry a lot of plates and bowls at the same time’; ‘he can cook’; ‘he even could supervise Wu Yifan to do his homework’. Much more than this, Robin could even take care of the sick and old (see figure 4.34). It seems that Robin is indeed an omnipotent artificial intelligence robot that could not only serve humans to do a lot of things, but also live peacefully with human beings, which may also imply the PEP authors’ view of the coexistence of the world.

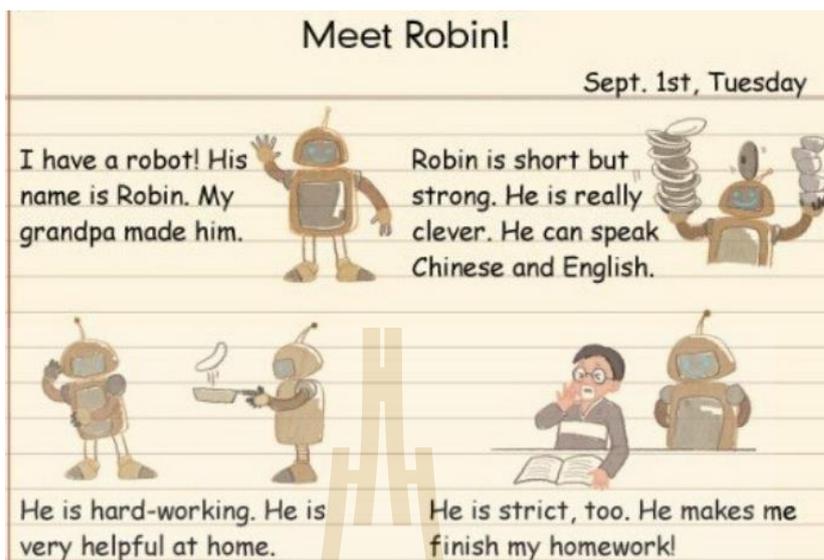


Figure 4.33 An excerpt regarding artificial intelligence from PEP5V1, p. 9

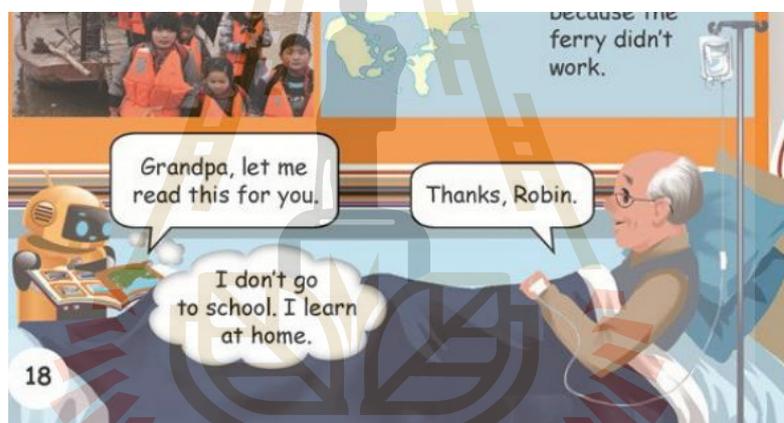


Figure 4.34 An excerpt regarding artificial intelligence from PEP6V1, p. 18

To sum up, GCE themes embedded in these two series of textbooks are similar, but PEP and Yilin still differ from each other in terms of the proportion for each theme. Concerning the diversity of themes in each domain, PEP textbooks contain more diversified themes than Yilin series. Moreover, the most salient domain in both series of textbooks is the inter/multicultural education, while the domain of education for sustainable development has the lowest proportion in all textbooks. The above only illustrated some examples to show the differences regarding GCE between the two series of textbooks, and more details are elaborated in the appendix P.

Besides, in order to further understand the metrolingualism issues between PEP and Yilin, the similarities and differences regarding metrolingualism will be elaborated in the following subsection.

4.3.2 Similarities & differences regarding metrolingualism

Concerning the textbooks for metrolingualism issues, both linguistic landscapes (LLs) and metrolingual interactions (MIs) have been analyzed in the subsection of 4.1.2. There are altogether 155 LLs and 24 MIs occurring in all textbooks. PEP textbooks contain the higher proportion of MIs, while the percentage of LLs is higher in Yilin. Figure 4.35 further shows such numeral differences of LLs and MIs between PEP and Yilin textbooks. The following paragraphs will elaborate the comparison analysis of LLs and MIs between PEP and Yilin respectively.

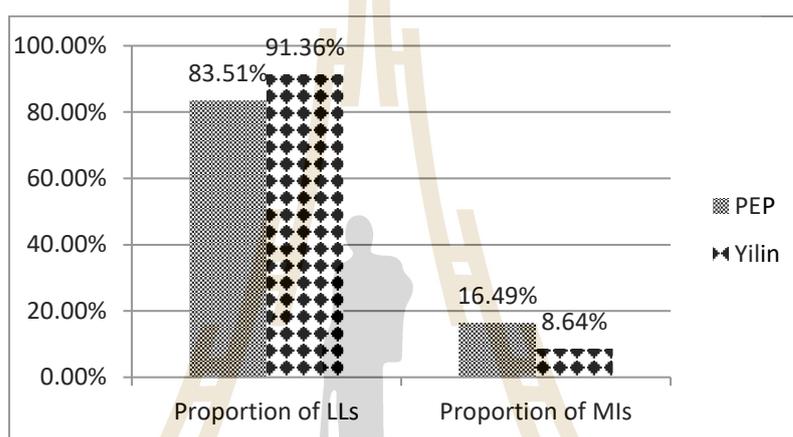


Figure 4.35 Comparison of LLs & MIs proportions between PEP & Yilin

Figure 4.36 displays the numeral comparison of linguistic repertoires of LLs and the percentage of each kind of LL between PEP and Yilin textbooks, which indicates that English as the monolingual LL has the highest proportion in both series of textbooks, and monolingual LLs occur more frequently than bilingual & multilingual LLs in both PEP and Yilin.

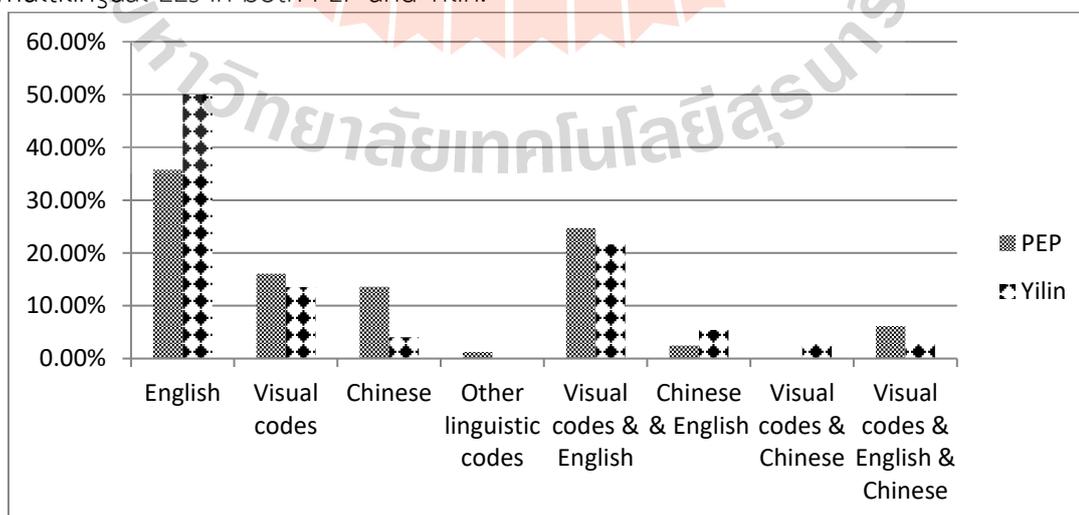


Figure 4.36 Comparison of Linguistic repertoires of LLs between PEP & Yilin

Moreover, figure 4.37 further shows the comparison of proportion of each code in LLs between PEP and Yilin, which indicates that English supremacy is prevalent in all textbooks and the English code accounts for a higher proportion in Yilin.

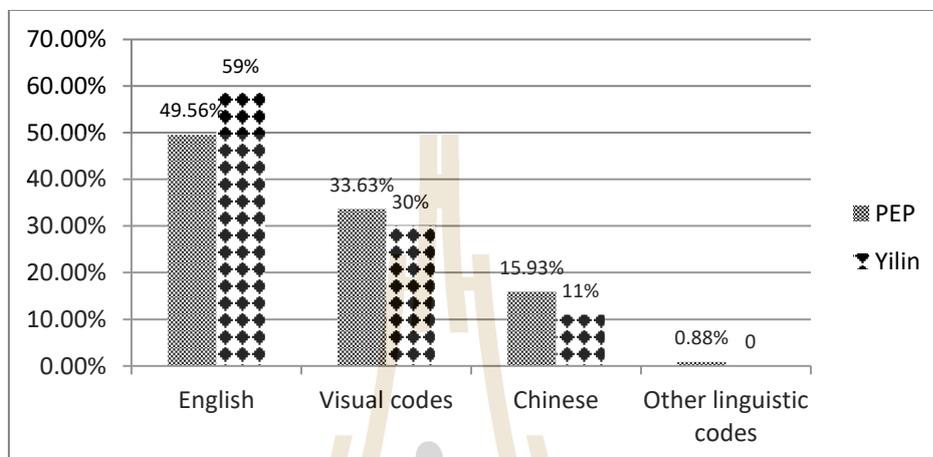


Figure 4.37 Comparison of proportion of each code in LLs between PEP & Yilin

Even though ‘other linguistic codes’ is rarely occurred in textbooks, it accounts for 0.88% in PEP, but it is completely excluded in Yilin textbooks. Figure 4.38 shows a Spanish boy wearing a red T-shirt with Spanish characters of ‘España’ on it, which also reveals his national identity.



Figure 4.38 An excerpt regarding LL from PEP5V2, p. 2

Generally, the proportion of Chinese code is not that high in both series of textbooks, and PEP contains higher proportion of LLs with Chinese code than those in Yilin. Concerning the diversity of LLs, PEP contains slightly more diversified codes than those in Yilin. Furthermore, comparison analysis of LLs indicates that English undertakes more informative function in LLs, and embodies the monolingualism supremacy in all textbooks. Albeit PEP textbooks contain ‘other linguistic codes’, it is

still insignificant compared with the prevalence of English code. Thus similarities outweigh the differences regarding LLs between PEP and Yilin textbooks. Moreover, comparison analysis regarding MIs between PEP and Yilin will be further illustrated below.

Both PEP and Yilin textbooks support ‘ethnocentrism’ with Caucasians and Chinese as centered ethnicities, which can be further triangulated by the GCE analysis that the proportion of Caucasians and Chinese in images is much higher than any other racial identities in both series of textbooks (see figure 4.39). Moreover, Caucasians account for higher percentage in PEP. On the other hand, the proportion of Chinese is the highest in Yilin, which is also higher than those in PEP textbooks.

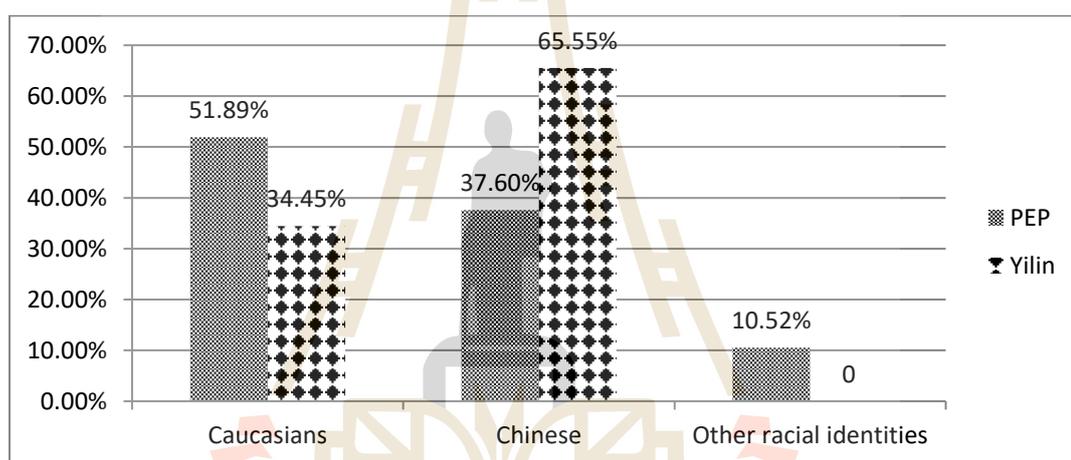


Figure 4.39 Comparison of proportion of racial identities in images between PEP & Yilin

Concerning the racial diversity, even though both series of textbooks are mainly attributed to Caucasians and Chinese, PEP textbooks contain a certain number of appearances of ‘other racial identities’ (see figure 4.38; figure 4.40). In this regard, PEP textbooks are more racially diverse compared with Yilin series which have not shown any occurrence of ‘other racial identities’.

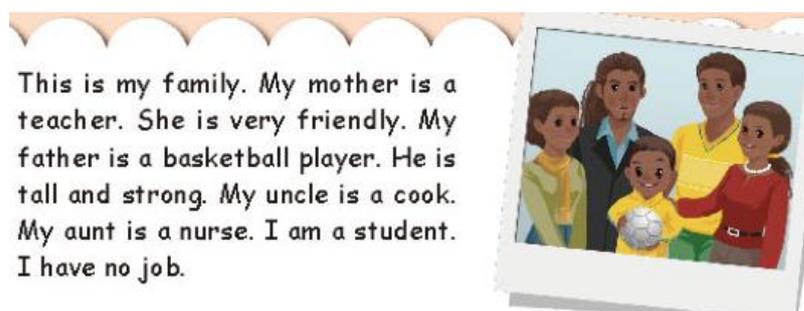


Figure 4.40 An excerpt regarding racial identities from PEP4V1, p. 63

Furthermore, both PEP and Yilin textbooks follow British or American English as the Standard English norms in all MIs, including words spelling, pronunciations, grammar, pragmatics, etc. In this regard, it is easy to understand, since native-speakerism norms are fully equipped in the lines of curriculum which is the guiding document for those textbooks. Besides, a binary of Chinese and Western cultures is dominantly addressed for MIs in both series of textbooks, which can also be triangulated by the GCE themes that ‘Anglocentric & Eurocentric cultures’ and ‘Chinese hegemonic cultures’ are prevalent in both PEP and Yilin textbooks while excluding other cultural issues.

To conclude, more similarities were found between the two series of textbooks rather than differences regarding the comparison analysis of metrolingualism issues. English supremacy is salient in all textbooks and Yilin series are more English preference than any other codes, since the proportion of English code is slightly higher in Yilin than PEP. Moreover, both PEP and Yilin textbooks support ‘ethnocentrism’ with Caucasians and Chinese as centered ethnicities, while PEP textbooks are more racially diverse than Yilin series with a certain number of appearances of ‘other racial identities’. In terms of the linguistic repertoire in MIs, all textbooks tend to follow British or American English as the Standard English norms. Besides, a binary of Chinese and Western cultures is largely included in MIs in all textbooks, while other cultures are not prioritized.

Furthermore, comparison analysis of similarities and differences among grade levels regarding GCE and metrolingualism will be elaborated in the following section to answer the RQ 4.

4.4 Similarities & Differences among Grade Levels

In this section, the findings are represented to answer the RQ 4: What are the similarities and differences of GCE and metrolingualism represented in ELT textbooks of different grade levels for primary education in China? Those GCE and metrolingualism themes are embedded in each grade level with different extent, and some salient themes as well as excluded themes are also found in different grades. The following subsections will further elaborate the similarities and differences from two aspects, similarities and differences regarding GCE as well as similarities and differences regarding metrolingualism.

4.4.1 Similarities & differences regarding GCE

The analysis of similarities and differences among grade levels regarding GCE will be still based on the quantitative data combined with qualitative analysis.

The comparison of the proportion of GCE themes and subthemes among grades is displayed in appendix Q, and figure 4.41 provides a visual comparison among grade levels for each GCE domain. It is illustrated that the domain of inter/multicultural education remains to be the most salient one in all grade levels, and the domain of education for sustainable development still occurs least in all grades.

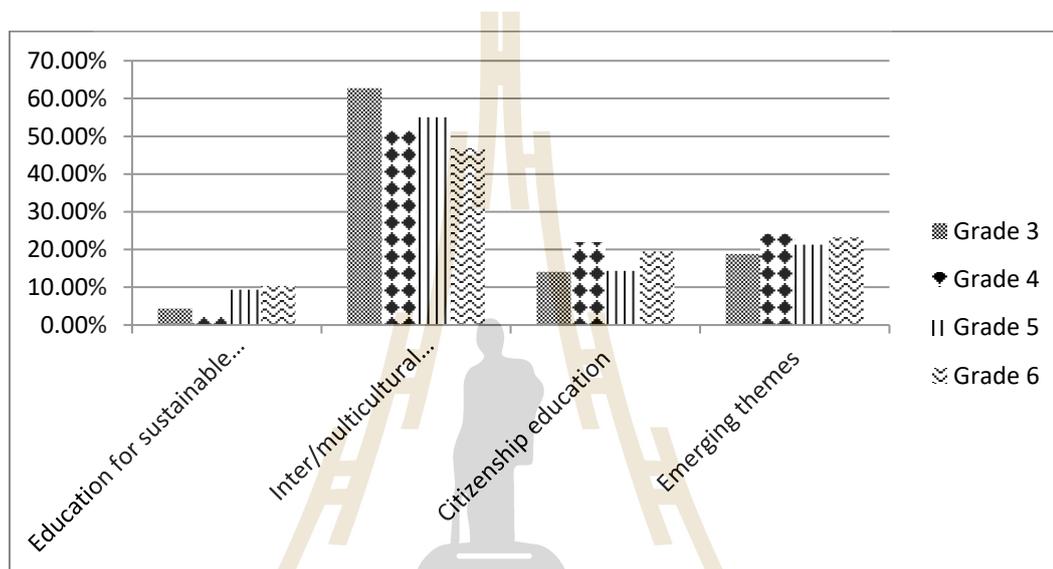


Figure 4.41 Comparison among grade levels for each domain

As has been detailed in the appendix Q, the diversity of themes/subthemes is positively correlated with grade levels, since the appearance of themes/subthemes increases with the grade. For example, there are 22 themes/subthemes contained in grade 3, 25 in grade 4, and 27 in grade 5, as well as 33 in grade 6. The salient themes/subthemes in grade 3 are **racial and ethnic diversity** (41.28%), **Anglocentric & Eurocentric cultures** (10.07%), **gender stereotypes and inequality** (10.07%), **native-speakerism prestige & supremacy** (6.38%), etc.; some salient themes/subthemes in grade 4 are **racial and ethnic diversity** (31.66%), **gender stereotypes and inequality** (17.24%), **Anglocentric & Eurocentric cultures** (7.21%), **commercialization** (6.58%), **Chinese hegemonic cultures** (5.02%), etc.; some salient themes/subthemes in grade 5 are **racial and ethnic diversity** (26.56%), **Chinese hegemonic cultures** (10.05%), **Anglocentric & Eurocentric cultures** (8.37%), **gender stereotypes and inequality** (6.94%), **Native-speakerism prestige & supremacy** (5.98%), etc.; some salient themes/subthemes in grade 6 are **racial and ethnic diversity** (23.9%), **Chinese hegemonic cultures** (6.92%), **Anglocentric & Eurocentric cultures** (5.97%), **Chinese geography** (5.66%),

gender stereotypes and inequality (5.35%), etc. The numbers in brackets indicate the proportion in textbooks.

As can be inferred from the above, the common salient themes/subthemes of each grade include: racial and ethnic diversity, Anglocentric & Eurocentric cultures, gender stereotypes and inequality, etc. Since some examples of those salient themes and subthemes have been illustrated in the section 4.1, they will not be repeated here. The following paragraphs will show some examples to further elaborate on the comparison of the GCE themes and subthemes among grade levels, especially for some themes/subthemes that present in a certain grade while being excluded from other grade levels (see details in the appendix Q).

Figure 4.42 shows an example of ‘tolerance’ which only occurs in the grade 6, while being excluded from other grade levels. In figure 4.42, Sarah looks very angry, and her mother smiles and tells her to ‘take a deep breath’, and then ‘count to ten’, so that she ‘won’t feel so angry’ any more. Such content educates students that they should learn to control their negative feelings.



Figure 4.42 An excerpt regarding tolerance from PEP6V1, p. 57

The theme of ‘career planning’ accounts for 3.14% in textbooks for grade 6, while being excluded from other grade levels, mainly due to that there is a unit on ‘occupations’ in PEP6V1. Figure 4.43 shows that people can choose different careers according to their interests and specialties. For example, ‘if you like sports, you can be a coach, a sports reporter, or a PE teacher’; ‘if you can type quickly, you can be a secretary’; ‘if you like science, you can be a scientist’. However, those ‘career

planning' mentioned in figure 4.43 are mostly middle-class occupations. Since six-grade students are about to graduate from primary school, the textbook authors may consider that such content regarding 'career planning' can be addressed at this age. Thus this theme only occurs in textbooks for grade 6.



Figure 4.43 An excerpt regarding career planning from PEP6V1, p. 52

Additionally, the percentage of 'commercialization' is much higher in textbooks for grade 4 with 6.58%. This is mainly due to the unit topics of 'shopping' in grade 4. The theme of 'commercialization' has been defined as 'the characters in textbooks practice buying and selling of commodities or imitate buying and selling of commodities' in chapter four. As has been mentioned in chapter four, it is important to note that the 'commercialization' in this study is different from 'consumerism' (Savski, 2022; Daghig, Jan & Kaur, 2022; He & Buripakdi, 2022) or 'commodification' (He & Buripakdi, 2022) which may be more of neoliberal values. However, neoliberalism is not the focus of this study, even though 'commercialization' may also embed somewhat tendency of neoliberalism. In this study, the term of

‘commercialization’, thus, is adopted to describe the commercial activities of characters in textbooks. Figure 4.44 shows Sarah and John imitating buying and selling goods.



Figure 4.44 An excerpt regarding commercialization from PEP4V2, p. 61

The subtheme of ‘honesty’ only accounts for 0.94% in grade 6, while being excluded from other grade levels. Figure 4.45 shows a short story about ‘honesty’, in which a rich old businessman in a small town meets a factory worker, a coach and a fisherman, and the businessman gives each of them a seed to test who is the most honest. It turns out that only the fisherman didn’t lie, so he got the businessman’s property. The main purpose of this short story is to educate students to be honest at all times. However, there may also be embedded a somewhat inequality in this story, e.g. the unequal distribution of property. Obviously, the ‘businessman’ is ‘rich’, who belongs to the upper class and has more power, while the ‘factory worker’, the ‘coach’, and the ‘fisherman’ may be ‘poor’ who have less power and can be made to do things by the ‘businessman’, where the money is the bait. In such case, an unequal power relationship as well as the class nature of occupations may also be embedded.

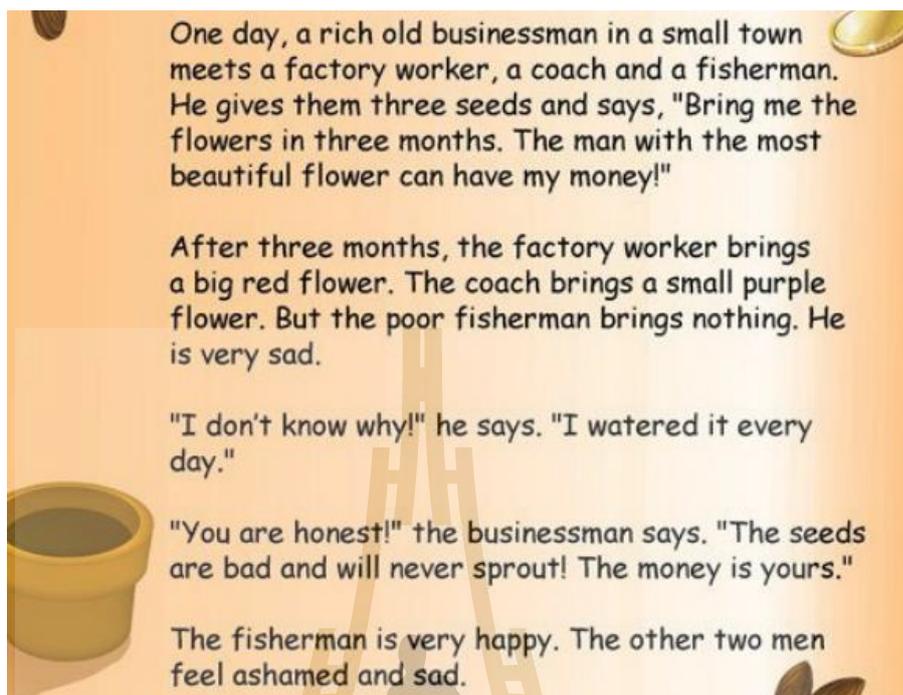


Figure 4.45 An excerpt regarding honesty from PEP6V1, p. 68

Moreover, the theme of 'social development and progress' only occurs in textbooks for grade 6 with the percentage of 1.26%, while being excluded from other grades. This is largely because the same unit topic – 'Then and now' – appears in both PEP and Yilin textbooks for grade 6. Figure 4.46 shows the development and progress of society through comparing people's living conditions in the past, the present and the future. For example, 'cavemen didn't cook their meat' in the past, and 'there are many things to help you cook' now. In the future, 'there will be house robots' to 'cook, clean and wash the dishes'.



Figure 4.46 An excerpt regarding social development and progress from PEP6V2, p. 41

Meanwhile, such content may also embed an attitude or vision of the PEP textbook authors towards the development of science and technology, which has a largely positive effect and could bring a lot of convenience to people. The future may be the one in which human beings and artificial intelligence coexist harmoniously. In fact, such ‘omnipotent artificial intelligence’ has already become a reality in some cases in China (e.g. smart restaurants for the 2022 Beijing Winter Olympics). However, only the elite groups are likely to enjoy the benefits of such high-tech, which is still out of reach for most people. To some extent, this also echoes the previous section, which explains why the theme of ‘omnipotent artificial intelligence’ appears much more frequently in PEP textbooks than Yilin textbooks.

Besides, ‘environmental responsibility and sustainable development’ is more included in textbooks for grade 6 than any other grade, which is mainly due to that there are two units on environmental protection in Yilin textbooks for grade 6. Students in figure 4.47 are discussing on ‘how to keep the city clean’, e.g. ‘taking the bus and the metro to school’, ‘walking to school’, ‘moving some factories away from the city’, ‘putting rubbish in the bin’, and ‘planting more trees’, etc.



Figure 4.47 An excerpt regarding environment from Yilin6V1, p. 59

More comparison details have been elaborated in the appendix R. Since some other examples for GCE themes and subthemes have been illustrated in the previous sections and appendices, they will not be shown again here.

In sum, all those themes and subthemes are represented in each grade level with different extent, and some excluded themes also have been found in each grade due to the different unit topics in different grades. Still, inter/multicultural education remains to be the most salient domain in all grade levels, followed by domain of emerging themes and domain of citizenship education, while the occurrence number of domain of education for sustainable development ranks the least. ‘Racial and ethnic diversity’ is the most salient theme occurring in all grade levels. Furthermore, the diversity of themes increases with the grade, and grade 6 contains the most diversified themes and subthemes.

Besides, in order to further explore the similarities and differences regarding the metrolingualism issues that embedded in different grade levels, more comparison analysis will be detailed in the following subsection.

4.4.2 Similarities & differences regarding metrolingualism

Figure 4.48 shows the numeral differences of LLs and MIs among different grade levels in textbooks, which indicate that grade 6 includes the highest proportion of LLs, while the grade 4 contains the least proportion of LLs. On the other hand, the percentage of MIs is the highest in grade 4 than those in other grades due to some unit topics like ‘Shopping’ and ‘At the snack bar’ in grade 4. It can also be noticed from figure 4.48 that there is no occurrence of MI in grade 6. Since the relevant examples have already been illustrated in previous sections and appendices, they will not be repeated here. Then the comparison analysis of LLs and MIs among different grade levels will be elaborated respectively in the following paragraphs through diagrams and textual descriptions.

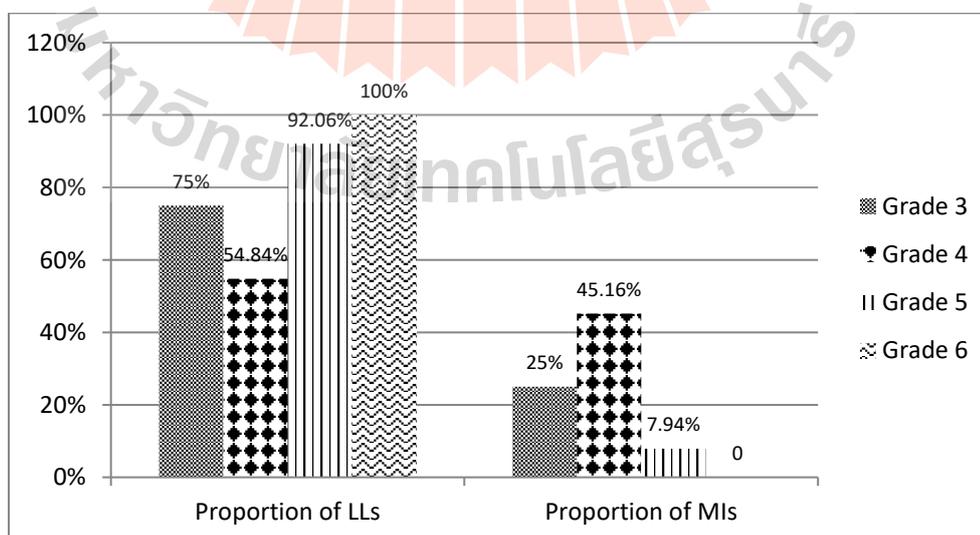


Figure 4.48 Comparison of LLs & MIs proportions among grade levels

Figure 4.49 displays the numeral comparison of linguistic repertoires of LLs and the proportion of each kind of LL among different grade levels, which indicate that the monolingualism of English in LLs account for the highest proportion in all grades. Moreover, those monolingual LLs are outnumbered than bilingual & multilingual LLs in all grades.

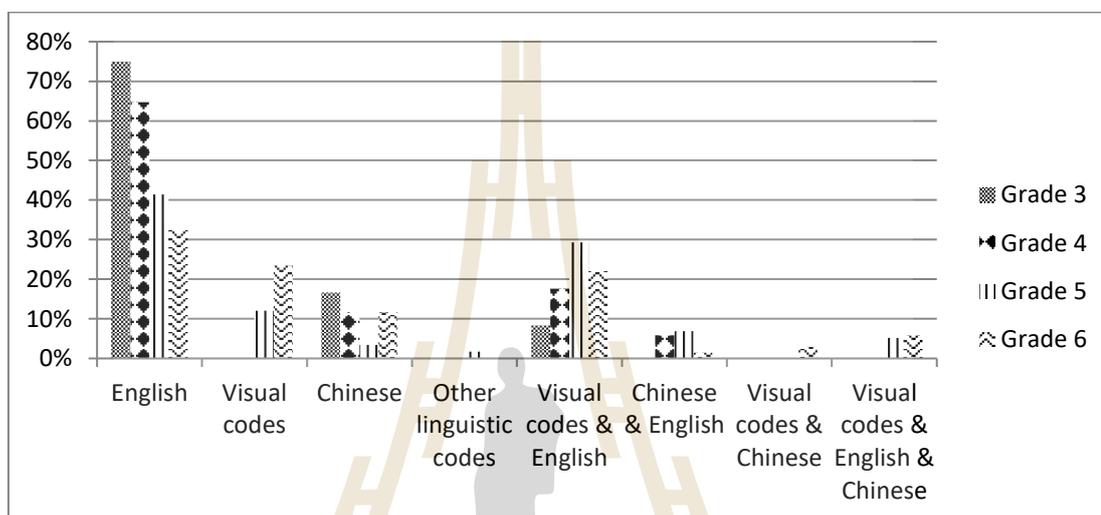


Figure 4.49 Comparison of Linguistic repertoires of LLs among grade levels

It is further shown in figure 4.50 that English is the most popular code with the highest proportion in all LLs, while Chinese is placed on the secondary position. 'Other linguistic codes' are excluded in almost all grades except grade 5, which contains only one 'other linguistic code' on a T-shirt of a Spanish boy (see figure 4.38). Thus English supremacy is still prevalent in all grade levels. The above figures further show that the codes of LLs in grade 5 and grade 6 are generally more diversified than those in grade 3 and grade 4, probably since the total number of LLs in grade 5 and grade 6 is much higher than those in grade 3 and grade 4. Similarly, more LLs types are excluded from the lower grades; particularly those bilingual & multilingual LLs are excluded more from the lower grades. Still, the similarities of LLs among different grade levels outweigh the differences, in which English supremacy is revealed in all grade levels. Moreover, comparison analysis regarding MIs among different grade levels will be further elaborated below.

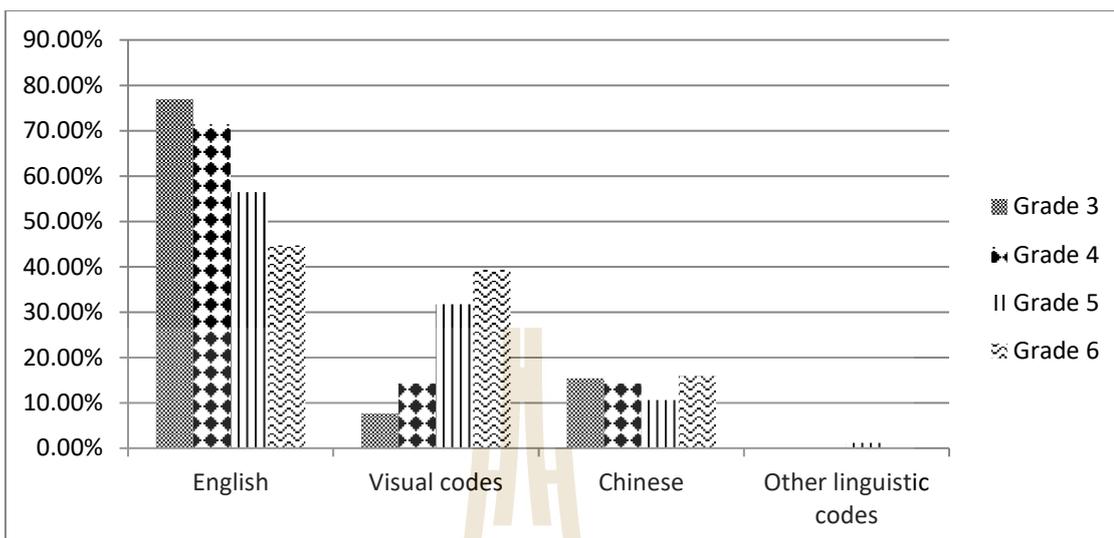


Figure 4.50 Comparison of proportion of each code in LLs among grade levels

Regarding the MIs, all grade levels take Caucasians and Chinese as the ethnocentrism, while rarely showing the appearance of other racial identities. Figure 4.51 shows the comparison of proportion of racial identities in images among different grade levels, which also indicates that the occurrence number of Caucasians and Chinese accounts for the highest proportion in each grade level. Notwithstanding Caucasians and Chinese are overwhelming racial identities in all grade levels, there still exists a certain number of ‘other racial identities’, which accounts for a higher proportion in grade 4.

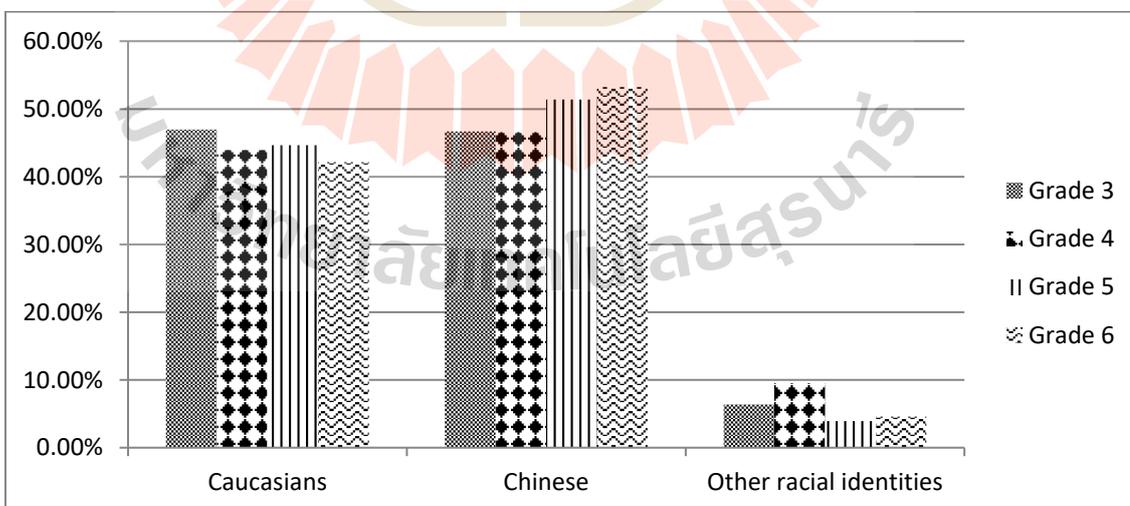


Figure 4.51 Comparison of proportion of racial identities in images among grade levels

Besides, there is no difference in terms of the native-speakerism standard norms that are dominant in each grade, since all grade levels follow British or American English as the standard norms in all MIs. Moreover, cultural binarism is prevalent in MIs among all grade levels, which is mainly focused on Chinese and Western cultures. In this regard, it is similar with the comparison analysis between PEP and Yilin textbooks in the previous section.

To sum up, similarities still outweigh the differences regarding the metrolingualism issues in different grade levels. Generally, the diversity of codes in LLs is on the rise with the increase of grade. The monolingualism of English in LLs is prevalent in all grades, and the monolingual LLs are outnumbered than bilingual & multilingual LLs in all grades as well. Moreover, English is the most popular code with the highest proportion in all LLs, while Chinese is placed on the secondary position, as well as other codes are excluded in almost all grades except grade 5. Thus English supremacy is still prevalent in all grade levels. Besides, Caucasians and Chinese are taken as the ethnocentrism in all grades, while rarely showing the appearance of other racial identities. Native-speakerism standard norms as well as Chinese and Western cultural binarism are also salient in all grade levels.

The next section will focus on the analysis of semi-structured interviews to explore teachers' perceptions to answer the RQ 5.

4.5 Teachers' Perceptions

In this section, the findings are represented to answer the RQ 5: What are teachers' perceptions toward GCE and metrolingualism in ELT textbooks and curriculum for primary education in China?, which are elaborated from three themes: teachers' awareness of GCE & metrolingualism in ELT, ELT implementation regarding GCE & metrolingualism, and challenges in ELT regarding GCE & metrolingualism. The following subsections will be further detailed on each theme.

4.5.1 Teachers' awareness of GCE & metrolingualism in ELT

Conceptual understanding of GCE

When asked about teachers' understanding of GCE, all the participants disclosed that the concept was very unfamiliar to them and they had never come into contact with it during the process of ELT. T1 and T4 related the concept of GCE to globalization and believed that GCE is in line with the concept of '*Human community with a shared future*' proposed by President Xi Jinping as well as regarded the whole world as a community.

Extract 1

T1: I have never heard of this concept... What I understand is that it may be a manifestation of economic globalization. Citizens should be cultivated to understand the differences in world cultures, civilizations, moral values, etc., so as to promote the development of globalization. This is my superficial understanding... However, the concept itself should be a more comprehensive and in-depth issue.

Extract 2

T4: I have never heard of this concept before. What I understand is that the whole world is like a community, and each country is a member of this community, just like the concept of 'Human community with a shared future' proposed by President Xi.

Moreover, both T5 and T2 connected GCE with ELT. T5 believed that ELT should be more inclusive and open in terms of GCE, while T2 focused more on Chinese policies. Under the background of quality-oriented education and 'double-reduction' policies in China (Note: The 'double-reduction' policy aims to reduce the homework burden and off-campus training burden of students in compulsory education, which is a policy document issued by the Chinese MOE in July 2021.), the focus of ELT should also be changed from the traditional concept of exam-oriented education to the cultivation of students' core literacy as well as students' development in an all-around way, including morality, intelligence, physical fitness, work and aesthetics.

Extract 3

T5: I haven't heard of this concept before, it may be more focused on globalized values, such as sustainable development. When it comes to English teaching, it may require the ELT to be more inclusive and open, and this is what I understand.

Extract 4

T2: I'm not familiar with this concept and I didn't come across it before. In terms of English teaching, it should focus on not only the linguistic knowledge and skills, but also the development of students' core literacy. Our government has been carrying out quality-oriented education and implementing the 'double-reduction' policy, I think some traditional concepts, such as exam-oriented education or students being evaluated by grades, will be gradually changed. Everything is for the students to be able to grow up in a

more comprehensive and healthy way and better adapt to the society in the future.

T3 is more concerned about the unequal economic development around the world. She mentioned that some children in those extremely poor areas may not enjoy equal rights to education. Actually, education equity is not only a goal of SDGs (Sustainable Development Goals) proposed by the United Nations, but also a direction of GCE efforts.

Extract 5

T3: I'm quite unfamiliar with this concept, and my personal understanding is that children from all over the world have equal rights to receive education. However, there are still some poor areas of the world where children can't afford to eat, let alone study, for which learning may be a luxury.

All in all, GCE is a distant concept to all teachers, and they voiced their own understandings from different perspectives. Some teachers linked it with the process of globalization and took the whole world as a community (extract 1, 2), while some other teachers mentioned about the implementation of ELT under the background of Chinese policies in terms of GCE (extract 3, 4). Moreover, T3 understood GCE more from the perspective of education equity all over the world (extract 5).

Awareness of linguistic inclusiveness in ELT

When comes to the issue of linguistic diversity in textbooks and ELT, T3 noticed the rigid stereotype of linguistics in textbooks, which may deviate from the flexibility and emergency during the communications in people's daily life.

Extract 6

T3: I think what you said is reasonable, since it is impossible for people to have a conversation with fixed sentence patterns as taught in textbooks in our daily life, and spoken language is very flexible and random in the real life. If we all follow the formal templates taught in textbooks to communicate, it will sound very rigid and inflexible...

However, even though T1 also agreed that textbooks should derive from life, she still supported the English-only environment in both textbooks and ELT class. She believed that the appearance of other linguistic codes will make ELT 'put the cart before the horse', so English should be the focus in ELT in order to immerse students in an 'all-English environment'.

Extract 7

T1: Although we are all Chinese and our mother tongue is Chinese, those textbooks are designed to teach students to learn English, so they need to put students in an all-English environment... Meanwhile, I also agree with you that these daily activities in textbooks should be derived from life, but there should be an adjustment in different situations. If some other languages appear in the English textbooks, it may put the cart before the horse. We still need to put students in an English learning environment and make them feel closer to English. Thus I think whether in English class or textbooks should be focused on the language that you are learning.

What's more, the so-called 'English-only' policy was proved by other teachers that British or American English has been regarded as the 'standard template'. Albeit T2 agreed with the existence of other varieties of English, she still held that it is necessary to provide primary school students with a standard template based on British or American English, as it is the basis of learning English. T6 was also concerned that the diversification of English teaching will make it difficult for students to understand.

Extract 8

T2: In fact, I personally agree with what you said just now. However, for the primary education, especially for lower grade levels, I think it is very necessary to provide them with a standard template, otherwise they will not know how to say it. Then in the upper grade levels, they can be exposed to some other varieties of English. For the younger pupils, you have to be sure to tell them how to pronounce it in a certain way, and the variants can wait until they have mastered the basics.

Extract 9

T6: I think it is a little bit too broad in this aspect, since we are teaching either British English or American English during the class. However, if you tell the students that there exist other varieties of English, and people from different countries might pronounce it differently, they may not understand and easily get confused.

In the similar vein, T5 believed that speaking such 'less standard' English is the next best thing. Now that she has the opportunity to expose students to more

‘standard English’, she will continue to focus on British or American English in the future ELT.

Extract 10

T5: On the other hand, I feel that when we are not sure about how to speak in a standard way, then we can choose another way to express it, as long as it can be understood by others. However, now that we have the opportunity to expose students to a more standard way of expression, I will still correct them and teach them to speak more standard English.

Notwithstanding almost all teachers contended that British or American English should be the standard in ELT, T4 voiced that students’ horizons should be broadened, and teachers should arouse their awareness that the ownership of English is not just belong to English speaking countries, but it can be spoken by people from any other countries. In such case, the Chinese-Western binary should be challenged in ELT. However, some statements like ‘can speak English very well’ and ‘in a systematic and correct way’ suggest that she still took British or American English as the criterion in her subconsciousness.

Extract 11

T4: In fact, English has been spoken in many other countries as well, and there are a lot of people who can speak English very well in non-English speaking countries. For example, a lot of Chinese people can speak English very well, too. Thus teachers need to help students broaden their horizons and make them realize that foreign countries not only refer to British and American countries, but other countries beyond China can be all called foreign countries... Therefore, it doesn't mean that the English spoken by British and Americans is good, while the English spoken by African and Chinese is not good. As long as you express what you want to say in a systematic and correct way, it is right.

To sum up, teachers generally hold a weak awareness of linguistic inclusiveness in ELT. Even though some teachers noticed the deviation of linguistics in textbooks from people’s daily life, they still hold on to a kind of ‘all-English environment’ in ELT (extract 6, 7). Moreover, British or American English has been tacitly regarded as the ‘standard template’ in ELT, and it is necessary to provide primary school students with such ‘standard English’ while other varieties of English have been stigmatized (extract 8, 9, 10). On the other hand, students should be

encouraged to broaden their horizons to notice the Englishes spoken in other countries, while British or American English is still regarded as the criterion for the ‘very well’ and ‘correct way’, etc. (extract 11). Thus teachers’ awareness of linguistic diversity in ELT may not be inclusive enough to challenge the ownership of English.

Awareness of critical multiculturalism in ELT

When mentioned about the cultural issues in textbooks, T3 expressed that textbooks may have some limitations regarding the cultural diversity, and she took them as the starting point, while she gave just one example of Chinese and Western dining habits in the extract 12. T5 also voiced her concern that textbooks may be too Western cultures focused, which may restrain children’s mind. In the same time, T5 admitted that she cannot fully understand the intention of textbook authors, and she thought that Western cultures may be representative in textbook authors’ mind. Thus it is teachers’ responsibility to supplement those ‘non-representative’ cultures.

Extract 12

T3: Regarding the cultural diversity that you are talking about, the textbooks might be a little narrow, but you can use them as a starting point and then move on to other aspects. For example, people in Western countries eat with knives and forks, and people in other places may not have soup in the morning and evening like we do here, etc. So we should not only let the children know about the differences between Chinese and western life, but also expand to other places.

Extract 13

T5: Yes, textbooks lay more emphasis on the cultures of Western countries. In fact, I can’t fully understand the so-called ‘comprehensiveness’ put forward by the textbook authors. They may have only incorporated some representative contents into the textbooks, and other contents may need teachers to make a supplementary. One of the limitations of textbooks is that they may restrain children’s minds, and the students will only come up with the UK, the US, etc. when mentions about English-speaking countries.

Similarly, T2 agreed that students should broaden their horizons and be exposed to different cultures around the world. Nevertheless, there are few opportunities to involve cultures of non-English speaking countries in ELT courses

and cultures of English speaking countries are still the focus, so students can be encouraged to learn about them through reading by themselves.

Extract 14

T2: Yes, yes, there are more people speaking English in non-English speaking countries now, so we can encourage children to learn more about cultures around the world, after all, language itself doesn't exist in isolation, and it is the carrier of culture, but there are very few opportunities to be exposed to the cultures of non-English speaking countries during the class, which is still mainly concentrated in the culture of English countries. We can ask children to read more, and children will have more opportunities and channels to understand those cultures through reading. As long as they love to read and read more books, they will learn about those cultural issues, but not as much during the class...

Regarding the Chinese culture in textbooks, both T4 and T3 noticed that Chinese Han culture is the dominant in textbooks, while other distinctive cultures of ethnic minorities are rarely seen in textbooks. T4 was concerned that it may be too detailed to involve such content for primary school students. The differences between mainland Chinese and Hong Kong people's celebration for the Spring Festival have been represented in the textbook. T3 considered whether it is because the Han nationality has the largest number of population. Thus in order to cater for the majority of the population, a small part of the population may be ignored.

Extract 15

T4: The whole textbooks hardly touch on the distinctive cultures of ethnic minorities, which may be too detailed for primary school students. We have learned the unit of Chinese Spring Festival, which involves how people in mainland China and Hong Kong celebrate the Spring Festival.

Extract 16

T3: Yes, the Chinese culture covered in those textbooks may not be very comprehensive either, and they involve almost only Han culture, while the distinctive cultures of other ethnic minorities are rarely contained. Since these textbooks are used nationwide, there must be a lot of ethnic minority students using them as well. On the other hand, textbook authors may not have taken this into account. I wonder if they think that where there are more people in a certain

ethnic group, they would be more inclined to design the textbooks in those aspects.

However, T5 admitted that she had never thought about this issue before, but she also expressed her concern that the topics of minority cultures would cause a controversy, as well as whether it is necessary to include cultures of ethnic minorities in ELT since such contents have been contained in Chinese textbooks. T6 believed that the limitations of the national curriculum can be supplemented by school-based curriculum. She took it for granted that national textbooks should be represented a kind of popular and universal culture instead of some specific cultures, and teachers can also supplement some local cultures to students during the process of teaching. Nevertheless, T6 may ignore the fact that China's 55 ethnic minorities are scattered all over the country, and the cultural contact in daily communications is fluid and emergent rather than fixed in a particular place.

Extract 17

T5: I have never thought about the topic of ethnic minority culture, but I have two concerns if the ethnic minority culture is included in textbooks. First, which ethnic minority should the authors choose to be contained in textbooks? Second, will these contents cause controversy? I have another concern that their Chinese textbooks do contain some content about ethnic minorities, so whether it is still necessary to include such content in our English textbooks or English classes.

Extract 18

T6: This question may involve the difference between a national curriculum and a school-based curriculum. What is represented in textbooks should be a kind of common cultural knowledge, and something special and specific can be supplemented by school-based courses. Since the situation of each region is different, different regions can make additional supplements to the textbooks according their local conditions. Take Henan (province) for example, we can supplement some traditional cultures of Henan to students. The national textbooks are unified across the country, so they may not be able to be so detailed and comprehensive, which requires school-based curriculum and teachers to supplement during the process of teaching.

To conclude, teachers can generally notice that textbooks may be too Western cultures focused and limit students' minds, but they still acquiesced and accepted the transmission of the cultural hegemony in textbooks (extract 12, 13). Albeit T2 felt there was a need to expand students' horizons, she felt it was unrealistic to put such content into the ELT class (extract 14). Teachers agreed that Chinese Han culture is prevalent in textbooks, but they were concerned about whether it was necessary to include some ethnic minority cultures in the national textbooks (extract 15, 16, 17). Moreover, T6 believed school-based curriculum could play a role to supplement the limitations of national textbooks, but the fluidity and emergency of the cultural contact in people's daily life maybe ignored in her statement (extract 18). Thus teachers' awareness of critical multiculturalism still needs to be further enhanced, which may need to challenge the cultural racism and other forms of injustice rather than simply recognizing and celebrating cultural differences as well as reducing prejudice.

Awareness of racial diversity and gender roles in textbooks

When comes to the racial or gender issues, both T6 and T5 admitted that they didn't notice such content in textbooks before, let alone to arouse students' awareness of racial and gender equity in textbooks. Even though T5 has realized that roles of males and females in nowadays have totally changed, she still failed to pay attention to the traditional concept represented in textbooks.

Extract 19

T6: I haven't paid much attention to racial diversity, nor have I instilled it in the students, so I'll probably pay more attention in the future.

Extract 20

T5: I think it is good that you pay attention to this point, since I didn't notice this kind of content in textbooks. Maybe, I seldom reflect on the textbooks. This is probably one imperfect point in the textbooks... You remind me of that. Since the roles of males and females tend to be more diversified in modern life, it is not necessarily that men work outside and women work inside...

Moreover, T5 advocated that teachers should improve their international awareness and pay more attention to stereotypes in textbooks, so as to guide students appropriately, sublimate students' emotions, and broaden students' horizons, as well as promote ELT to be more inclusive, while reinforcing the Chinese cultural confidence advocated by the government.

Extract 21

T5: In the future English teaching, we should pay more attention to some stereotypes and emotional sublimation in the textbooks, and guide students appropriately to make English education more inclusive, including other races in the world and Chinese ethnic minorities, so that children can have a broader vision... Thus we need to raise international awareness and focus more on cultural confidence...

In short, teachers may seldom aware of the racial and gender issues in textbooks, and they admitted that the stereotypes embedded in textbooks might mislead students and deepen such stereotypes as well as prove to be a hindrance for the inclusiveness of ELT (extract 19, 20). Teachers should improve the international awareness and broaden students' horizons as well as reinforce Chinese cultural confidence (extract 21). Thus the above extracts show that teachers held positive attitudes toward the unequal ideologies embedded in textbooks and would like to challenge such inequalities in the future ELT.

Notwithstanding teachers generally regard GCE as a distant and lofty concept and lack of critical awareness of linguistic inclusiveness and multiculturalism as well as hidden ideologies in ELT, they still expressed their willingness to challenge the hidden inequalities in ELT. Moreover, Chinese government advocates that ideological and political education should run through the whole process of teaching for all courses since 2016. Thus it is necessary to explore teachers' perceptions toward their roles as ELT teachers regarding GCE under this background, which will be further expounded in following paragraphs.

Awareness of roles of ELT teachers regarding GCE

Consistently, all the teachers supported the educational role of ELT, and ELT teachers should also actively take on the responsibility regarding GCE. T1 thought that ideological and political course teachers or moral education course teachers may be the leading role in this regard, while ELT class should also provide an ideal place in this area.

Extract 22

T1: In view of the current situation, I think the awareness of global citizenship should be deeply rooted in everyone's hearts. Although ideological and political course teachers or moral education course teachers play a leading role, English teachers also have a

convenient condition in this respect and should also provide timely guidance.

T2 further confirmed that teachers of all subjects should have the same responsibility and obligation to go beyond purely intellectual teaching and incorporate GCE into certain subjects. T5 also contended that both students' comprehensive competence and emotional sublimation are important in ELT practice.

Extract 23

T2: In my opinion, all the subjects are interlinked and all for the better development of students. Thus it cannot be said that you are the teacher of this subject then you only have the responsibility to teach the knowledge in this one subject. Language itself is to serve life and enable us to engage in various activities through using the language that we have learned... Language is needed in all areas of the society, and it is just a tool.

Extract 24

T5: As you said just now, English teachers of course also have the responsibility and duty in this regard. English course is not just to teach students to learn some linguistic knowledge, and the current educational environment is not simplified. For example, when we go out to attend high-quality classes, an excellent period of English class needs a theme throughout the whole process, which not only develops students' comprehensive competence, but also needs emotional sublimation.

In the similar vein, T3 also agreed that English teachers should integrate the ideological and political education into ELT. Moreover, both of them emphasized that they have been doing it in their daily ELT practice. Especially under the background of ideological and political theories teaching in all courses that advocated by the Chinese government, T4 further underlined the 'discipline education' and the 'integration among subjects', which can be regarded as one aspect of GCE within the framework of socialism with Chinese characteristics.

Extract 25

T3: I personally believe that English teachers also have the responsibility and obligation to carry out ideological education for students. I try to incorporate this kind of content into my teaching

and make children aware of the correct ways to deal with things as well as help them build the right values.

Extract 26

T4: Now, under the background of ideological and political theories teaching in all courses, I have summed up a word that is ‘discipline education’. Not only ideological and political course teachers and moral course teachers have the responsibility to carry out ideological and political education to students. In the English teaching, if we encounter a topic that is related to what I teach, we can also carry out an ideological and political education for students in the English class. Instead of saying that history course teachers only teach history and English teachers only teach linguistic knowledge, etc., there should be integration among subjects.

To conclude, all teachers advocated the educational role of ELT and believed that English teachers also bear the responsibility as well as obligation to incorporate GCE into ELT practice. Especially under the background of ideological and political theories teaching in all courses in China, teachers of all subjects, including English teachers, should actively respond to this national policy and practice GCE within the framework of socialism with Chinese characteristics in ELT.

Besides, now that incorporating GCE into ELT in the Chinese context may bear some Chinese characteristics within the socialist framework, it is essential to further explore teachers’ actual implementation regarding GCE and metrolinguism in ELT, which will be elaborated in the following subsection.

4.5.2 ELT implementation regarding GCE & metrolinguism

General implementation in ELT

When asked which aspects of teaching teachers usually put more emphasis on, almost all teachers answered that they would pay more attention to students’ linguistic knowledge and skills. As T1 contended that she may not pay special attention to students’ cultural awareness or emotional attitudes but more emphasize on linguistic knowledge and skills, even though they are all required in the curriculum. Similarly, linguistic skills may be the focus for T4 as well, so as to make students do better in the tests even under the background of ‘double-reduction’ policy.

Extract 27

T1: As for the five aspects involved in the curriculum, I may pay more attention to the cultivation of students’ linguistic knowledge

and skills as well as learning strategies, without paying special attention to cultural awareness or emotional attitudes. Sometimes, if it is involved during the teaching, I may just make a simple extension for the students.

Extract 28

T4: I usually pay more attention to students' listening and speaking, since they seem did well in reading and writing from the feedback of their tests, but not very well in listening. Moreover, under the 'double-reduction' policy, you cannot give students too much homework to do, so I ask the students to practice the speaking skill after school, so that they can master some important sentence patterns better at the same time.

Besides, T2 and T6 expressed that they will also lay emphasis on cultivating students' interest in English. T2 held that although it is a main task to cultivate lower grade students' interest, higher grade students still need to focus on learning more linguistic knowledge and skills to deal with exams. In the similar vein, T6 also believed that students in middle and higher grades should learn more about linguistic knowledge and do more exercises to improve their English proficiencies. Thus albeit those teachers agree with the cultivation of students' interest, such cultivation of interest is also for better learning of linguistic knowledge and skills, so as to improve the English proficiency as well as make better achievements in exams.

Extract 29

T2: For students in the lower grade of primary school, I may focus more on cultivating students' interest in English. In the middle and senior grades, some vocabulary memorization methods and linguistic knowledge and skills may be more practiced. After all, they have to take exams.

Extract 30

T6: For the lower grade students, I will pay more attention to the cultivation of their interest, and let the children love to speak and express their ideas. In the middle grade, I will focus more on the vocabulary and grammar as well as other linguistic knowledge. Then students in senior grade need to do a lot of exercises according to some test points, and repeatedly practice some important phrases and sentence structures, etc. Moreover, the teaching methods for

each stage are also different, and gradually the students' English proficiencies will be improved.

On the other hand, T5 stated that she had made some changes in her teaching, gradually transferring from the previous emphasis on linguistic knowledge and skills to the cultivation of students' emotional and cultural awareness. Moreover, some ideological values will be consciously permeated in her teaching practice. Thus T5's statements indicate that in-service teacher training may facilitate teachers to change their teaching ideas and pay more attention to something else rather than just being limited to some superficial knowledge in textbooks. Nevertheless, albeit the teaching direction of T5 maybe a bit different from that of other teachers, she still puts more emphasis on some universal and safe topics as shown in extract 32, such as enhancing Chinese cultural confidence, family affection, friendship, etc.

Extract 31

T5: In the past, I paid more attention to the teaching of linguistic knowledge and skills. In recent years, I have attended a lot of lectures, and I have been constantly summarizing and reflecting on myself as well. Now, I focus more on the education of students' emotional and cultural awareness, and I consciously intersperse some cultural and emotional awareness during the class.

Extract 32

T5: When I write teaching plans, I always think about what kind of emotional value this lesson has and what kind of ideological and moral education it can provide to children... How to improve their cultural confidence... How to get along with family and friends... How to get along better with people around you...

To sum up, linguistic knowledge and skills are prevalent in almost all teachers' teaching practice, and the cultivation of students' interest is also for better learning of linguistic knowledge and skills in the future as well as improving their English proficiencies, so as to cope with various English exams (extract 27, 28, 29, 30). Only T5 contended that she would like to emphasize more on the education of students' emotional and cultural awareness, and consciously incorporate those contents in her teaching practice (extract 31). Nevertheless, albeit T5 stated that she would like to go beyond textbooks, she may still put more emphasis on those universal and safe topics while ignoring students' critical literacy (extract 32).

Cultural foci in ELT

Generally, the foci of cultural education in ELT are Western cultures while ignoring other cultures, and the intercultural communication is taken for granted as the communication between Chinese and Western cultures, as contended by T1 and T4 that they may pay attention to the teaching of differences between Chinese and Western cultures to develop students' intercultural communicative competence.

Extract 33

T1: In terms of cultural education, I also mainly focus on Western cultures, and perhaps the most is to compare the differences between Chinese and Western cultures. However, cultures of non-English speaking countries have been rarely involved, and I may talk about some occasionally.

Extract 34

T4: There is a section named 'Culture time' in each unit of the textbook, which mainly compares the differences between Chinese and Western cultures. I also pay more attention to this aspect and the development of students' intercultural communication competence.

Similarly, T2 further expressed that Western cultures are the main focus in her teaching, since they are dominant in textbooks. On the other hand, textbooks rarely involve other cultures, so she assumed that those contents do not have to be in teaching. Thus textbook centralism has been shown in T2's teaching practice.

Extract 35

T2: Western cultures have been introduced more, such as Christmas, Halloween, Thanksgiving Day, etc. and British and American cultural customs are the main focus, while some other countries are rarely involved, which mainly depends on textbooks. For example, there is a unit in the textbook specifically about Australia, you will definitely introduce more about this country, and then there are a lot of introduction about the UK and the US as well. However, since other non-English speaking countries are seldom mentioned in textbooks, the related contents are rarely involved during the teaching practice.

A bit different from the above statements, T5 noticed the limitation of textbooks regarding the cultural representation, so she advocated having some expansion beyond textbooks during the teaching practice. But still, she admitted that such expansion is not that much compared with Western cultures.

Extract 36

T5: Textbooks are more inclined to British or American cultures, but we teachers can intersperse some cultures of other countries in the class. For instance, I have extended some of the Korean cuisine to the students when we talked about food last time. There will be some expansion based on textbooks, but not much.

Moreover, T6 put emphasis on both exam-oriented education and extracurricular education. She mentioned an activity held in her school every year, which not only provided a platform for students to show, but also enriched students' extracurricular knowledge. However, some countries involved in this activity still represent cultures of English speaking countries, and she believed that those contents should be the key points in ELT. Besides, more emphasis has also been placed on promoting confidence in Chinese culture, which has been advocated by Chinese government nowadays.

Extract 37

T6: ... Not only exam-oriented education, other aspects will also be involved. For example, there is an activity held every year in our school called International Culture Festival. Thus we not just stick to textbooks, and we also expand some contents beyond textbooks. This activity mainly focuses on introducing English speaking countries, such as Australia, the UK, the US, Canada, etc. Since they are the key points, we want to let students learn more about them... However, since Chinese culture confidence has been advocated now, we are gradually transitioning from the International Culture Festival to our Chinese culture.

Regarding the representation of Chinese ethnic minority cultures in textbooks, both T2 and T4 agreed that textbooks seldom involve such content but some universal popular Chinese culture or Han culture. T2 contended that Chinese ethnic minority cultures may be introduced more in Chinese course rather than ELT, while patriotism education is the top priority of all subjects. At best, some differences of diet culture between north and south China would be introduced as stated by T4.

Extract 38

T2: Cultures of some ethnic minorities may be introduced more in their Chinese course or other characteristic courses of the school, but the English course is mainly focused on some universal cultures

or Han cultures, such as the Spring Festival and the Mid-Autumn Festival, etc. Then there is almost no mention of some distinctive festivals, ethnic costumes, customs and habits of ethnic minorities during the English class, but I will educate the students to love our country, love Chinese culture, and love our city, etc.

Extract 39

T4: The cultures of some ethnic minorities in China are generally not touched on; we just talk about some big aspects, such as the differences in eating habits between the north and the south of China, etc. without elaborating on these contents.

Besides, T6 mentioned another activity held in her school to introduce more about the local culture in Henan province, which encouraged the students not only to know more about the world but also to inherit the locality. Nevertheless, it is questionable about the so called 'open eyes to the world', which seems to be concentrated only in the West while excluding of the rest. Moreover, she ignored the fact that the scattered minority groups seem to have been neglected, which have been required to be assimilated into the local popular culture as well.

Extract 40

T6: Besides, we also organized another activity called Henan Festival to let the students know more about our hometown, including the history, culture and local customs of various cities in Henan province. The purpose of this activity is to ask the students not only to open their eyes to the world, but also to see the traditional culture around us.

In brief, Western and Chinese Han cultures are the foci of cultural education in ELT, while other cultures have been neglected. It took for granted that the development of students' intercultural communicative competence should be focused on Chinese and Western cultural contact (extract 33, 34). Moreover, textbooks centralism has been contended by some teachers, which facilitates them to only pay more attention to the dominant content in textbooks (extract 35). Only one teacher stated that she would like to supply students with some other cultures beyond textbooks, but she still put more emphasis on the Western and Chinese cultures (extract 36). Notwithstanding T6 mentioned some activities in her school to broaden students' horizons about the world and facilitate students' better understanding about the local culture, it is questionable that Western culture and popular local culture are the focus in those activities while neglecting the rest of the

world as well as the minority groups in the locality (extract 37, 40). Some other teachers further confirmed that Chinese ethnic minority cultures are rarely involved in textbooks, so they may only focus on some universal and popular ones as well as educating students' patriotism (extract 38, 39).

Implementation of other GCE values in ELT

Environmental protection was another hot topic mostly mentioned by teachers during the interviews. For example, T4 discussed with children how to protect the environment in their daily activities. T5 even connected to the current hot issue, such as how to dispose of used masks. T4 and T5 all mentioned about the teaching of environmental awareness because it is involved in the textbook, so it can be said that they are still the supporters of the textbook centralism.

Extract 41

T4: For example, we had a discussion about whether to use plastic bags, paper bags or cloth bags while shopping in the supermarket when we learn a unit about protect the earth in the textbook. All these contents are integrated into the text... Besides, I also ask the students to experience by themselves, such as how they save water in their daily life and take action...

Extract 42

T5: Besides, I will also connect with some hot topics of the moment. There is a unit about the environment protection, for example. We need to wear masks during the Covid-19 pandemic, how to dispose of used masks, garbage sorting, etc. These are all environment-related topics. Diverge students' thinking as much as possible, so that they can output more.

Besides, T2 and T3 also mentioned about the emotional education for students. T2 tended to educate students to bear empathy toward those children in poor areas while appreciating their studying opportunities as well as working harder, which seems to be more Chinese educational policy oriented. T3 extended a family affection education for the students when came to the unit of 'my family'.

Extract 43

T2: Sometimes I will let the students know about the studying situation of children in other countries around the world. There are still some children in some very poor areas of the world may not have the opportunity to receive education, so I educate the

students to cherish the current studying opportunity and study harder in the future.

Extract 44

T3: For example, there is a unit about my family. I not only teach students to master some expressions of family members, but also educate children a sense of family, such as the love of parents for them, the kinship among family members, etc. which is an extension of emotion.

While when it comes to gender issues in textbooks, T5 admitted that she didn't pay much attention to this aspect, but she would encourage the children to help their parents with chores. In the similar vein, T6 also contended that some other cultural or racial issues were not the focus in her teaching, since those contents are not prevalent in textbooks. Thus critical literacy still needs to be further strengthened during the teaching practice.

Extract 45

T5: I didn't notice some gender stereotypes in textbooks before, but I will educate the students to help their mothers to do some housework when they go home, etc.

Extract 46

T6: I may provide some expansions for the students when other cultures or races are involved in textbooks, but Western culture is still the focus. The issue of racial diversity in the world hasn't been mentioned during the class, which also needs me to reflect on it.

To conclude, some teachers illustrated the teaching examples to arouse students' environmental awareness (extract 41, 42), and some others mentioned about the emotional education in other aspects including empathy education as well as kinship education, etc. (extract 43, 44). All those statements show that textbooks are the center of teaching practice, and teachers would like to carry out the emotional education on related topics based on textbooks. Albeit those teaching content is closely related to GCE, teachers more tend to those general and safe topics rather than some critical and sensitive ones (extract 45, 46).

Textbook centralism

The teachers also repeatedly stressed that their teaching was mainly based on textbooks, and that even the introduction of some other contents were still extensions of textbooks. T3 admitted that due to the limited time during the class, she could only implement the textbook-based teaching and rarely expanded other

contents, and she encouraged students to learn what they are interested in via other channels. T6 also advocated that students can learn something more beyond textbooks through extra-curricular activities, while the classroom teaching should be still based on textbooks.

Extract 47

T3: I cannot talk too much about something other than the textbooks in class, since the time in class is too limited, and I may talk about it with the children after class. Thus I encourage students to read more, and they can read books or surf the internet to learn about what they are interested in, but it is mainly focused on the textbooks during the class.

Extract 48

T6: It is still mainly based on textbooks during the class, and I may supplement with some daily life phrases. The students can learn more about other aspects through doing extra-curricular activities, but not much in the class.

To sum up, linguistic knowledge and skills are prevalent in almost all teachers' teaching practice, so as to improve students' English proficiencies. Besides, Western and Chinese Han cultures are the foci of cultural education in ELT practice, while other cultures have been neglected. Teachers even took for granted that the development of students' intercultural communicative competence is only limited to the cultural contact between China and the West. Textbooks centralism may further show that only Chinese hegemonic culture and Western culture are the dominant in ELT practice while neglecting the rest of the world as well as the minority groups in locality. Teachers' statements further confirmed that general and safe GCE topics have been more included rather than some critical and sensitive ones. Thus the cultivation of critical literacy for in-service teachers and critical multiculturalism education in ELT are urgently needed.

The above interview statements demonstrate the consistency of teachers' views and the representation in textbooks, that is, soft GCE pedagogy still seems to be the dominant in ELT practice. However, some teachers have indeed noticed some limitations in textbooks, but they still follow the rules. Thus it is necessary to further explore what concerns teachers have in their teaching practice regarding GCE and metrolingualism, and the following subsection will show those challenges teachers confront in ELT practice.

4.5.3 Challenges in ELT regarding GCE & metrolingualism

Class time limit

Teachers generally reported that the limited time of each class does not allow them to cover too much extra content. T1 indicated that they would still give priority to textbooks, and some content that beyond textbooks would be rarely involved during the class, since the class time is limited. T6 also stated that it is difficult to cover everything in the limited class time, so some important content for exams will be prioritized.

Extract 49

T1: For another, there is a concern about the time and efficiency of the class. Now we mainly teach some linguistic knowledge and skills as well as learning strategies, etc. and cultural awareness will be simply penetrated into the texts. The teaching content is mainly based on textbooks. If teachers deliberately talk about something beyond textbooks during the class, teachers need to pay more time, and then the time in class may not be enough.

Extract 50

T6: The amount of time in class is also concerned, and sometimes it is difficult for us to involve many aspects in the class, since there is no time. Some of the key content about the exam needs to be strengthened practice, so the exam achievements of the students are still the priority.

Exam-oriented education

On the other hand, the entrenched exam-oriented education is still salient in ELT. T5 argued that albeit it is advocated to reduce the burden nowadays, it is still inevitable to focus on examinations during the actual teaching practice. T6 further confirmed that the actual teaching was still limited within the framework of examinations, even though quality-oriented education has been required for students. Since the examination system in China has not been changed, the real quality-oriented education is hardly to be achieved.

Extract 51

T5: Although the exam-oriented education has been reduced now, it is still unavoidable to carry out teaching from the perspective of examination during the actual ELT practice. Thus besides developing children's thinking and sublimating their emotions, we also need to teach them about the tests.

Extract 52

T6: Although we have always been advocating quality-oriented education, the college entrance examination system has not been changed, so our actual teaching is still largely confined to the framework of examinations, and there is little content that can be really expanded. Thus I feel that the current teaching is still focused on exam-oriented education, not really achieving quality-oriented.

Teacher training needed

Besides, T1 narrated that teachers themselves also need to constantly improve their own literacy and broaden horizons, since GCE is a new concept for them as well as distant from students' daily life as well. Thus it is difficult for teachers to consciously and actively approach such aspects of content in teaching practice. In this regard, teachers' statements show that GCE training for pre-service and in-service teachers is urgently needed, so as to promote teachers to have a deeper understanding of GCE and enhance their awareness in this area.

Extract 53

T1: GCE is so new to us that it will be more difficult to consciously integrate it into teaching practice. It is also quite distant from students' daily life. For example, gender education and human rights education are not covered in textbooks at all, so it is quite difficult for teachers to consciously incorporate those contents into teaching practice.

Educational disparity

Moreover, T1 noticed that the gap between the rich and the poor may lead to the inequality in GCE for students. Children from families with poor economic conditions may have few opportunities to contact the culture and local customs of other countries, which may hinder their GCE development to some extent. T5 further addressed that most of the children they teach are from rural areas whose English foundation is weak, so they may find it difficult to receive too much content at the same time.

Extract 54

T1: What's more, for students from families with better economic conditions, they will have more opportunities to get in touch with cultures and customs of different countries, and they will definitely have better GCE than those students who come from families with relatively poor economic conditions.

Extract 55

T5: Since most of the children I teach are from rural areas, they themselves do not have a good language learning environment, and their English foundation may be weak as well.

Young age of primary school students

What's more of a concern is that teachers worried about whether it is too early for primary school students to involve such content, who are still young, as being contended by T3 and T4.

Extract 56

T3: ...Besides, they are still too young to accept too much teaching content.

Extract 57

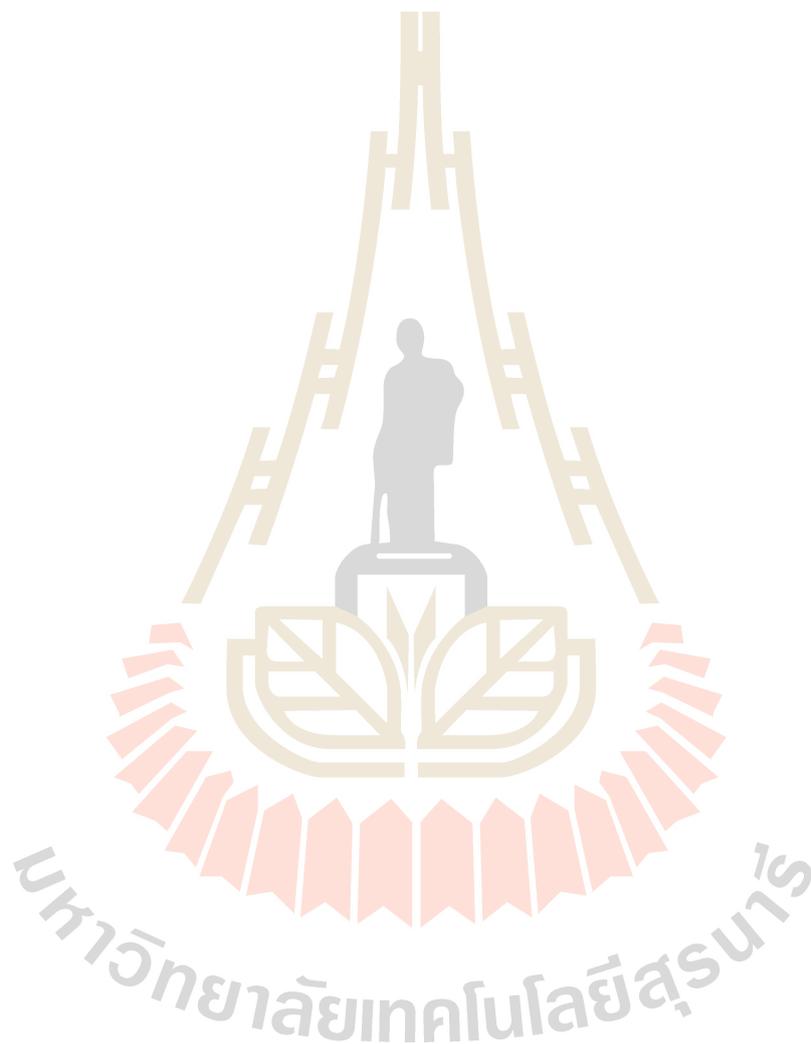
T4: After all, they are primary school students who have just started learning English, and they may not be able to digest it if you talk too much.

In conclusion, the above statements indicate that teachers have their own concerns in ELT practice regarding GCE and metrolingualism. Teachers generally addressed that they were rarely able to extend too much beyond textbooks due to the constraint of class time, so textbooks are still the focus during the class. Besides, the entrenched exam-oriented education concept has not been challenged even under the background of 'double-reduction' policy and quality-oriented education. Thus the textbook-based teaching content for exams remains salient in ELT practice. Moreover, teachers regard GCE as a new concept for themselves, let alone consciously and actively incorporating it into ELT practice. The elitism implicit in GCE has also been noticed by teachers, which further indicates the unequal development of urban and rural areas in China. The young age of primary school students is another concern for teachers, while neglecting the fact that GCE could provide a conceptual perspective and framework to highlight the basic functions of education and it runs through primary, secondary and higher education as well as into lifelong learning. Therefore, critical GCE training for pre-service and in-service teachers is urgently needed to facilitate teachers' deeper understanding of GCE and enhance their awareness in this area.

4.6 Summary of the Chapter

This chapter presented findings of all the RQs, which showed the ways of GCE and metrolingualism embedding in textbooks and curriculum, the ideologies of GCE

and metrolingualism embedded in textbooks and curriculum, similarities and differences between PEP and Yilin as well as among different grade levels regarding GCE and metrolingualism, and teachers' perceptions. The following chapter will further discuss those findings.



CHAPTER 5

DISCUSSION

In this chapter, discussion is represented, which includes five sections. The first section focuses on the discussion on RQ 1, and then followed by the section of the discussion on RQ 2. The discussion on RQ 3 and RQ 4 are combined together in the third section, and the discussion on RQ 5 comes after that. For each section, the summary of the findings for each RQ is restated first, and then the discussion is elaborated. The summary of this chapter comes last.

5.1 Discussion on RQ 1

In this section, the findings of RQ 1 will be summarized first, and the discussion on GCE & metrolingualism in textbooks and curriculum will be followed.

5.1.1 Summary of RQ 1

Briefly speaking, the findings of RQ 1 indicate that ELT textbooks and curriculum reflect the notions of GCE and metrolingualism in the ways of soft GCE dominance and scanty critical GCE through embedding a plethora of salient soft GCE oriented themes/subthemes. There are altogether 20 themes and 23 subthemes occurring 1353 times regarding GCE in ELT textbooks. Some salient themes and subthemes are racial and ethnic diversity (411), gender stereotypes and inequality (131), Anglocentric & Eurocentric cultures (107), Chinese hegemonic cultures (90), kinship (59), native-speakerism prestige & supremacy (55), Chinese geography (46), leisure lifestyle (44), etc.

Textbooksapes for metrolingualism in ELT textbooks were analyzed from two aspects, which are linguistic landscapes (LLs) analysis and metrolingual interactions (MIs) analysis. The findings were categorized into six themes, such as English supremacy in LLs, antithesis of English supremacy in LLs, exclusivism in LLs, ethnocentrism in MIs, native-speakerism standard, cultural binarism in MIs. It is shown that English is the most preferred and frequently used code, which not only undertakes more informative functions in LLs, but also embodies the monolingualism supremacy in textbooksapes. Caucasians and Chinese as the ethnocentrism are fully included in MIs, while ignoring other racial diversities or other cultural elements as well as other 'Englishes'.

Moreover, the findings of GCE and metrolingualism embedded in curriculum could be drawn into eight themes, including global awareness, national awareness, cultural preference, ideological and moral education, quality-oriented education, native-speakerism norms, linguistic foci, daily life oriented resources. The curriculum advocates the cultivation of students' both global awareness and national awareness, and the competence for global competitiveness should serve the national development. The cultural preference of English speaking countries is embedded in lines in the curriculum. Ideological and moral education as well as quality-oriented education are addressed in the curriculum as well. Besides, native-speakerism norms and linguistic foci are fully equipped in the curriculum. Albeit daily life oriented resources are advocated in the curriculum, the related statements are still embedded with the essence of English supremacy. In the following subsection, discussion on findings of RQ 1 will be represented.

5.1.2 Discussion on GCE & metrolingualism in textbooks and curriculum

Since there are 20 themes and 23 subthemes regarding GCE as well as 11 themes regarding metrolingualism in textbooks and curriculum, the discussion on salient themes is the focus in this subsection, including the interpretations of GCE and metrolingualism themes, referring the findings to previous studies, explanations of the findings, and claims of this study. Besides, CDA was employed in this study, which is a 'critical' approach to discourse analysis in the sense that it seeks to expose through analysis and criticism connections between textual attributes and social processes and relations (ideologies, power relations) (Fairclough, 1995). Critical GCE, being another conceptual framework in this study, regards GCE as a way of counteracting the hegemony that is embedded in educational policies (Andreotti, 2006). In this light, the findings of this study are interpreted and explained by connecting with a wider Chinese social context through a critical lens, while considering the age/level of education as well as the year of compilation of textbooks as well.

The research findings regarding GCE reveal that GCE themes, namely racial and ethnic diversity, gender issues, cultural diversity, etc. are represented in all textbooks to a great extent. However, those GCE themes may remain problematic with certain inequalities while neglecting some marginalized voices, and utopian images make it easy to overlook the hidden ideologies and conflicts in the world, calling into questions about the real inclusiveness of GCE. Still, textbooks set the norms of ideal English speakers and communities, in which Caucasians and male groups are dominant representations. Cultural diversity and world geography

represented in textbooks mainly center on Anglocentrism and Eurocentrism as well as China while neglecting other outer and expanding circle countries. To some extent, those safe topics about the cultural diversity in terms of GCE themes in textbooks may distort cultural and racial differences while ignoring thornier issues such as inequality, injustice and oppression (Gay, 2015). In this light, the prevailing dominance of homogeneous racial identities, Anglocentric and Chinese hegemonic cultures, unequal gender status, and the excluded GCE themes may narrow students' horizons and foster parochialism.

Moreover, textbookscape analysis for metrolingualism in both series of textbooks is consistent with the GCE findings in textbooks. For example, 'English supremacy' and 'exclusivism in LLs' as well as 'native-speakerism standard in MIs' further echo the GCE subtheme of 'native-speakerism prestige & supremacy' in textbooks. 'Ethnocentrism' in MIs echoes that Caucasians and Chinese are the dominant racial identities regarding 'racial and ethnic diversity' in textbooks. Furthermore, Chinese and Western dietary culturalism in textbookscape reflects that 'Anglocentric & Eurocentric cultures' as well as 'Chinese hegemonic cultures' are the salient cultures in all textbooks. Even though some antithesis content are represented as well, such as 'anti-gender stereotypes', 'anti-native speakerism prestige', 'antithesis of English supremacy in LLs', they still cannot be regarded as the prevalent themes in all textbooks due to the low occurrence number.

What's more, some statements in the curriculum regarding GCE and metrolingualism, such as 'cultural preference' and 'native-speakerism norms', make it justified for the above GCE and metrolingualism themes in textbooks, since the curriculum is the guiding document for the compilation of those textbooks. Although a global awareness is advocated in the curriculum, it is not particularly how such a global awareness should be enhanced, which is reflected in textbooks mainly focusing on some safe global topics and Anglophone oriented cultures while neglecting the influence of 'glocalization' on both global and local communities. In addition, the curriculum advocates 'daily life oriented resources' in ELT, but it does not elaborate on what kind of situation should be focused on, and both series of textbooks tend to 'native-speakerism standard' and monolingualism of English at the linguistic level. The hegemony of monolingualism and native-speakerism norms embedded in textbooks and curriculum may convey direct or indirect information about the centrality vs. the marginality of certain languages in societies (Shohamy, 2006).

Besides, some content concerning quality-oriented education, ideological and moral education, and patriotism education that addressed in the curriculum are all represented in both series of textbooks. In this light, the two series of textbooks are in line with the curriculum regarding the notions of GCE and metrolingualism to some extent. Nonetheless, such consistency between the curriculum and textbooks may need to be further reconsidered; since a cosmopolitan idealism represented by those harmonious themes may be detrimental to the development of students' critical thinking. Moreover, GCE and metrolingualism represented in those ELT materials may further encourage students' China-West binary thinking, while ignoring other places, such as the rest of Asia, Africa, etc., where China actually has significant political and economic interactions. However, such geopolitical significance doesn't make it embodied in those ELT materials, since English may be considered not relevant to those places.

Additionally, China is a multi-ethnic country which contains not only Han culture but also cultures of different ethnic minorities. Notwithstanding themes in textbooks and curriculum reflect the content advocated by socialist core values to varying degrees, they still concentrate on the aspects of the nation, society and individual citizens, without adequate focusing on ethnic diversity and regional characteristics of China. There are only three pictures showing Uygur dress, Turpan traditional food, and Mongolian yurt in PEP6 without much detailed information. Chinese culture represented in textbooks mainly centers on Han culture while neglecting the cultures of China's ethnic minorities. Even though there is an emphasis on intercultural communicative competence in the curriculum, the concept of interculturalism embedded in textbooks may not be challenged, but rather replicating and legitimizing unequal cultural relations through an influential public educational system. The intercultural awareness that embedded in the curriculum and textbooks are still at the basic level of cultural awareness according to Baker's proposition (Baker, 2012).

Indeed, learners could develop their knowledge, skills, values and behaviors of global citizenship to some extent through those universal GCE themes, and moral values in textbooks, such as 'cooperation and solidarity', 'diligence', 'honesty', etc. are aligned with the advocacy in the curriculum. This is similar to Puspitasari's study regarding the dominant moral values discursively depicted in textbooks that could facilitate GCE development (Puspitasari et al., 2021). However, those themes are unevenly distributed, which is similar to the previous study of the biased existence for GCE themes in textbooks (Ait-Bouزيد, 2020). Regarding the

gender issue in this study, it may further confirm the previous studies that textbooks were gender biased with representing the dominance of males and unequal gender status (Ahmad & Shah, 2019; Samadikhah and Shahrokhi, 2015). The textbooks analysis in this study is also similar to a previous study on Korean ELT textbooks, showing social inequalities regarding race, nationality, and gender (Song, 2013).

Metrolingualism embedded in textbooks and curriculum further confirms with the previous study that cultures and English are depicted as stable and static while neglecting the language changing over time or distance, which do not comply with the fluid, diverse, and flexible cultures in lingua franca contexts, as well as cannot meet the students' needs in a diverse reality (Syrbe & Rose, 2016). The native-speakerism in this study is similar to previous studies that it may put learners in an imagined homogeneous discourse community (Xiong & Yuan, 2018), and be a stumbling block for internationalization and GCE due to the belief of insisting on promoting 'native' English as the ideal English (Saarinen & Nikula, 2013; Cavanagh, 2017). It is also similar to previous studies that the ideology of internationalization is regarded as 'Englishization' (Botha, 2013; Piller & Chio, 2013; Botha, 2014). The findings of unified identities in this study may also confirm previous studies that a more monolithic view of identity and imagined community as well as a perfect, utopian image of the West are represented (Yumarnamto et al., 2020; Babaii & Sheikhi, 2017).

Besides, the cultural representation in this study is similar to the previous study that the simplistic cultural embedment in textbooks may not facilitate GCE of culture awareness, open-mindedness, and social responsibility for students (Davidson & Liu, 2018). In this light, the findings are in accordance with Zhu's study (2013) that themes embedded in textbooks focus more on international and national issues instead of local ones and that educational policies and practices which emphasize the Han cultural capital continue to be a central part of the educational system (Postiglione, Jiao & Gyatso, 2005), which may result in lacking of opportunity to engage in consideration of complexities and realities of living in a multi-ethnic society for the students (Mansilla & Wilson, 2020). This is also in line with the previous study that Chinese culture is an important part of China's citizenship education and Chinese identity (Law, 2013).

However, the findings of this study is contrary to the popular GCE themes mentioned by some other researchers (De La Caba & Atxurra, 2006; Ait-Bouزيد, 2020), since those textbooks always portray a utopia of peaceful and loving society for students, while issues regarding human rights have not been addressed. It may be

not in accord with Brown and Habegger-Conti's study (2017) for lacking of indigenous cultural representations in textbooks. Moreover, the findings do not comply with Tse's study (2011) regarding the stance of greater reconciliation with human rights and global citizenship embedded in textbooks, while further confirms that young citizens are expected to undertake the mission of national revival and socialist modernization (Tse, 2011). Regarding the ideologies embedded in textbooks, the findings of this study may be not in line with Chalak and Ghasemi's study (2017) through representing the nationalism ideology as the dominance in addition to Western ideology.

Thus, the findings indicate that soft GCE approach is dominant in textbooks and the curriculum, which is similar to Ait-Bouزيد's study (2020) that those textbooks do not offer enough opportunities for raising learners' critical thinking, as well as that it is more like an imagined ideal of GCE (Woods & Kong, 2020). It is also in accord with Feng's study that the textbooks are more concerned with didactic education of good citizens than with cultivating children's critical thinking (Feng, 2019), and once again confirms Basarir's research that those textbooks may not really raise learners' global awareness for lacking of enough and overall content for global issues (Basarir, 2017).

Here, it may need to be mentioned again that the curriculum was compiled in 2011 followed by PEP and Yilin textbooks which were compiled between 2012 and 2014. Chinese government first proposed the transition period from 'building a moderately prosperous society in all aspects' to 'complete building a moderately prosperous society in all aspects' at the 18th CPC national congress in 2012. The achievements of reform and opening-up as well as modernization construction have been further consolidated and strengthened, and people's lives have gradually become more prosperous. Building a great modern socialist country is the grand goal of China's political, economic, cultural, scientific and technological development. Such a grand narrative may somewhat contribute to the prevalence of representation for middle class in textbooks, which also confirms some dominant thematic content such as 'leisure lifestyle', 'omnipotent artificial intelligence', 'commercialization', 'harmonious coexistence', etc. In this light, an imagined idealized community is represented in textbooks to some extent, and such content may also reflect some neoliberal values embedded in a Chinese higher educational context (He & Buripakdi, 2022).

With the deepening of reform and opening up, the openness of China's education is also further intensified, and those educational policies issued by the

Chinese government to enhance students' international awareness and communications need to serve the nation and contribute to the international competitiveness of China. Moreover, as has been mentioned in *An Outline for the Implementation of Civic Morality* (2001), strengthening the moral construction of citizens is a long-term and urgent task. These moral concepts, based on the Confucianism combined with socialist modernization, may be inevitably embedded in the curriculum and textbooks so as to educate the next generation to become successors to socialism in China. Thus both 'global awareness' and 'national awareness' as well as 'ideological and moral education' are advocated in the curriculum.

For this purpose, English may serve as a language tool to improve the international competitiveness and status of China in the world. English, to some extent, may be commoditized by the market. Moreover, the appearance of various standardized English tests fever makes it easy to understand the hegemony of Anglophone. This could largely explain the high occurrence number of 'racial and ethnic diversity' in textbooks, among which Caucasians and Chinese are the dominance, since they are regarded as the ideal model for English learning. Thus some related themes such as 'Anglocentric & Eurocentric cultures', 'native-speakerism prestige & supremacy', 'Anglocentric & Eurocentric geography', etc. also come up frequently in textbooks, which echoes the 'Western cultural preference' and 'native-speakerism norms' in the curriculum.

Moreover, Confucianism, with thousands of years of history, has a profound influence on Chinese people's thoughts; especially some doctrines for ancient women are deeply rooted. With the change of times, albeit females have the same legal rights as males in modern society, some stereotypes of women as well as the unequal status between males and females are still unconsciously displayed. That might explain why 'gender stereotypes and inequality' appear so frequently in all textbooks. Since ancient times in China, the concept of harmony and family, mainly derived from Confucius and Mencius thought, has been highly valued in China, which may account for the high occurrence number of 'kinship' and harmonious thematic content as well as civic virtues in textbooks. In Chinese modern society, President Xi Jinping has also put forward some concepts for promoting development together, such as 'Human Community with a Shared Future', 'Belt and Road Initiative', etc. Those Chinese grand narratives may represent a harmonious, unified and friendly utopian image in textbooks.

The Han nationality is the numerically and politically dominant ethnic group in China, which is largely included in textbooks while other ethnic minority groups are excluded. Perhaps, the Chinese government needs a ‘coagulate core’ (Fei, 1989, as cited in Chu, 2018) to achieve its political and ideological interests, as well as to preserve the status as a unified multi-ethnic state (Chu, 2018). Regarding this, *Zhonghua Minzu* (Chinese Nation) is employed to serve as the overarching identity supposedly shared by all 56 ethnic groups in China (Chu, 2018), so as to ensure the political loyalty of a diverse population through convincing people that they are citizens by virtue of their historical and cultural attachment to the nation and that such attachment is long, glorious and immutable one (Harrell, 1996). Actually, the discourse of *Zhonghua Minzu* may make it politically convenient for Chinese party-state to recognize the ‘exotic’ nature of ethnic minorities while still placing greater emphasis on a shared, essentially Han-centric *Zhonghua Minzu* identity (Chu, 2018). Such Han-centric *Zhonghua Minzu* is represented as the shared identity of all Chinese people and the cultural embodiment of China (ibid.).

This may explain the homogenization of Chinese hegemonic cultural elements that are saliently represented in textbooks, while suppressing other heterogeneity. Since textbooks are an important ideological tool for the Chinese government to promote and transmit its cultural and political construction, one of the main ideological tasks is to cultivate students’ sense of identity with socialist China under the leadership of the CPC (Wan, 2004). However, such homogenization may carry the risk of privileging and essentializing the values and experiences of the Han majority while ignoring and alienating ethnic minorities (Chu, 2018). Thus the GCE in Chinese social context may be reflected as becoming more inclusiveness on the one hand and an emphasis on Chinese dominant cultures and traditions on the other hand, while further strengthening citizens’ global competitiveness to serve national identity during the process of intense international engagements.

The nascent global citizenship sentiments (Davidson and Liu, 2018) and the notion of metrolingualism in textbooks and the curriculum may hinder the real inclusiveness of GCE. A critical perspective on ELT and cultural instruction as well as the goal and approach of GCE remain to strive for a position (Byram et al., 2017). It may be still a tough task to realize the curriculumization of GCE and construct a curriculum system of GCE as well as metrolingualism oriented pedagogy in compulsory education of ELT to achieve both ‘local positioning’ and ‘global orientation’ during the process of ‘glocalization’ (Yang, 2017), forging a realistic template of GCE rather than just an imagined ideal (Woods and Kong, 2020). In this

light, teachers and students may need to be left with enough space under the government control of education and the pressure of standardized testing to emancipate their critical literacy and become critical consumers and creators of textbooks. Global citizenship sensitivity may need to be cultivated to facilitate the transition from the initial ethnocentrism to ethnorelativism (Bennett, 1986).

On the other hand, after the above critical discussion of the findings, another important issue needs to be taken into account, since these textbooks are aimed at primary school students who are generally under the age of 12. As has been elaborated in the appendix B, GCE learning objectives for the primary level are basically to 'describe' or 'identify' or 'recognize' or 'understand' some GCE related topics, while the critical thinking and actions toward those GCE topics are mainly required for the upper secondary level, such as 'critically analyze', 'critically examine', 'critically assess', etc. (see details in appendix B). In this light, those utopian images and safe global topics represented in textbooks may be understandable for primary school students to recognize and appreciate a nascent global citizenship sentiment. After all, the cognitive level of primary students is not mature enough. Moreover, those ELT materials were compiled before UNESCO officially issuing the relevant documents on GCE, and there wasn't much textbook analysis on GCE, so textbook authors may not be aware of the critical implications of GCE nowadays. In this regard, the cosmopolitan idealism in textbooks may reflect the GCE in authors' minds at that time and echo the wider global context during that time.

As far as the stage of knowledge is concerned, it is somewhat unexpected that some GCE themes have already been embedded in those ELT materials even though the compilation time predates the UNESCO officially issuing the GCE documents, but soft GCE themes are the dominant. Nevertheless, the above critical discussion does not mean that this study aims at two extremes, too 'soft' or too 'critical', but to seek a compromise to arouse the awareness of a diverse reality of stakeholders in case that the absence of criticality and cultural diversity in teaching materials may create future issues and barriers to intercultural understandings, which may deepen learners' stereotypical attitudes and bias their worldviews in the future. Even the critical GCE thinking that required at the upper secondary level is not achieved overnight, but gradually developed from the primary level. In this light, this study may argue that even the primary ELT materials should provide enough opportunities to develop students' critical thinking. The diverse reality of the world

can be integrated into primary ELT materials to some extent, so as to adapt to the influence of ‘glocalization’ on both global and local communities.

Especially nowadays, the contact between linguistic diasporas more tend to communicate through network media, which will also give rise a more emergent and improvisational phenomenon of everyday multilingual and multicultural contact. Everyday multilingualism and critical multiculturalism, therefore, may need to be addressed in documents to recognize communications as a dynamic, goal-oriented network of diverse and differentiated communicative choices made by individual speakers when interacting with other individuals, rather than the rigid linguistics and cultures for accumulation of static and self-contained language and cultural systems (Matras, 2008). The traditional SLA in textbooks and the curriculum may need to be innovated to challenge the Western-Chinese binary and the homogenization embedded in Chinese ELT materials, so as to enable teachers and students to improve their critical literacy regarding both external and internal diversity as well as develop Chinese ‘glocal’ citizenship education. For the next section, the discussion on RQ 2 will be represented.

5.2 Discussion on RQ 2

In this section, the findings of RQ 2 will be summarized first, and the discussion on the ideologies of GCE and metrolingualism will be followed.

5.2.1 Summary of RQ 2

Ideologies of GCE and metrolingualism in textbooks and curriculum are dominated with soft GCE, nationalism, and native speakerism, and the findings clearly demonstrated that ideologies of critical GCE, cosmopolitanism, and metrolingualism are still striving to gain a position. A plethora of soft GCE themes may make it difficult for students to reflect critically about the related issues. The unified manner of Han-centric *Zhonghua Minzu* (Chinese Nation) identity and Anglophone identity may hide the diversity and complexity of the various cultural identities that exist in China and outside. Besides, textbooks and the curriculum set the norms of ideal English speakers, communities and English use, and the English model used in textbooks is largely described as stable and static with little discussion of language changing over time or distances. Moreover, the cultures described in textbooks and the curriculum are viewed from a fixed and essentialist perspective rather than the fluidity and emergent nature of intercultural communications (Fang & Jiang, 2019). The next subsection will discuss on ideologies of GCE and metrolingualism.

5.2.2 Discussion on ideologies of GCE & metrolingualism

The dominance of soft GCE ideology indicates that these ELT materials do not provide adequate opportunities for students to critically discover, analyze, question and evaluate the content regarding GCE. This is similar to another context that global citizenship discourse in social studies textbooks in South Korea is rooted in soft framework, showing the prevalence of a neoliberal agenda and nationalist rhetoric (Choi & Kim, 2018). The bondage of Chinese traditional feudal ethics on people's thoughts may be easily overlooked under the soft GCE pedagogical framework, and the external and internal diversity as well as the heterogeneity within the homogeneity may also be ignored. It is also in line with Feng's study that those ELT materials focus more on education to raise civic awareness than on developing students' critical thinking, and it is demonstrated that it may be important to incorporate ethically sensitive pedagogy into ELT (Feng, 2019). Besides, a homogeneous Chinese-Western cultural binary shows that Chinese hegemonic and Western cultural capitals are the dominant in Chinese ELT educational system. This further confirms a previous study in an Indonesian context that the community represented in Indonesian English textbooks is an international, cosmopolitan and modern one, in which the local culture and ethnic minorities are barely visible as well as religion and various groups are also hidden (Yumarnamto et al., 2020).

Moreover, textbooks and the curriculum tend to view culture from a fixed and essentialist perspective, centered on Anglo-centered cultures and Chinese hegemonic cultures, while neglecting the fluidity and emergent nature during the process of intercultural communications (Fang & Jiang, 2019). The target culture is likely to be presented at a superficial level, and the presupposition of learners' identity has been established in textbooks and the curriculum (ibid.). A 'safer' transculturalism has been advocated to center on Chinese hegemonic cultures and Anglo cultures with some other cultures as 'additions' (Song, 2013). Such representations can be said to re-conceptualize globalization as glocalization, but it is worth noting that this glocalization embedded in the curriculum and textbooks is only considered between China and Western cultures, which is also similar to the study in a Korean context that Korean and Western cultures are the dominance in Korean EFL textbooks (ibid.). Thus, textbooks and the curriculum set the goal of learning English to become part of Anglocentric norms, and tend to reinforce the idea of using English to communicate with native speakers, rather than cultivating students' real-life abilities in handling intercultural encounters (Jiang, 2019). Actually,

the high emphasis on native speakerism will do little to prepare students to understand the diversity of English around the world (Syrbe & Rose, 2016).

Perhaps, the unified manner of Chinese identity in textbooks may be that the Chinese party-state needs such *Zhonghua Minzu* ideology as a ‘coagulate core’ (Fei, 1989, as cited in Chu, 2018) to achieve its political and ideological interests, as well as to preserve the status as a unified multi-ethnic state (Chu, 2018), since a homogeneous racial representation could more easily arouse a shared identity of the people to facilitate the development of a unified multi-ethnic state as well as to avoid some unnecessary sociocultural or political debates (ibid.). It is also understandable if taking the instrumental attribute and the utilitarian function of English into consideration (Lauder, 2008), since the economic growth of a nation may be boosted through English to obtain information, while the representation of different ethnic groups may not be considered relevant because the emphasis is on international communications.

Another possible interpretation and explanation may be that the authors and publishers of textbooks aimed to enhance the image of modern and cosmopolitan China as a member of the global community. At this point, multicultural and multiethnic identities may not be important, or at least obscured by the curriculum and textbooks (Yumarnamto, Widyaningrum & Prijambodo, 2020). The identity that the authors and publishers want to perpetuate is the unity of the nation that belies its diversity and complex sociocultural and political issues, since the monolithic China and the unity of the nation without representing diverse cultures and ethnicities may avoid the complexities of the issues, so as to reduce some of the unnecessary burdens that may be brought about by sociocultural or political debates (ibid.). Thus neutrality is the likely agenda in both textbooks and the curriculum to represent a homogeneous nationalism.

For another, English maybe regarded as a threat to youth nationalism sometimes, since it may have a negative impact on teenagers, especially in introducing cultural values that are inconsistent with those national values (Yumarnamto et al., 2020). The foreign cultures embedded in ELT may influence the behaviors of Chinese youth, threatening the nationalism and patriotism of Chinese youth (ibid.). Thus the authors and publishers will deliberately fasten the nationalism ideology to counter this potential threat, since those textbooks have been approved by the Chinese MOE to be used throughout China and the authors as well as publishers may have intended to align themselves with the values of nationalism and patriotism advocated by the government (ibid.). Eventually, Chinese cultural

pride is more likely to be integrated into Western culture to promote the global competitiveness of China.

On the other hand, considering the age of primary school students, such safe and apolitical content in ELT textbooks may be more acceptable for them. However, it is proved that it is possible to form the basis for the development of perspectives, the observation of problems and attitudes even early in individual development, for example, by restricting the horizons of children's mind and interests to the immediate context or framework that includes one's own culture and nation, or conversely, by opening broader, international, humane perspectives (Klafki, 2001, as cited in Risager, 2018). In this light, even children in primary school may need to be initiated to some aspects of citizenship (ibid.), and they are not too young to acquire knowledge about and gain interest in political matters (Risager, 2018). Moreover, children in primary schools may also be motivated to hear and read news about politics and society at home and abroad (ibid.), and to value an open attitude and relativize us-them opposition (Byram, 2008).

Simply put, this study may argue that a critical literacy of GCE may be needed to arouse stakeholders' awareness toward the realistic template of GCE, and a critical cosmopolitan perspective may need to be incorporated into civic programs (Lee & Gu, 2004), so as to achieve the integration stage of ethnorelativism (Bennett, 1986). Metrolingualism oriented pedagogy may be needed in ELT to better understand the heterogeneity both within and outside the homogeneity in an everyday multilingual and multicultural community. For the next section, the discussion on RQ 3 and RQ 4 will be expounded.

5.3 Discussion on RQ 3 & RQ 4

In this section, the findings of RQ 3 and RQ 4 will be summarized first, and the discussion on the similarities and differences will be followed.

5.3.1 Summary of RQ 3

Generally speaking, similarities outweigh the differences in terms of the salient GCE domain and themes between the two series of textbooks, while PEP textbooks contain more diversified themes than Yilin series. Moreover, the most salient domain in both series of textbooks is the inter/multicultural education, while the domain of education for sustainable development has the lowest proportion in all textbooks. Some salient GCE themes and subthemes occurring in both series of textbooks are 'racial and ethnic diversity', 'gender stereotypes and inequality', 'Anglocentric & Eurocentric cultures', 'Chinese hegemonic cultures', etc. Regarding

metrolingualism issues, English supremacy is prevalent in all textbooks, while the proportion of English code in LLs is slightly higher in Yilin than PEP. Besides, both PEP and Yilin textbooks present Caucasians and Chinese as the major ethnicities, while PEP textbooks seem to be more racially diverse than Yilin series with a certain number of appearances of ‘other racial identities’. In addition, native-speakerism standard and a binary of Chinese and Western cultures are largely included in MLs in all textbooks. Then the summary of findings for RQ 4 will be represented in the following subsection.

5.3.2 Summary of RQ 4

In terms of the similarities and differences among grade levels, all the GCE themes and subthemes are represented in each grade level with different extent, and the diversity of themes increases with the grade level, while some excluded themes are also found in each grade due to the different unit topics in different grades. Grade 6 includes the most diversified themes and subthemes. ‘Racial and ethnic diversity’ is the most salient GCE theme occurring in all grade levels, and some other common salient themes and subthemes are ‘Anglocentric & Eurocentric cultures’, ‘gender stereotypes and inequality’, etc. Regarding metrolingualism issues in different grades, the diversity of codes in LLs are on the rise with the increase of grade. The monolingualism of English in LLs is prevalent in all grades, and the monolingual LLs are outnumbered than bilingual & multilingual LLs in all grades as well. Still, English supremacy is prevalent in all grade levels. Caucasians and Chinese are taken as the ethnocentrism in all grades, while rarely showing the appearance of other racial ethnicities. Native-speakerism standard norms as well as Chinese and Western cultural binarism are also dominant in all grade levels.

The next subsection will be focused on the discussion of the similarities and differences between the two series of textbooks as well as among different grade levels. Since this is the first study to make comparison analysis between PEP and Yilin textbooks regarding GCE and metrolingualism, no previous studies can be referred to. In this light, only interpretations and explanations will be elaborated in the following discussion part.

5.3.3 Discussion on similarities & differences

To better understand the similarities and differences between PEP and Yilin textbooks, two terms need to be mentioned here, that is, ‘One standard for one series of textbooks’ (一綱一本) and ‘One standard for multiple series of textbooks’ (一綱多本). The former policy means to implement a unified national curriculum and use one set of textbooks all over the country, which was mainly applied before the

reform and opening up in China. After the reform and opening up, considering the vast territory and unbalanced economic development of different regions in China, Chinese MOE advocated that the content of compulsory education may be also different according to the local conditions. In this regard, the compilation of primary and secondary school textbooks began to be implemented the diversification policy under the basic requirements of the national curriculum, that is, 'One standard for multiple series of textbooks' (Zhong, 2009). To some extent, such implementation may be more adapted to the requirements of local economic development as well as the educational development of different localities.

Under this background, it is easily to understand that why similarities outweigh differences between PEP and Yilin series, since these two sets of textbooks were compiled based on the *English Curriculum Standards for Compulsory Education* (ECSCCE) as the guiding national curriculum. It can also explain that there are so many similar unit topics in both series of textbooks, which leads to the overlapping content in many ways. As illustrated in the appendix C, there are altogether 42 units in PEP series and 64 units in Yilin series, among which 15 units in each series share the same or similar topics. Notwithstanding these two series of textbooks are highly similar regarding the unit topics, there are still some differences due to the different publishers and the locations, since it is stated in the curriculum that 'The compilation of textbooks should pay attention to regional differences and the content in textbooks should have certain flexibility in different regions' (MOE, 2011, p. 41). Thus it is necessary to briefly introduce the histories and characteristics of regional locations of PEP and Yilin so as to better understand the differences between these two series of textbooks.

Being founded in 1950, PEP (People's Education Press) is a large professional publishing house with a long history in China. It is mainly engaged in the compilation, editing and publishing of textbooks for compulsory education and other educational books as well as teaching materials at different levels. Moreover, PEP has undertaken some projects of many international organizations, such as UNESCO, UNICEF, UNFPA, etc. Besides, PEP has cooperated with a lot of publishing houses in other countries, such as Longman Publishing Group in the UK, Pan Pacific Publishing Company in Singapore, Lingo Media International Group in Canada, etc. Moreover, PEP is located in the capital city of Beijing, which is the political, cultural, international communication center in China and a highly international metropolis, etc. In this case, PEP may have a more broad international vision and have more communications with international organizations as well as beyond national borders.

Thus those may explain that why the themes embedded in PEP textbooks are more diversified and more frequently occurring than those in Yilin textbooks.

On the other hand, Yilin Press, being founded in 1988, mainly publishes foreign language books, foreign language teaching materials and foreign literature works. It is a large comprehensive publishing house with world literature as its publishing direction and it is also one of the most influential professional publishing houses for translation in China, but its publishing business may be less comprehensive than PEP in terms of the teaching materials for compulsory education. Regarding the locality, Yilin Press is located in Nanjing, the capital city of Jiangsu Province, which is the political, economic and cultural center of southern China. Thus either from the perspective of historical development or the geography, Yilin Press is probably less international than PEP. Perhaps, that may explain why more themes have been excluded from Yilin textbooks and they are less diversified than PEP.

Obviously, PEP has a long history than Yilin Press. In the years of 'One standard for one series of textbooks', PEP used to be China's only textbook publisher, and is the leading education press in China till now. With a long history and strong support from the Chinese government, PEP may have a deeper cultural foundation in the field of education than Yilin Press. Moreover, Beijing is not only the capital of China, but also a gathering place of diverse cultures from both inside and outside China, which is quite an international city and may contain more diverse ethnic groups than Nanjing. Being located in Beijing, PEP seems to be more inclusive towards the cultural hybridity. This, to a large extent, may explain the reason why PEP textbooks contain a higher proportion for the domain of inter/multicultural education than Yilin textbooks, in which the theme of 'racial and ethnic diversity' appears much more frequently in PEP textbooks than that in Yilin textbooks. Meanwhile, it may also explain why some contents are more easily to be seen in PEP textbooks than in Yilin textbooks, such as 'globality', 'Chinese ethnic minority cultures', 'other cultures', 'other racial identities', and 'other geography', etc.

For another, as has been discussed in chapter two that the grand narratives in the discursive field of China may largely influence the compilation of textbooks, PEP, the leading education press in China, may be the first one to respond more actively to the mainstream or status quo in China. As a result, Chinese educational policies and the traditional SLA may be more deeply embedded in PEP textbooks, so as to meet the requirements of the national curriculum. All of these may have contributed to the higher proportion of certain themes in the domain of emerging

themes, such as ‘native-speakerism prestige & supremacy’, ‘Chinese educational principles’, etc.

Besides, Beijing, as a modernized commercial metropolis, may be more commercialized than Nanjing, which may lead to the higher proportion of ‘commercialization’ in PEP than those in Yilin textbooks. The ‘commercialization’ may also imply a tendency of consumer lifestyle in textbooks. Perhaps, consumerism, to some extent, has become a global culture nowadays, which may become a ‘safe’ common ground for English language teaching and learning participants (Savski, 2022). Moreover, the long history of PEP may lead to a coexistence of Chinese traditional ideas and modern trends as well as the more salient of some stereotypes in PEP textbooks, such as ‘Chinese traditions’, etc.

As has been illustrated in chapter four, the emergence of Robin, an omnipotent robot, accounts for a higher proportion of ‘omnipotent artificial intelligence’ in PEP textbooks, which may also imply PEP textbook authors’ view of global coexistence and the vision for future technological development. In this regard, PEP may largely echo the grand narrative of building a powerful country in science and technology in China. Meanwhile, it is worth noting that PEP textbooks were compiled nearly a decade ago, when the ‘artificial intelligence’ described in textbooks may be just a fantasy. Nowadays, such ‘omnipotent artificial intelligence’, to some extent, has already become a reality on some occasions in China. However, the benefits of such high-tech may be only for those elite groups and out of reach for most people.

Perhaps, the compilation of PEP textbooks may be closer to the grand narratives of Chinese government as well as more adapted to the development of Beijing, which is a highly modern high-tech hub. Similarly, Yilin textbooks may be more tailored to the development of Jiangsu province, of which Nanjing is the capital. Nevertheless, as nationally applicable textbooks, this study may argue that whether these textbooks could fully consider regional differences and economic imbalances while adapting to the locality. Just as one interviewee stated, these textbooks may be more suitable for students with good economic conditions, while the students who are from the families with lower economic conditions may not achieve the expected effect (see 4.5 in chapter four). To this end, how to make these economically disadvantaged groups also create emotional resonance through those textbooks, rather than just looking on the imagined community as outsiders, is a problem that the textbook authors may need to consider.

Furthermore, in order to explain the similarities and differences among different grade levels, the ECSCCE has to be mentioned again; since it is the only national curriculum that those two sets of textbooks must follow. The nature and basic concepts as well as the general objective of ELT as specified in the curriculum are applicable to all grade levels of compulsory education, so the general direction of compiling textbooks of all grades is in the same way. The general goal of ELT in each grade is to promote students to gradually form the comprehensive language competence, as well as improve students' comprehensive humanistic quality, which leads to some consistence in different grade levels. In this regard, it is not difficult to understand why each grade embeds some similar themes, as well as those similarities outweigh the differences.

However, students of different ages may have different learning needs and cognitive characteristics. Thus the curriculum further divides the general goal into several grading goals based on the learning needs and cognitive characteristics of students for different grade levels. There are five grading goals in the whole stage of compulsory education, and two grading goals during the process of primary education. The ECSCCE, therefore, represents a systematic and progressive English curriculum system, which takes the cultivation of students' comprehensive language competence and comprehensive humanistic quality as the overall objective, and at the same time considers the development needs of students, as well as decomposes the general objective into grading goals suitable for different age groups.

Moreover, it is suggested in the curriculum that "The compilation of English textbooks should fully reflect the characteristics of different age groups and follow the principle of gradual transition from easy to difficult as well as from simple to complex..." (MOE, 2011, p. 40). Thus all those may most probably explain that themes and subthemes have been represented in each grade level with different extent and the diversity of themes has been increased with the grade, as well as that grade 6 contains the most diversified themes and subthemes. Since grade 6 is the end of primary education and students are about to enter junior high school, the textbooks may be more diversified regarding the content than other grades.

Admittedly, from the comparative analysis of these two series of textbooks as well as of each grade, there are indeed some differences, which are closely related to the history and geographical positions of the publishing houses and the requirements of the national curriculum for different grade levels. Generally speaking, the similarities outweigh the differences. This may be because of the grand narratives of the state guiding the compilation of those textbooks. Meanwhile, the compilations

of those textbooks share the same national curriculum, namely the ‘One standard’ in the ‘One standard for multiple series of textbooks’. Only by following such ‘One standard’, those textbooks can be approved by the Chinese MOE and put into the market. In order to create profits, those publishers will try their best to follow national educational policies, meet the needs of the market, and cater to the current status of the educational system.

To this end, this study may question whether ‘One standard for multiple series of textbooks’ is really concerned with different localities, especially some potential inequalities caused by unbalanced economic development. Thus this study may argue that if the compilation of those textbooks can truly consider different groups in diversified localities, so that some excluded groups can also be recognized in textbooks and gain an emotional resonance, rather than just as outsiders watching the elite community in textbooks. How to realize the truly diversified development of ‘One standard for multiple series of textbooks’, instead of the repetition of homogeneity, may need the educators to reexamine the current educational system, so as to promote the diversification brought by such policy to really blossom and bear fruit in different localities. Chinese ‘glocal’ citizenship education may need such external and internal diversity within the homogenization to challenge the elite-marginalized binary. Then the discussion on the RQ 5 will be elaborated in the following section.

5.4 Discussion on RQ 5

In this section, the findings of RQ 5 will be summarized first, and the discussion on teachers’ perceptions will be followed.

5.4.1 Summary of RQ 5

Teachers’ perceptions were analyzed from three themes, including teachers’ awareness of GCE & metrolingualism in ELT, ELT implementation regarding GCE & metrolingualism, and challenges in ELT regarding GCE & metrolingualism. Overall, all teachers admitted that GCE is quite a new concept for them, and it is distant from students’ daily life. Moreover, teachers generally not bear enough awareness of linguistic inclusiveness and tacitly regarded British or American English as the ‘standard template’ for students’ learning English. Regarding the critical multiculturalism education in ELT, teachers may lack of critical awareness toward intercultural sensitivity.

On the other hand, all teachers declared their role to practice GCE within the framework of socialism with Chinese characteristics in ELT. Nevertheless, traditional SLA is still the focus in terms of the GCE and metrolingualism

implementation in ELT, such as the prevalence of linguistic knowledge and skills, British or American English being prioritized, Western and Chinese Han cultural foci, etc., which is further deepened by textbooks centralism, while neglecting the rest of the world as well as the minority groups in locality. What's more, some of teachers' concerns may be the hindrance to GCE and metrolingualism implementation in ELT, such as the constraint of class time, the entrenched concept of exam-oriented education, elitism implicit in GCE, as well as the young age of primary school students, etc. The next subsection will be focused on the discussion of teachers' perceptions to further interpret how teachers perceive GCE and metrolingualism in ELT.

5.4.2 Discussion on teachers' perceptions

To some extent, the interview results are consistent with the analysis for textbooks and curriculum, which indicates the dominance of soft GCE in teaching practice, and teachers' lacking of enough awareness toward critical GCE and metrolingualism may impede the real inclusiveness of GCE in ELT. In order to represent the findings regarding teachers' perceptions in a more simple and intuitive way, this study tries to adopt the plane Cartesian coordinate system to mark teachers' perceptions, in which 'Traditional SLA - Metrolingualism' and 'Soft GCE - Critical GCE' are the abscissa and ordinate axes (see figure 5.1). As can be seen from figure 5.1, teachers' perceptions are concentrated in the third quadrant, i.e. (Traditional SLA, Soft GCE) quadrant, albeit the degree of representation is somewhat different. To this end, 'traditional SLA - soft GCE' is the dominant exposure in teachers' perceptions and ELT implementations, while 'metrolingualism - critical GCE' is still striving to gain a position.

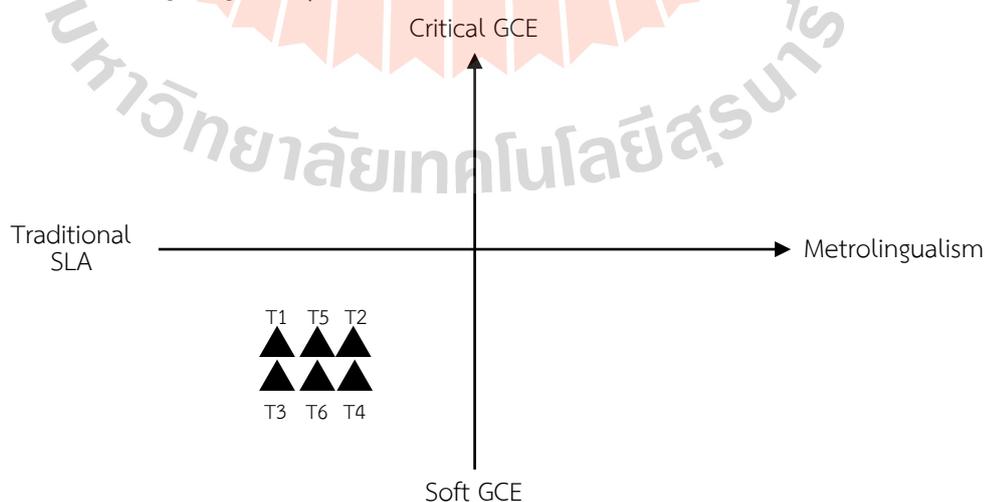


Figure 5.1 The plane Cartesian coordinate system for teachers' perceptions

Teachers' reflection shows that GCE was a very new concept to them, although they all agreed that GCE should be integrated into ELT. Nonetheless, the relevant topics of GCE specified by teachers are the core values that advocated by the government in its every day propaganda campaign, such as patriotism, family ethics, and civilized manners, etc., while neglecting those sensitive global issues such as human rights, global health, etc. and those ethnic issues. In this light, it may be a pressing need to provide ELT educators with pre-service and in-service training on integrating critical GCE into ELT. However, since the provision of teacher training is mainly provided by government-funded teacher training institutions, the lack of teacher training reflects the government's real priorities in education (Lee & Leung, 2006). This study, therefore, may further reveal the gap between the policy and the teaching implementation, as well as the inconsistency between government's emphasis on GCE and actual financial support for implementation.

Additionally, some challenges in ELT regarding GCE and metrolingualism mentioned by teachers implied that even if the national burden reduction policies are there, the general ELT system in China still mostly ends up with that the courses be taught with a certain stereotypical expectation in practice. Teachers are overwhelmed by many realistic demands and do not have time or energy to expand their teaching content during the class beyond textbooks, let alone critical GCE and metrolingualism in ELT. On the other hand, the educational disparity narrated by teachers indicates another social reality of the gap between urban and rural areas, and teachers' ELT practice may easily elide the discussion of how global linguistic hierarchies benefit only elite groups (Guilherme, 2007). To this end, the locality-conscious, socially and ecological just education may need to be advocated in ELT to promote a shared global identity, an appreciation of diversity, respect for differences, as well as a commitment to act on behalf of the disadvantaged members of communities (ibid.).

Interview results further show that teachers focused more on the development of students' 'safe' intercultural communicative competence with Chinese national and Western cultures as central and other cultures as additions. Their understanding of cultural education remains in the traditional multicultural perspective, the tenet of which tends to regard cultures as fixed, essentialist, and predetermined (Gillispie, 2011). It is concerned with the transmission of the cultural heritage of the dominant society through the fixed system of knowledge and the perpetuation of the existing social order (Banks & Banks, 2016). This may inevitably

raise doubts about whether students' competence to deal with intercultural encounters in real life can be cultivated, since the sociolinguistic reality nowadays is that students may be more likely to engage in dynamic cultural communications rather than fixed cultures.

Besides, some adjective terms such as "correct" or "standard" to characterize students' English learning required by teachers are indexed the inner circle English varieties associated with middle class educated, often white, people from the global north (Jakubiak, 2020), while ignoring the fact that the prescribed norms such as grammar may vary in real intercultural communications. In this light, teachers' perceptions indicate that the emphasis on cultivation of students' critical GCE and metrolingual communication conflicts with the dominant ideology of native speakerism as well as their idealized cultural and linguistic models, which reflects teachers taking East-West intercultural communications for granted in classroom practice and teachers' bias toward linguistic varieties and speakers' ethnicity. Such pedagogy fails to facilitate a systematic critique of the Westernized ideology that dominates teaching materials and practice, which may lead to the perpetuation of the hegemony of certain groups and the marginalization of disadvantaged groups (Gillispie, 2011).

This is probably due to the limitations of intercultural understanding in textbooks, which equates intercultural communication to encounter with Westerners. Actually, the national curriculum standards issued by Chinese MOE position English in the context of globalization, informatization and polarization of the world (MOE, 2011), which prescribes a comprehensive list of functional-notional 'can do' items for linguistic and communicative competence as they are considered essential for learners to survive (Xiong & Yuan, 2018). It is possibly interpreted that the competence-based curriculum is mainly concerned with how to equip learners with linguistic knowledge and skills for basic survival functions in the mainstream target culture, while it is not interested in issues of monolingualism or multilingualism (ibid.). The competence to master the target language and become familiar with the lifestyle as well as culture of the target language put learners in an imagined monolingual and homogeneous identity, which is more imagined than real (ibid.). In such an imagined community, students seem to be encouraged to be friends with native speakers.

However, teachers just performed passive followers of textbooks and the curriculum, which is similar to a previous study in a Thai context for teachers' lacking of a deep and critical understanding of the national curriculum, let alone creative

implementation (Vibulphol, Prabjandee, Chantharattana & Bupphachuen, 2021). Additionally, previous research showed that GCE is a rather new paradigm in the field of ELT (Basarir, 2017, Porto, 2018, Boonsuk & Fang, 2021), which also echoes with the interview results in this study that teachers are generally lacking of knowledge about integrating GCE into ELT. Moreover, teachers' insufficient levels of knowledge, skills, attitudes and actions regarding GCE and metrolingual education are also in accord with Glasgow and Paller's (2016) viewpoint of English as a symbol, and teachers' lacking of critical awareness toward teaching materials.

Moreover, teachers' perceptions in this study further confirm the previous study that English teachers should also have the responsibility to go beyond a technical approach of linguistic skills to integrate GCE into ELT (Roux, 2019). Nonetheless, teachers generally supported GCE but they still encountered problems and challenges in ELT implementation, which further confirms Lee and Leung's study (2006) in Chinese context. Those challenges expressed by teachers regarding the educational disparity may further confirm Li's study (2021) that disparities were identified between Chinese rural and urban schools. It is further approved that native speakerism ideology still remains the dominance in the field of ELT (Fang & Baker, 2017), while the critical perspective of multiculturalism education as well as alternative goals and approaches of critical GCE and metrolingualism oriented pedagogy still struggle to gain ground. It is also similar in a Thai context where the use of English was deeply rooted in a colonial structure of the political and economic hegemony of the Western Anglophone powers, and some of the participants' opinions were riddled with linguistic biases regarding 'standard' English as superior to 'non-standard' varieties of English (Buripakdi, 2014).

Besides, Osler and Starkey (2003) pointed out that citizenship education in the age of globalization has a threefold important task: to help the young live together in increasingly diverse local communities, in national communities that demand social solidarity and stability, and in an increasingly interconnected and interdependent world. Moreover, critical race theory holds that the official school curriculum is a culture-specific artifact designed to uphold the master script of the supremacy for certain groups, which may suppress multiple voices and opinions, mainly by making mainstream, upper class, male voices the 'standard' knowledge that students need to know (Acar-Ciftci, 2016). At this point, curriculum and textbooks based challenges for teachers' regarding integrating critical GCE and metrolingualism into ELT further confirms with the dominant cultures and racial ethnicities in textbooks and curriculum analysis in this study.

To this end, the deeply ingrained traditional SLA norms may need to be challenged through teachers going beyond linguistic issues to develop students' critical spirit and comprehension of cultural differences to promote the understanding among all human beings (Xiong & Yuan, 2018). Moreover, since Chinese national culture is dominant in both textbooks and teaching practice, it is easy to overlook such a problem that there may be big cultural differences among seemingly similar ethnic or racial groups (diversity within diversity), and such intra-group differences within a cultural group are often as great as or greater than inter-group differences (LeRoux, 2002). Thus teachers may need to teach the contents that represent not only the mainstream culture but also cultures of different groups from the dynamic and flexible perspective, and encourage students to look at issues in different ways to understand the complex web of intercultural relationships in the world today. It is essential for teachers to design their ELT courses that are relevant to students' needs for real communications (Vibulphol et al., 2021).

Critical multicultural education may need to be incorporated into ELT classrooms to challenge the deep-rooted linguistic and cultural ideologies, and make the invisible taken-for-granted privilege visible, as well as amplify the space for voices from periphery (Kubota, 2018). For another, intercultural communicative competence is the forming of intercultural sensitivity into behavior, while teachers' perceptions toward cultural foci implementation manifest the initial stages of the developmental model of intercultural sensitivity, which may need the movement from ethnocentrism to ethnorelativism through elaborating categories for otherness (Bennett, 1986). Thus in order to develop students' critical intercultural communicative competence, both teachers and students should be encouraged to move away from monocultural and monolingual norms that underpin most of the ELT practice to focus on the communicative practices of multicultural and multilingual speakers (Syrbe & Rose, 2016). Through this critical pedagogy (ibid.), both teachers and students are encouraged to question the context of the textbooks and become more inclusive toward diverse cultures as well as develop the competence to understand and value the perspectives that differ from their own.

On the other hand, Chinese government has been committed to urbanization construction since the reform and opening up, promoting the balanced development of large and small towns. At the end of the 20th century, the urban-rural integration was put forward to promote the comprehensive, coordinated and sustainable development of urban and rural economy, as well as change the urban-rural dual economic structure. Moreover, the rural revitalization strategy was a major

decision made at the 19th CPC national congress in 2017, aiming to achieve comprehensive rural revitalization with a strong agriculture, beautiful countryside and prosperous farmers by 2050. At the national level, many policies have been formulated to boost rural economic development and narrow economic disparities. Nevertheless, the rural revitalization strategy at all levels of education, particularly in the local ELT, may need to be paid more attention.

As discussed in chapter two that the sociocultural-political context is not neutral but based on the relation of power and privilege, the compilations of those textbooks and the national curriculum are influenced by grand narratives in discursive field of China, so as to adapt to the mainstream or status quo in China. Such relation of power can be briefly described via figure 5.2, in which the direction of the arrow indicates exerting influence. In this model, grand narratives in the discursive field of China occupy a dominant position, which, to some extent, could influence the development of Chinese educational system, the compilations of ELT curriculum and textbooks, and the implementation of ELT. Meanwhile, Chinese educational system may further influence or restrict the compilations of ELT curriculum and textbooks, as well as ELT implementation. Besides, the compilation of textbooks also needs to take the national curriculum as an important basis. Such layers of control may leave teachers with little room to take a critical GCE stance during ELT implementation, which may create a gap between the ELT implementation and critical GCE (connecting by a dotted line in the model). To bridge the gap, teachers may be regarded as the agents of change that empower the students with critical literacy and global citizenship sensitivity, in order to facilitate the integration stage of ethnorelativism (Bennett, 1986) in an everyday multilingual and multicultural community.

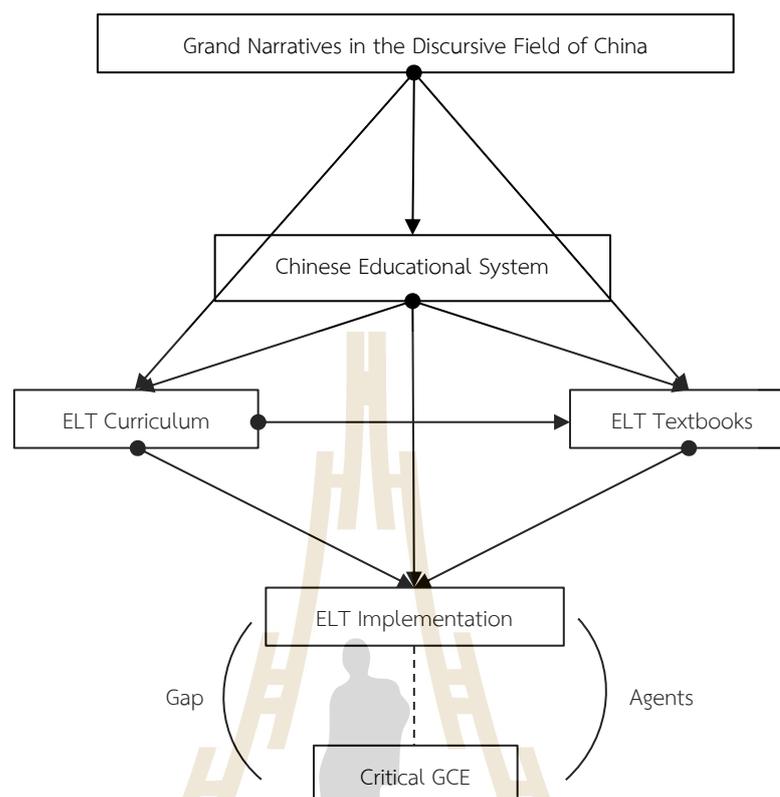


Figure 5.2 The tensions for ELT implementation and critical GCE

Again, it should be noted that this study does not mean to go to two extremes, e.g. to ask the teacher entirely abandon the ‘soft’ approach or to completely rely on ‘critical’ approach, but to advocate a compromised approach that teachers may have to arouse such awareness of the diverse reality in the world. On the other hand, considering the young age of primary students, some critical and sensitive issues may not be suitable for the current cognitive stage of the students. In this light, teachers may need to go beyond the limits of textbooks and provide appropriate guidance from the simple to the deep to prepare students for developing critical literacy at the upper secondary level, since the absence of criticality and cultural complexity may cause future problems and obstacles to intercultural understanding (Risager, 2018). Moreover, if the students miss opportunities to deepen critical intercultural awareness or critical literacy, those stereotypes and biased worldviews embedded in teaching materials may be further perpetuated in the future.

Actually, previous studies have already proved that primary school students are not too young to gain knowledge about and interest in political and social matters in the world, and they should also be cultivated with an open attitude

at an early age (Risager, 2018; Byram, 2008). Besides, UNESCO (2015) also has set the GCE learning objectives for primary school students (see details in appendix B).

To this end, the analysis for textbooks and curriculum as well as teachers' perceptions demonstrate that the current educational system in China may fall short of cultivation the global citizenship sensitivity for students, which may need a reflective and dynamic environment rather than discrete and static cultural facts. However, effective implementation of those policies and curriculum by ELT instructors may be challenging in maximizing critical GCE and metrolingualism awareness as well as demonstrating its perceived values. Thus the current study calls for reconsidering the current English education system and the corresponding teaching materials as well as the teacher training focus to accommodate students' engagement in both global and local scales of diverse and emergent languages and cultures. Besides, the rural revitalization strategy in local English education may need to be paid more attention, so as to facilitate young citizens to better shoulder the mission of national rejuvenation and socialist modernization, as well as add critical 'glocal' elements to their Chinese identities and become Chinese 'glocal' citizens.

5.5 Summary of the Chapter

This chapter is focused on the discussion of findings. The summary of findings of RQ 1 was represented first, followed by the discussion on RQ 1, that is, the discussion on GCE and metrolingualism in textbooks and curriculum. Then the discussion on RQ 2 was elaborated to focus on ideologies of GCE and metrolingualism. RQ 3 and RQ 4 were discussed together on the similarities and differences between PEP and Yilin textbooks as well as among different grade levels. The discussion on teachers' perceptions for RQ 5 came last. In order to further address the voices of the current study and provide implications in the field, a conclusion part will be presented in the following chapter.

CHAPTER 6

CONCLUSION

This chapter will be expounded from three sections, which are the summary of the findings, implications, and limitations of this study as well as recommendations for future studies.

6.1 Summary of the Findings

By employing a qualitative approach, this study explored GCE and metrolingualism embedded in PEP and Yilin textbooks as well as the English Curriculum Standards for Compulsory Education (ECSCCE) through analysis frameworks of qualitative content analysis (Schreier, 2012), Fairclough's three-dimensional framework of CDA (1995) and code preference analysis (Scollon & Scollon, 2003). Soft versus critical GCE (Andreotti, 2006) and Akkari and Maleq's framework (2020) for GCE were adopted as the theoretical frameworks for GCE issues, as well as Pennycook and Otsuji's (2015a) conceptual framework for metrolingualism was adopted to study metrolingualism issues. Besides, semi-structured interviews were adopted to examine the perceptions of six primary school English teachers, who teach either PEP or Yilin textbooks from grade three to grade six. Each of the participants was interviewed for 30 to 50 minutes, with a total of 246 minutes. Findings have been represented to answer the following research questions:

(1) In what ways do ELT textbooks and curriculum reflect the notions of GCE and metrolingualism for primary education in China?

(2) What are ideologies of GCE and metrolingualism embedded in ELT textbooks and curriculum for primary education in China?

(3) What are the similarities and differences of GCE and metrolingualism represented in ELT textbooks between PEP series and Yilin series for primary education in China?

(4) What are the similarities and differences of GCE and metrolingualism represented in ELT textbooks of different grade levels for primary education in China?

(5) What are teachers' perceptions toward GCE and metrolingualism in ELT textbooks and curriculum for primary education in China?

The **findings of RQ 1** contain GCE embedded in ELT textbooks, textbookscapes analysis for metrolingualism in ELT textbooks, GCE and metrolingualism embedded in the curriculum, which reflects the ways of soft GCE dominance and scanty critical GCE in textbooks and the curriculum through embedding a plethora of salient soft GCE oriented themes/subthemes. There are altogether 20 themes and 23 subthemes regarding GCE embedded in all textbooks with the occurrence number of 1353 times, among which the most salient GCE domain is inter/multicultural education, followed by the domains of emerging themes, citizenship education, and education for sustainable development. Some salient themes and subthemes are racial and ethnic diversity (411), gender stereotypes and inequality (131), Anglocentric & Eurocentric cultures (107), Chinese hegemonic cultures (90), kinship (59), native-speakerism prestige & supremacy (55), Chinese geography (46), leisure lifestyle (44), etc.

Then textbookscapes analysis for metrolingualism, including linguistic landscapes (LLs) and metrolingual interactions (MIs), were analyzed in textbooks. The findings were categorized into six themes, containing English supremacy in LLs, antithesis of English supremacy in LLs, exclusivism in LLs, ethnocentrism in MIs, native-speakerism standard in MIs, and cultural binarism in MIs. The findings further confirm the GCE findings that English is the most preferred and frequently used code, which not only undertakes more informative function in LLs, but also embodies the monolingualism supremacy in textbookscapes. Caucasians and Chinese as the ethnocentrism are fully included in MIs, while ignoring other racial diversities or other 'Englishes'. A Chinese-Western cultural binarism is represented in MIs, while other cultural elements being excluded.

Regarding GCE and metrolingualism embedded in the curriculum, the findings were categorized into eight themes, including global awareness, national awareness, cultural preference, ideological and moral education, quality-oriented education, native-speakerism norms, linguistic foci, and daily life oriented resources. Notwithstanding the curriculum advocates the cultivation of students' global awareness and national awareness, the related statements are somewhat vague in terms of how to cultivate and what to be included for the development of students' global awareness, and the competence for global competitiveness may need to serve the national development. The cultural preference of English speaking countries embedded in the curriculum calls for a critical multiculturalism pedagogy. Besides, ideological and moral education as well as quality-oriented education are also addressed in the curriculum to develop students' civic virtues and morality within the Chinese socialism framework. Moreover, the native-speakerism norms embedded

in the curriculum encourages students to learn English through the imitation of native speakers, and the advocacy of daily life oriented resources may not really implement the metrolingualism oriented pedagogy.

The **findings of RQ 2** are focused on the ideologies of GCE and metrolingualism embedded in ELT textbooks and curriculum, which show that ideologies of GCE and metrolingualism in textbooks and the curriculum are dominated with soft GCE, nationalism, and native speakerism, while ideologies of critical GCE, cosmopolitanism, and metrolingualism are still striving to gain a position. Thus a critical literacy toward the realistic template of GCE, a critical cosmopolitan perspective, and metrolingualism oriented pedagogy may need to be incorporated into ELT to meet the requirements in an everyday multilingual and multicultural community nowadays. To this end, the hidden privilege ideologies may need to make them visible and be challenged in ELT materials, as well as the space for voices from periphery may also need to be amplified.

The **findings of RQ 3 and RQ 4** examined the similarities and differences regarding GCE and metrolingualism between PEP and Yilin textbooks, as well as among different grade levels. Generally, similarities outweigh differences in terms of the salient GCE domain and the prevalent themes, which are mostly due to the policy of 'One standard for multiple series of textbooks' (一纲多本) and grand narratives in the discursive field of China. However, there are still some differences between these two series of textbooks, which are closely related to the histories and geographical positions of the publishing houses. The long history of PEP may lead to a coexistence of Chinese traditional ideas and modern trends in PEP textbooks. Being located in Beijing and the leading education press in China, PEP may be closer to the grand narratives of Chinese government as well as more echoed with the development of Beijing. Similarly, Yilin textbooks may be more tailored to the development of Jiangsu province, of which Nanjing is the capital. These may result in that PEP textbooks contain more diversified themes than Yilin series.

Moreover, GCE themes and subthemes are embedded in each grade level with different extent, and the diversity of themes increases with the grade level, as well as the diversity of codes in LLs is on the rise with the increase of grade as well. Still, native-speakerism standard norms as well as Chinese and Western cultural binarism are dominant in all grade levels. Since students of different ages may have different learning needs and cognitive characteristics, the curriculum further decomposes the general objective into grading goals based on the learning needs and cognitive

characteristics of students of different grade levels, which may account for some differences among textbooks of different grades.

The **findings of RQ 5** are mainly focused on teachers' perceptions toward GCE and metrolingualism in textbooks and curriculum. This qualitative data helped reconfirm or explain the textbooks and curriculum analysis. The findings were drawn from three themes, including teachers' awareness of GCE and metrolingualism in ELT, ELT implementation regarding GCE and metrolingualism, and challenges in ELT regarding GCE and metrolingualism.

Generally, all teachers admitted that GCE is quite a new concept for them, and it is not so relevant to students' daily life. Moreover, teachers generally lacked of the awareness of linguistic inclusiveness and tacitly regarded British or American English as the 'standard template', so the entrenched native-speakerism ideology still has not been challenged in ELT practice. Even though all teachers declared their roles to practice Chinese GCE in ELT, traditional SLA is still the focus. What's more of a concern is that teachers just performed passive followers of textbooks and the curriculum, while lacking of a deep and critical understanding of the national curriculum, let alone creative implementation. Additionally, some of teachers' concerns also proved to be the hindrance to GCE and metrolingualism implementation in ELT. To some extent, the interview results are consistent with the analysis for textbooks and curriculum, which indicates the dominance of soft GCE in teaching practice, and teachers' weak awareness toward critical GCE and metrolingualism may impede the real inclusiveness of GCE in ELT.

Admittedly, those findings, to a great extent, have echoed the grand narratives in the discursive of China, among which realizing the Chinese Dream of the great rejuvenation of the *Zhonghua Minzu* (Chinese Nation) is one of the highest grand narratives in China. Those grand narratives, regarding social development, politics, economy, culture, etc., may make Chinese education follow the path of national planning, so as to cultivate and bring up the new generation to shoulder the major task of national rejuvenation. However, those GCE and metrolingualism themes in textbooks and the curriculum may imply certain inequalities while neglecting the marginalized voices, and utopian images make it easily to overlook the complexities and realities of thornier issues in a 'glocal' community, calling into questions about the real inclusiveness of GCE. A cosmopolitan idealism in Chinese ELT materials has been represented through the rigid stereotypical Anglocentrism and Eurocentrism as well as Chinese Han centrism, which may be detrimental to the development of students' critical literacy.

The findings of comparison between PEP and Yilin textbooks may raise doubts about whether those textbooks have been fully concerned with and sensitive to regional differences and economic imbalances as nationally applicable textbooks. It is undeniable that in order to create profits, those publishers may try their best to follow the national education policies, meet the needs of the market, and cater to the status quo of the current educational system. Nevertheless, how to realize the truly diversified development of the policy for ‘One standard for multiple series of textbooks’, instead of the repetition of homogeneity, may need the educators to reexamine the current educational system, so as to promote the diversification brought by such policy to really blossom and bear fruit in different localities. Thus the locality-conscious, socially and ecological just education may need to be advocated in ELT, so as to promote a shared global identity, an appreciation of diversity, respect for differences, as well as a commitment to act on behalf of the disadvantaged members of communities (Guilherme, 2007).

Furthermore, teachers’ insufficient levels of knowledge, skills, attitudes and actions regarding GCE and metrolingual education may manifest a pressing need to provide ELT educators with pre-service and in-service teacher training on integrating critical GCE and metrolingual pedagogy into ELT. However, since the provision of teaching training is mainly provided by government-funded teacher training institutions, the lack of teacher training reflects the government’s real priorities in education (Lee & Leung, 2006). This study, therefore, may further reveal the gap between the policy and the teaching implementation, as well as the inconsistency between government’s emphasis on GCE and actual financial support for implementation. Admittedly, government control of education and the pressure of current educational system may leave teachers and students with limited room to take a critical stance, which may restrain the development of Chinese critical GCE to some extent.

On the other hand, since the GCE learning objectives for the primary level are basically to ‘describe’ or ‘identify’ or ‘recognize’ or ‘understand’ some GCE related topics (see details in the appendix B), it is understandable that a plethora of soft GCE themes embedded in textbooks and curriculum may provide primary school students with a recognition of a nascent global citizenship sentiment. However, the critical GCE thinking that required at the upper secondary level is not achieved overnight, but gradually developed from the primary level. Moreover, primary school students are not too young to acquire knowledge about and gain interest in political and social matters in the world, and they should also be cultivated with an open

attitude (Risager, 2018; Byram, 2008). In this light, this study aims to arouse the awareness of a diverse reality of stakeholders in case that the absence of criticality and cultural diversity in teaching materials may create future issues and barriers to intercultural understandings, which may deepen learners' stereotypical attitudes and bias their worldviews in the future.

To this end, this study may argue that teachers and students may need more space under the changing pressures of the current educational system, so as to emancipate their critical literacy and become critical consumers and creators of textbooks. Global citizenship sensitivity and critical multiculturalism may need to be cultivated for the students to adapt to an everyday multilingual and multicultural community, as well as to challenge the Western-Chinese binary and the homogenization embedded in Chinese ELT materials. Moreover, the current educational system and the corresponding teaching materials as well as teacher training focus may need to be reexamined, so as to accommodate students' participation in diverse and emerging linguistics and cultures on both global and local scales, as well as to promote the development of Chinese global citizens through adding critical 'glocal' elements to Chinese identities.

6.2 Implications

This is the first study to address the issues of GCE and metrolingualism in primary ELT textbooks and curriculum in the context of China through the new lens of soft vs. critical GCE. The findings may bear some theoretical and pedagogical as well as methodological implications.

Theoretically, this study explored the GCE and metrolingualism embedded in ELT textbooks and curriculum for primary education in China, the findings of which may expand the relevant theories of GCE in a nation-state and the feasibility of interdisciplinary implementation particularly for the initial stage of education. It may also further extend the theories of metrolingualism and 'globalization from below', etc. Besides, this study could provide a new perspective on the combination of GCE and metrolingualism in ELT theory, and also lay a theoretical foundation for future studies on critical multicultural education, intercultural sensitivity, everyday multilingualism, etc. Additionally, some of the terms mentioned in this study may expand the theoretical terminology of GCE to some extent as well, such as 'glocal' citizenship, global citizenship sensitivity, etc. Moreover, some models proposed in this study may provide theoretical implications for future studies to further combine GCE and metrolingualism in ELT. To a certain extent, it may also provide theoretical

implications for the formulation of Chinese education policies, as well as the compilations of the curriculum and textbooks, etc.

To be specific, some GCE themes have been found in Chinese ELT textbooks and curriculum, which proved that GCE have been embedded in those ELT materials predating the UNESCO's official documents, even though such embedding may be 'soft' oriented. Besides, the concept of 'textbookscapes' proposed in this study can be regarded as a new kind of semiotic assemblage to better understand diverse semiotic resources in textbooks from metrolingualism perspective, which may provide another perspective to study metrolingualism issues in the future. Moreover, this study further confirmed that those ELT materials are not value free, and the unified manner of identity and culture may make it invisible for some hidden ideologies. This may provide another theoretical basis for the future study of ideology in teaching materials. Regarding the textbooks compilation, this study made a comparison analysis between PEP and Yilin textbooks regarding GCE and metrolingualism, and these two series of textbooks could draw on each other's strengths and weaknesses. For example, Yilin textbooks can be more diversified in terms of GCE themes, and PEP textbooks can be appropriately reduced some stereotypes.

Pedagogically, the findings of this study may also provide grounds for further research and a growing understanding regarding how ELT contributes to China's context-specific GCE and metrolingualism endeavors during the 'glocalization'. To this end, the findings may bear some implications for policy makers, ELT curriculum and textbook designers, as well as ELT teachers. The policy makers could more focus on fostering critical GCE development and implementing GCE and metrolingualism oriented ELT reform. ELT curriculum and textbook designers could consciously reduce inequalities and injustice in the curriculum and textbooks as well as give a voice to excluded groups. English teachers should have a critical awareness toward GCE and metrolingualism that are embedded in ELT textbooks, and instill in students an inclusive and just worldview rather than reproducing inequality. Moreover, teachers need to recognize the hidden ideologies in curriculum and promote students' understanding as well as participation in a diverse society both locally and globally, so as to achieve social, cultural and emotional harmony.

Pedagogically speaking, the GCE themes in this study may encourage teachers to pay more attention to the development of students' global citizenship in ELT. Meanwhile, the critical analysis of those GCE and metrolingualism themes as well as ideologies in this study may arouse teachers' critical awareness and critical reflection

on their teaching to make ELT more inclusive. Due to the imbalance in the occurrence number of GCE themes in ELT textbooks, teachers may need to make appropriate adjustments regarding GCE contents in the future teaching, and the structure of GCE guidance as well as the GCE learning objectives by age/level of education (UNESCO, 2015) may also provide general guidance in teaching. Besides, the comparative analysis of PEP and Yilin textbooks in this study may also provide some implications for the selection of textbooks in different places. These two series of textbooks have their own focus and local considerations, so the educators may broaden their visions and comprehensively consider each series of textbooks when selecting. Moreover, the analysis of teachers' perceptions in this study may shed some light on teachers' actual implementation in ELT regarding GCE, which may also provide some implications for educators to reexamine the current educational system and the teacher training focus.

On the other hand, metrolingualism focuses on the languages in particular metrolingual communities. Plus, this study explored the metrolingualism portrayed in ELT materials rather than the authentic metrolingualism in cities, so the pedagogical implications brought by metrolingualism, especially that specific type of diversity, may not be applicable to all the communities in China. Admittedly, the concept of metrolingualism is appropriate to be integrated into education in particular places, but it may not be relevant to all learners of English in different contexts. Anyway, this study aims to arouse such kind of awareness of stakeholders toward diverse reality in the world, rather than suggest that stakeholders follow the same type of diversity of metrolingualism in ELT. In this light, it may provide another implication for future studies to further explore metrolingualism from different perspectives.

Methodologically, this study explored GCE and metrolingualism through textbooks, curriculum, and teachers' interviews. The detailed data collection and data analysis procedures elaborated in chapter three may provide some implications for future studies in this field. Especially, the coding frames developed in this study regarding GCE and metrolingualism could offer some reference for future research. Meanwhile, the guide for semi-structured interviews may also provide reference for data collection tools in future related studies. More significantly, the qualitative approach design employed in this study may be another implication for future research regarding ELT materials analysis for GCE and metrolingualism.

Last but not least, GCE is not a one-size-fits-all approach, so emphasizing on local engagement with the core values of global citizenship may be more prudent than imposing any foreign and rigid terminology (Davidson & Liu, 2018). The

traditional SLA in textbooks and the curriculum may need to be innovated to challenge the Western-Chinese binary and the homogenization embedded in Chinese ELT materials, so as to enable teachers and students to improve their critical literacy regarding both external and internal diversity as well as develop Chinese ‘glocal’ citizenship education. However, reforming ELT materials under the background of glocalization to make them more cultural and Englishes diversified may be the first step to address the issue of the inclusive development of Chinese GCE. Further considerations need to be given to how teachers and learners critically use those materials to integrate their own language ideologies, cultural identities, and local language practices, so as to decode and encode additional local and global ELT content.

6.3 Limitations and Recommendations

This study focuses on ELT materials analysis, which is about representation and ideologies being constructed. However, it is still very much exploratory, and some limitations need to be acknowledged here. It only involved ELT materials for primary education in China, which cannot be generalized to other contexts. Second, this study only examined the current textbooks and curriculum, the findings of which cannot be analyzed diachronically. Third, only the national textbooks and curriculum are involved, rather than some school-based textbooks and curriculums, so it may be impossible to further explore some particular local situations. Fourth, this study mainly analyzed GCE and metrolingualism embedded in textbooks and curriculum from a macro perspective, while some micro details might be excluded. Fifth, only textual and visual contents in textbooks have been analyzed, not involving the corresponding audio contents, so the data represented may not be comprehensive enough. Last but not least, the interview analysis relies on teachers’ self-reported stories, but these may not reflect their real behaviors.

Based on the above limitations of this study, some recommendations should be provided for future studies. Future studies, therefore, maybe more prudent to examine different educational levels in different contexts. Second, future research can carry out diachronic studies to examine the diachronic changes of GCE and metrolingualism embedded in textbooks and curriculum. Third, some school-based textbooks and curriculum could be further analyzed in the future regarding GCE and metrolingualism to make comparison studies with national ones. Fourth, future studies may also consider employing other tools for micro-analysis of ELT materials, such as critical micro-semiotic analysis, etc. Fifth, GCE and metrolingualism

embedded in ELT audio-visual materials can also be analyzed in the future by employing multimodal discourse analysis, etc., as well as the analysis for functions of tones and image-text relations in textbooks, etc. Sixth, stories from materials developers and other stakeholders can be explored in the future to obtain much richer data from different perspectives. Last but not least, if conditions are permitted, the future studies can observe the real ELT classes to explore teachers' and students' real behaviors in ELT practice.

Notwithstanding this study inevitably has some limitations, it is still pathbreaking in terms of the new perspectives and sociocultural context. To some extent, it lays a certain foundation for future studies in this field.

Postscript

The last of the last, some other reflections need to be mentioned here. Admittedly, GCE and metrolingualism may not provide us everything that we need, especially in different local contexts, which may need us to go beyond those paradigms and re-imagine them in some other ways as well as develop further in the future.

Anyway, the original intention of this study is to scrutinize the normalized ideologies embedded in ELT materials, to arouse people's awareness toward diverse realities of intergroups and intragroups, to call for the real inclusiveness of ELT. Everything in the world is harmonious coexisting for diversity, and so is human society.

The sea is vast due to its inclusiveness to rivers; the sky is boundless due to its inclusiveness to clouds; the peak stands majestically due to its inclusiveness to sandstones. Harmonious coexistence is an eternal theme due to the inclusiveness to 'othering'. We are globality coexisting. We, live together!

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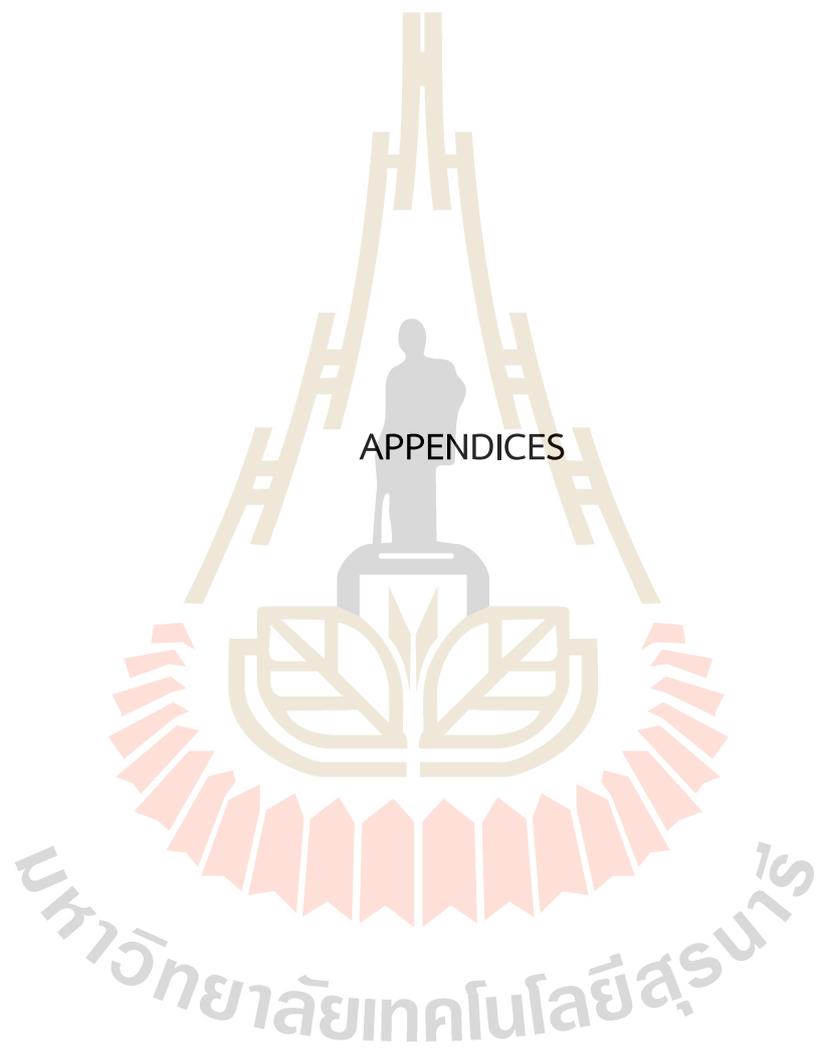
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APPENDIX A

Table 1 Structure of GCE guidance (UNESCO, 2015, p. 29)

Domains of learning			
Cognitive	Socio-emotional	Behavioral	
Key learning outcomes			
<ul style="list-style-type: none"> Learners acquire knowledge and understanding of local, national and global issues and the interconnectedness and interdependency of different countries and populations Learners develop skills for critical thinking and analysis 	<ul style="list-style-type: none"> Learners experience a sense of belonging to a common humanity, sharing values and responsibilities, based on human rights Learners develop attitudes of empathy, solidarity and respect for differences and diversity 	<ul style="list-style-type: none"> Learners act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world Learners develop motivation and willingness to take necessary actions 	
Key learning attributes			
<p>Informed and critically literate</p> <ul style="list-style-type: none"> Know about local, national and global issues, governance systems and structures Understand the interdependence and connections of global and local concerns Develop skills for critical inquiry and analysis 	<p>Socially connected and respectful of diversity</p> <ul style="list-style-type: none"> Cultivate and manage identities, relationships and feeling of belongingness Share values and responsibilities based on human rights Develop attitudes to appreciate and respect differences and diversity 	<p>Ethically responsible and engaged</p> <ul style="list-style-type: none"> Enact appropriate skills, values, beliefs and attitudes Demonstrate personal and social responsibility for a peaceful and sustainable world Develop motivation and willingness to care for the common good 	
Topics			
1. Local, national and global systems and structures	4. Different levels of identity	7. Actions that can be taken individually and collectively	
2. Issues affecting interaction and connectedness of communities at local, national and global levels	5. Different communities people belong to and how these are connected	8. Ethically responsible behavior	
3. Underlying assumptions and power dynamics	6. Difference and respect for diversity	9. Getting engaged and taking action	
Learning objectives by age/level of education (see details in Appendix B)			
Pre-primary/ lower primary (5-9 years)	Upper primary (9-12 years)	Lower secondary (12-15 years)	Upper secondary (15-18+ years)

APPENDIX B

Table 2 GCE learning objectives by age/level of education (UNESCO, 2015, p. 31)

Topics	Learning objectives			
	Pre-primary & lower primary (5-9 years)	Upper primary (9-12 years)	Lower secondary (12-15 years)	Upper secondary (15-18+ years)
1. Local, national and global systems and structures	Describe how the local environment is organized and how it relates to the wider world, and introduce the concept of citizenship	Identify governance structures, decision-making processes and dimensions of citizenship	Discuss how global governance structures interact with national and local structures and explore global citizenship	Critically analyze global governance systems, structures and processes and assess implications for global citizenship
2. Issues affecting interaction and connectedness of communities at local, national and global levels	List key local, national and global issues and explore how these may be connected	Investigate the reasons behind major common global concerns and their impact at national and local levels	Assess the root causes of major local, national and global issues and the interconnectedness of local and global factors	Critically examine local, national and global issues, responsibilities and consequences of decision-making, examine and propose appropriate responses
3. Underlying assumptions and power dynamics	Name different sources of information and develop basic skills for inquiry	Differentiate between fact/opinion, reality/fiction and different viewpoints/perspectives	Investigate underlying assumptions and describe inequalities and power dynamics	Critically assess the ways in which power dynamics affect voice, influence, access to resources, decision-making and governance
4. Different levels of identity	Recognize how we fit into and interact with the world around us and develop intrapersonal and interpersonal skills	Examine different levels of identity and their implications for managing relationships with others	Distinguish between personal and collective identity and various social groups, and cultivate a sense of belonging to a common humanity	Critically examine ways in which different levels of identity interact and live peacefully with different social groups
5. Different communities people belong to and how these are connected	Illustrate differences and connections between different social groups	Compare and contrast shared and different social, cultural and legal norms	Demonstrate appreciation and respect for difference and diversity, cultivate empathy and solidarity towards other individuals and social groups	Critically assess connectedness between different groups, communities and countries
6. Difference and respect for diversity	Distinguish between sameness and difference, and	Cultivate good relationships with diverse individuals and	Debate on the benefits and challenges of	Develop and apply values, attitudes and skills to manage and

Topics	Learning objectives			
	Pre-primary & lower primary (5-9 years)	Upper primary (9-12 years)	Lower secondary (12-15 years)	Upper secondary (15-18+ years)
	recognize that everyone has rights and responsibilities	groups	difference and diversity	engage with diverse groups and perspectives
7. Actions that can be taken individually and collectively	Explore possible ways of taking action to improve the world we live in	Discuss the importance of individual and collective action and engage in community work	Examine how individuals and groups have taken action on issues of local, national and global importance and get engaged in responses to local, national and global issues	Develop and apply skills for effective civic engagement
8. Ethically responsible behaviour	Discuss how our choices and actions affect other people and the planet and adopt responsible behaviour	Understand the concepts of social justice and ethical responsibility and learn how to apply them in everyday life	Analyze the challenges and dilemmas associated with social justice and ethical responsibility and consider the implications for individual and collective action	Critically assess issues of social justice and ethical responsibility and take action to challenge discrimination and inequality
9. Getting engaged and taking action	Recognize the importance and benefits of civic engagement	Identify opportunities for engagement and initiate action	Develop and apply skills for active engagement and take action to promote common good	Propose action for and become agents of positive change

APPENDIX C

Table 3 Selected textbooks

Textbook	Publisher & co- compilation	Year of publication	Number of units	Topics of units	Number of pages in text
PEP3V1		2012	6	Unit 1 Hello! Unit 2 Colours Unit 3 Look at me! Unit 4 We love animals Unit 5 Let's eat! Unit 6 Happy birthday!	69
PEP3V2		2012	6	Unit 1 Welcome back to school! Unit 2 My family Unit 3 At the zoo Unit 4 Where is my car? Unit 5 Do you like pears? Unit 6 How many?	69
PEP4V1		2013	6	Unit 1 My classroom Unit 2 My schoolbag Unit 3 My friends Unit 4 My home Unit 5 Dinner's ready Unit 6 Meet my family!	69
PEP4V2	People's Education Press Ltd. & Lingo Learning Inc. in Canada	2013	6	Unit 1 My school Unit 2 What time is it? Unit 3 Weather Unit 4 At the farm Unit 5 My clothes Unit 6 Shopping	69
PEP5V1		2014	6	Unit 1 What's he like? Unit 2 My week Unit 3 What would you like? Unit 4 What can you do? Unit 5 There is a big bed Unit 6 In a nature park	69
PEP5V2		2014	6	Unit 1 My day Unit 2 My favourite season Unit 3 My school calendar Unit 4 When is the art show? Unit 5 Whose dog is it? Unit 6 Work quietly!	69
PEP6V1		2013	6	Unit 1 How can I get there? Unit 2 Ways to go to school Unit 3 My weekend plan Unit 4 I have a pen pal Unit 5 What does he do?	69

Textbook	Publisher & co-compilation	Year of publication	Number of units	Topics of units	Number of pages in text
				Unit 6 How do you feel?	
PEP6V2		2014	4	Unit 1 How tall are you? Unit 2 Last weekend Unit 3 Where did you go? Unit 4 Then and now	51
Yilin3V1		2012	8	Unit 1 Hello! Unit 2 I'm Liu Tao Unit 3 My friends Unit 4 My family Unit 5 Look at me! Unit 6 Colours Unit 7 Would you like a pie? Unit 8 Happy New Year!	57
Yilin3V2		2012	8	Unit 1 In class Unit 2 In the library Unit 3 Is this your pencil? Unit 4 Where's the bird? Unit 5 How old are you? Unit 6 What time is it? Unit 7 On the farm Unit 8 We're twins!	57
Yilin4V1	Yilin Press & Oxford University Press (China) Ltd.	2013	8	Unit 1 I like dogs Unit 2 Let's make a fruit salad Unit 3 How many? Unit 4 I can play basketball Unit 5 Our new home Unit 6 At the snack bar Unit 7 How much? Unit 8 Dolls	57
Yilin4V2		2013	8	Unit 1 Our school subjects Unit 2 After school Unit 3 My day Unit 4 Drawing in the park Unit 5 Seasons Unit 6 Whose dress is this? Unit 7 What's the matter? Unit 8 How are you?	57
Yilin5V1		2014	8	Unit 1 Goldilocks and the three bears Unit 2 A new student Unit 3 Our animal friends Unit 4 Hobbies Unit 5 What do they do? Unit 6 My e-friend Unit 7 At weekends Unit 8 At Christmas	89

Textbook	Publisher & co- compilation	Year of publication	Number of units	Topics of units	Number of pages in text
Yilin5V2		2014	8	Unit 1 Cinderella Unit 2 How do you come to school? Unit 3 Asking the way Unit 4 Seeing the doctor Unit 5 Helping our parents Unit 6 In the kitchen Unit 7 Chinese festival Unit 8 Birthdays	89
Yilin6V1		2013	8	Unit 1 The king's new clothes Unit 2 What a day! Unit 3 Holiday fun Unit 4 Then and now Unit 5 Signs Unit 6 Keep our city clean Unit 7 Protect the earth Unit 8 Chinese New Year	89
Yilin6V2		2014	8	Unit 1 The lion and the mouse Unit 2 Good habits Unit 3 A healthy diet Unit 4 Road safety Unit 5 A party Unit 6 An interesting country Unit 7 Summer holiday plans Unit 8 Our dreams	89
Total			110		1118

*PEP3V1 stands for PEP English textbook for grade three volume 1, and so on.

*Yilin3V1 stands for Yilin English textbook for grade three volume 1, and so on.

APPENDIX D

Table 4 Sampling of data regarding GCE in textbooks

Textbook	Number of samples	Page position
PEP3V1	71	p. 2, 3, 4, 7, 10, 12, 14, 15, 17, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 32, 33, 34, 35, 36, 38, 39, 40, 41, 42, 46, 47, 48, 49, 51, 52, 54, 56, 57, 58, 59, 61, 62, 65, 66, 68
PEP3V2	64	p. 2, 3, 4, 5, 7, 8, 9, 10, 12, 13, 14, 15, 18, 19, 20, 22, 23, 24, 25, 27, 28, 29, 30, 32, 33, 34, 36, 37, 38, 39, 41, 42, 43, 46, 47, 48, 49, 51, 53, 54, 56, 57, 58, 59, 61, 62, 65, 68
PEP4V1	65	p. 2, 3, 4, 5, 7, 10, 12, 13, 14, 15, 17, 18, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 38, 39, 41, 42, 46, 47, 48, 49, 50, 51, 52, 53, 56, 57, 58, 59, 61, 62, 63, 64, 66, 67, 68, 69
PEP4V2	59	p. 2, 3, 4, 5, 7, 8, 12, 13, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27, 28, 29, 31, 34, 36, 37, 38, 39, 41, 42, 44, 46, 47, 48, 50, 51, 52, 53, 55, 56, 58, 59, 61, 66, 68, 69
PEP5V1	72	p. 2, 3, 4, 5, 7, 8, 9, 10, 11, 12, 13, 14, 15, 17, 18, 19, 22, 23, 24, 25, 27, 28, 29, 30, 32, 33, 34, 36, 37, 38, 39, 40, 41, 42, 43, 44, 46, 47, 48, 49, 50, 51, 52, 55, 56, 57, 58, 59, 61, 62, 63, 65, 66, 67
PEP5V2	78	p. 2, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15, 17, 18, 19, 21, 22, 23, 24, 25, 26, 27, 28, 29, 31, 32, 33, 34, 36, 37, 38, 39, 40, 41, 42, 43, 45, 46, 47, 48, 51, 52, 53, 54, 56, 57, 58, 59, 61, 62, 63, 64, 65, 66, 67, 68
PEP6V1	69	p. 2, 4, 5, 6, 7, 8, 11, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 25, 26, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 46, 47, 48, 49, 50, 51, 52, 53, 55, 57, 58, 59, 60, 61, 62, 67, 68
PEP6V2	39	p. 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18, 22, 23, 24, 25, 26, 27, 28, 29, 31, 32, 33, 34, 35, 36, 37, 39, 41, 44, 45, 46, 50, 51
Yilin3V1	21	p. 2, 3, 6, 7, 12, 13, 14, 17, 18, 19, 23, 24, 25, 26, 27, 28, 30, 31, 32, 33, 35, 38, 39, 44, 45, 46, 47, 50, 51, 53
Yilin3V2	24	p. 2, 3, 6, 7, 12, 13, 17, 20, 18, 19, 21, 23, 24, 25, 28, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 42, 44, 45, 46, 50, 51, 55, 57
Yilin4V1	22	p. 2, 3, 6, 7, 10, 12, 13, 16, 18, 19, 20, 24, 25, 32, 33, 35, 38, 39, 40, 42, 44, 45, 46, 47, 48, 50, 51, 53, 54, 55, 57
Yilin4V2	21	p. 2, 3, 6, 7, 10, 12, 13, 18, 19, 20, 23, 24, 25, 26, 31, 32, 33, 35, 38, 39, 44, 45, 47, 48, 49, 50, 51, 54, 55
Yilin5V1	33	p. 2, 3, 6, 7, 11, 16, 17, 20, 21, 26, 27, 31, 36, 37, 40, 44, 45, 48, 49, 53, 56, 58, 59, 63, 66, 68, 69, 70, 72, 73, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87
Yilin5V2	37	p. 2, 3, 6, 7, 11, 16, 17, 22, 23, 24, 31, 34, 37, 38, 41, 44, 48, 49, 52, 53,

Textbook	Number of samples	Page position
		56, 57, 58, 59, 60, 62, 63, 66, 68, 69, 70, 73, 74, 75, 76, 77, 78, 79, 82, 83, 84, 85, 87, 89
Yilin6V1	43	p. 2, 3, 6, 7, 11, 14, 20, 22, 23, 26, 27, 28, 30, 31, 34, 36, 37, 41, 42, 43, 46, 47, 48, 49, 52, 53, 56, 57, 58, 59, 60, 62, 63, 64, 65, 66, 68, 69, 70, 73, 74, 75, 76, 77, 78, 79, 80, 82, 83, 84, 85, 86, 87, 88, 89
Yilin6V2	47	p. 2, 3, 6, 7, 8, 11, 14, 15, 16, 17, 18, 20, 22, 23, 26, 27, 30, 31, 32, 33, 34, 35, 36, 37, 38, 40, 41, 43, 45, 46, 47, 48, 49, 53, 54, 55, 57, 58, 59, 60, 62, 63, 67, 68, 69, 70, 73, 74, 75, 78, 79, 80, 83, 84, 85, 86, 87, 88
Total		765



APPENDIX E

Table 5 Occurrence number of LLs and MIs in textbooks

Textbook	Occurrence number of LLs	Occurrence number of MIs	Total	Page position
PEP3V1	1	1	2	p. 58, 60
PEP3V2	2	1	3	p. 48, 55
PEP4V1	3	2	5	p. 17, 51, 46, 46-47, 55
PEP4V2	9	7	16	p. 32, 53, 54, 56, 57, 58, 59, 61, 63, 64, 65, 66, 69
PEP5V1	5	3	8	p. 21, 23, 26, 27, 34, 55, 61
PEP5V2	16	2	18	p. 2, 7, 13, 22, 23, 24, 27, 39, 57, 69
PEP6V1	41	0	41	p. 2, 8, 11, 12, 16, 17, 20, 21, 22, 23, 24, 26, 27, 28, 30, 33, 35, 42, 46, 47, 60
PEP6V2	4	0	4	p. 11, 24, 40, 49
Total in PEP	81	16	97	
Yilin3V1	3	1	4	p. 18, 41, 57
Yilin3V2	6	1	7	p. 24, 32, 33, 46, 51
Yilin4V1	3	5	8	p. 38, 39, 41, 44, 45, 47, 57
Yilin4V2	2	0	2	p. 32, 39
Yilin5V1	5	0	5	p. 25, 58, 78,
Yilin5V2	32	0	32	p. 3, 16, 17, 26, 27, 28, 30, 31, 32, 33, 34, 84
Yilin6V1	15	0	15	p. 21, 34, 48, 49, 53, 58, 73, 75, 76
Yilin6V2	8	0	8	p. 3, 11, 14, 33, 48, 57
Total in Yilin	74	7	81	
Total	155	24	178	

APPENDIX F

A semi-structured interview on teachers' perceptions toward GCE and metrolingualism in ELT textbooks and curriculum

Dear teacher,

This semi-structured interview is designed to gather information about your opinions on GCE and metrolingualism in ELT textbooks and curriculum. Your response to the interview questions will be kept confidential. The interview is for research purpose only. It is anonymous and there is no right or wrong answer. Please answer the following questions truthfully. Thank you for your participation!

Part 1 Personal information

Gender: Male Female

Age: 24 & below 25-30 31-35 36-40 40 & above

Years of teaching:

Academic degree:

The grade you have taught: grade 3 grade 4 grade 5 grade 6

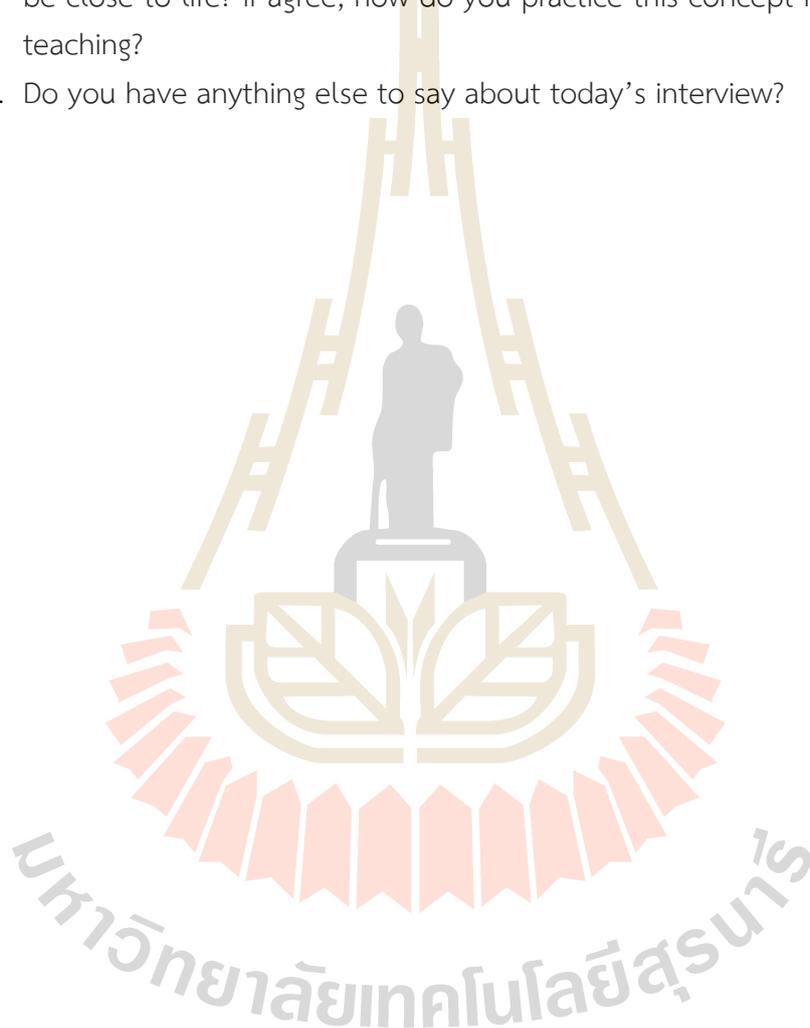
The series of the English textbook you teach: PEP Yilin

Part 2 Interview questions

1. What is your general impression of the textbooks and curriculum you are currently using?
2. What aspects of English teaching do you pay more attention to?
3. Have you heard about global citizenship education? What's your understanding of this concept?
4. How do you define your role and responsibility as an English teacher in preparing students as global citizens?
5. What types of teaching practices do you involve in your classroom in preparing students as global citizens? (If any)?
6. Do you think the ELT curriculum you are currently following educate students as global citizens? Why or why not?
7. Do you think the ELT textbooks you are currently teaching educate students as global citizens? Why or why not?
8. Is there anything that you do differently or add to the curriculum and textbooks at your classes to promote global citizenship education?
9. What do you see as challenges in ELT courses for preparing students to

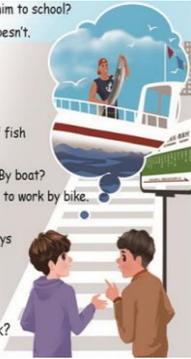
become global citizens?

10. What do you think of the languages used in posters and public signs in the illustrations of textbooks?
11. What do you think of English, Chinese and other languages used in textbooks?
12. Do you agree or disagree that language teaching should come from life and be close to life? If agree, how do you practice this concept in actual English teaching?
13. Do you have anything else to say about today's interview?



APPENDIX G

Table 6 An example of data-driven coding of a GCE sample

Open coding	Axial coding	selective coding			
Sample	Initial codes	Categories	Subtheme / theme	Sub-domain / domain	Occurrence number
<p>2. Does Xiao Yu's uncle often take him to school? A. Yes, he does. B. No, he doesn't.</p> <p>Let's talk</p> <p>Mike: My uncle is a fisherman. Xiao Yu: Where does he work? Mike: He works at sea. He sees lots of fish every day! Xiao Yu: I see. How does he go to work? By boat? Mike: No. He works on a boat. He goes to work by bike. Xiao Yu: He has a very healthy life. Mike: Yes. He works very hard and stays healthy. Xiao Yu: We should study hard and stay healthy, too. Where does Mike's uncle work? How does he go to work?</p> 	<ul style="list-style-type: none"> • Works at sea (textual & visual content) • Works on a boat (textual & visual content) • Sees lots of fish every day (textual content) • Working at the moment (visual content) 	<ul style="list-style-type: none"> • Uncle's job as a fisherman 			
	<ul style="list-style-type: none"> • Goes to work by bike (textual content) • A very healthy life (textual content) • Looks healthy and a big fish in his hands (visual content) • Works hard and stays healthy (textual content) • Study hard and stay healthy (textual content) 	<ul style="list-style-type: none"> • Uncle's healthy life and hard working • Study hard and stay healthy 	Diligence / Civic virtues & morality	Civic and moral education / Citizenship education	Once in this sample
<ul style="list-style-type: none"> • Study hard and stay healthy (textual content) 	<ul style="list-style-type: none"> • Study hard and stay healthy as students 	N/A / Chinese educational principles	N/A / Emerging themes	Once in this sample	

APPENDIX H

Pilot study

The appendix H shows the details of pilot study, which consists of three parts. The first part involves the GCE embedded in textbooks, and the second part is about teachers' interviews toward GCE, as well as textbookscapes analysis for metrolingualism.

1. GCE embedded in textbooks

Since the statistical representation of GCE themes embedded in textbooks has been displayed in table 3.3 in chapter three, it will not be shown again here. The following results will be represented based on their salient extent sequence for each GCE domain.

Inter/multicultural education

Interracial interactions occur most frequently in four textbooks followed by kinship, friendship, empathy, and tolerance, together showing the harmonious coexistence of human-human relations. Notwithstanding people of different races communicate and do activities together, Caucasians and Chinese are the dominance. Table 7 provides the proportion of different racial identities in images, which accounts for large proportions of Chinese and Caucasians.

Table 7 Proportion of racial identities in images

Racial identities	PEP	Yilin	Total	Percentage (total number/906)
Chinese	178	324	502	55.41%
Caucasians	226	127	353	38.96%
Other racial identities	51	0	51	5.63%
Total	455	451	906	100%

Anglocentric and Eurocentric cultures, as well as Chinese universal cultures have been over addressed in four textbooks. Anglocentric and Eurocentric cultures are shown in images with details like American cowboy, Scottish kilt, Christmas, Easter, Thanksgiving Day, and Italian pizza, etc.; Chinese universal cultures, as the monolithic culture in expanding circle countries, appear frequently in all textbooks, such as Chinese New Year, National Day in China, Mid-Autumn Festival, Chinese traditional food, Chinese kung fu, etc. Nevertheless, Chinese ethnic minority cultures show only

some Turpan local characters in images without much detailed information (see figure 1).



Figure 1 An excerpt regarding culture from PEP6V2, p. 23

Emerging themes for GCE

World geography is a salient theme under this domain in both series of textbooks. World geography illustrates inner circle geographies of the US, the UK, Australia, and Canada with high frequencies, such as Yellowstone National Park, Big Ben, London Eye, Thames, Sydney, Niagara Falls, etc. Chinese geography is almost the only one in expanding circle that appears regularly in textbooks such as Beijing, Hainan, the Great Wall, Summer Palace, Tian'anmen Square, etc., while no outer circle geographies appear in both series of textbooks. Another salient theme of civilized manners educates students to be polite and civilized in public places like obeying traffic rules, civilized traveling, no smoking in public places, etc. Though cooperation and solidarity and healthy lifestyle appear not that much, they embody collectivist values and self-discipline that are advocated in China.

Citizenship education

Theme of gender stereotypes and inequality provides insights that males and females have been portrayed unequally in both series of textbooks. Males are dominant, being strong and successful, while females tend to be portrayed as being timid and weak, and assuming only roles of mother and wife (see figure 2), even anthropomorphic animals are not spared from gender stereotyping (see figure 3). Table 8 provides further insights of unequal numbers for males and females in images. Albeit education of ideals and beliefs does not prevail most, it implies universal Chinese spirit that needs to be inherited.



Figure 2 An excerpt regarding gender from Yilin6V2, p. 31



Figure 3 An excerpt regarding gender from Yilin6V2, p. 33

Table 8 Occurrence number of males and females in images

Gender	PEP	Yilin	Total
Male	323	365	688
Female	158	235	393
Total	481	600	1081

Education for sustainable development

This domain appears least in four textbooks, containing three themes of social development and progress, environmental responsibility and sustainable development, harmonious coexistence of human-nature relations. Almost all characters are digitally literate, being keen on facilitating daily life via technology. Robin, a main character in PEP textbooks, is an omnipotent robot and very helpful for humans (see figure 4). Besides, all textbooks try to arouse people's environmental awareness like green traveling, planting trees, etc. (see figure 5).



Figure 4 An excerpt regarding AI from PEP6V1, p. 18



Figure 5 An excerpt regarding environment from Yilin6V1, p. 59

Excluded themes for GCE

According to the GCE framework of this study, two themes of education for social justice and equality and education for human rights are excluded from both series of textbooks.

In short, each domain is embedded in both series of textbooks to different extent and with unbalanced distribution, and there is no big difference between two series of textbooks in terms of total occurrence number of each GCE domain except emerging themes. The findings of pilot study demonstrate that universal GCE like technology, environmental issues, coexistence, etc. and popular Chinese values like solidarity, morality, philosophy, etc. have been represented in all textbooks to a great extent while neglecting those marginalized voices, and utopian images make it easily to overlook the hidden ideologies and conflicts in the world, calling into questions about the real inclusiveness of GCE. The prevailing dominance of Caucasian and Chinese universal cultures, unequal gender status, and excluded GCE themes may narrow students' horizons and foster parochialism. Thus soft GCE plays the dominant role in both series of textbooks and critical GCE is urgently needed.

2. Teachers' interviews toward GCE

For the interviews in pilot study, only issues concerned with GCE were explored. The researcher interviewed five English teachers who have 3-12 years of teaching experience for either PEP textbooks or Yilin textbooks for grade six in elementary schools from different parts of China through convenient sampling. Semi-structured interviews, about 30 minutes for each participant, were conducted in Chinese. The following will elaborate the details of tentative themes for teachers' interviews toward GCE.

A lofty concept of GCE

When asked about GCE, teachers were mostly unfamiliar with it, regarding it as a distant and lofty concept. As Teacher 2 and Teacher 5 expressed:

I feel that GCE is very far away from us. It is a lofty concept. We haven't been trained in this aspect.

It is a new concept to me that I've never heard of it before.

Teacher 4 believed that GCE should be taught in ideology and moral education course, rather than in English class, whose task is to help students master linguistic skills.

I think these issues should be put in the ideology and moral education course; the main task of English class is to help students learn English well.

Practicing GCE values in textbooks

Albeit some teachers took GCE as a distant concept, almost all teachers were actually practicing GCE values embedded in textbooks. All teachers said that they would raise students' awareness of environmental protection, introduce some western cultures, educate students to have team spirit, as well as develop polite and courteous behaviors in daily lives, since those topics have been embedded in textbooks and teachers should extend them appropriately to students. As Teacher 3 contended:

Usually, I'd like to take the textbook as the carrier and guide students to realize the importance of protecting the environment. Additionally, I will design some activities in class, so that students can feel the power of the team through participating in activities, and guide students to get along with others harmoniously.

Lacking of critical awareness for GCE

Besides, interviews showed that teachers generally lacked critical awareness when implementing GCE. They seldom realized the stereotypes that are hidden in textbooks, and took it for granted that Anglocentric cultures and geography prevailed in textbooks. One teacher recognized that there indeed exist some stereotypes in textbooks, but she thought that students themselves would have their own understandings as they get older without much explanation from the teacher.

Teacher 1: Textbooks do introduce more about English-speaking countries, but English textbook itself is to help students learn English, so it is also acceptable.

Teacher 5: These phenomena you mentioned do exist, which may cause certain deviation to students' cognition, but they will have their own understandings as they grow older, so we teachers don't need to explain much about this.

Both Teacher 1 and Teacher 5 have tacitly accepted the ideologies hidden in textbooks, and didn't try to correct those prejudiced concepts.

Cultivating patriotism

All teachers agreed on the educational role of ELT, saying that besides teaching English well, students' patriotism should be cultivated to train socialist successors for the country.

Teacher 3: It advocates quality-oriented education in our country. Teachers should not only teach knowledge, but also improve students' overall qualities, which requires teachers be not only limited to textbooks, but broaden students' horizons and ideas, cultivate their patriotism, make them grow up to be qualified successors to the socialist cause.

In sum, teachers regard GCE as an unfamiliar concept but they're still practicing universal GCE values embedded in textbooks unconsciously while cultivating learners' patriotism. However, due to the stereotypes and inequalities that are hidden in textbooks, teachers may pass on biased ideas in textbooks to students for lacking of critical awareness. Interview results of the pilot study show that teacher training is urgently needed to integrate GCE into interdisciplinary subjects and raise teachers' awareness towards GCE as well as critical consciousness to challenge the prevailing routines in ELT.

3. Textbookscapes analysis for metrolingualism

For this part, as has been discussed in the data collection that the researcher gathered the data of LLs and MIs in PEP and Yilin textbooks. Table 9 shows the distribution and occurrence number of LLs and MIs in each textbook. Table 10 displays the linguistic repertoires of LLs and the occurrence number of each repertoire in PEP and Yilin textbooks.

Table 9 Distribution and occurrence number of LLs and MIs in textbooks

Textbook	Occurrence number of LLs	Occurrence number of MIs	Total
PEP3V1	1	1	2
PEP3V2	2	1	3
PEP4V1	3	2	5
PEP4V2	9	7	16
PEP5V1	5	3	8
PEP5V2	16	2	18
PEP6V1	41	0	41
PEP6V2	4	0	4
Total in PEP	81	16	97
Yilin3V1	3	1	4
Yilin3V2	6	1	7
Yilin4V1	3	5	8
Yilin4V2	2	0	2
Yilin5V1	5	0	5
Yilin5V2	32	0	32
Yilin6V1	15	0	15
Yilin6V2	8	0	8
Total in Yilin	74	7	81
Total	155	24	178

*PEP3V1 stands for PEP English textbook for grade three volume 1, and so on.

*Yilin3V1 stands for Yilin English textbook for grade three volume 1, and so on.

Table 10 Linguistic repertoires of LLs and occurrence number of each repertoire

Linguistic repertoire	Occurrence number in PEP	Occurrence number in Yilin	Total
Chinese	11	3	14
English	29	37	66
Chinese & English	2	4	6
Visual codes	13	10	23
Visual codes & English	20	16	36

Linguistic repertoire	Occurrence number in PEP	Occurrence number in Yilin	Total
Visual codes & Chinese	0	2	2
Visual codes & English & Chinese	5	2	7
Other linguistic codes	1	0	1
Total	81	74	155

Table 9 and table 10 provide the general and overall information of LLs and MIs in both series of textbooks, which will be analyzed in detail in the main study. For the pilot study in this part, it can be seen from table 9 that the occurrence number of LLs is 45 in PEP textbooks and 23 in Yilin textbooks for grade six with 68 in total, but the number of MIs is zero in all four volumes. Table 11 shows the linguistic repertoires of LLs and the occurrence number of each repertoire in PEP6 and Yilin6.

Table 11 Linguistic repertoires of LLs and occurrence number in PEP6 and Yilin6

Linguistic repertoire	Occurrence number in PEP6V1	Occurrence number in PEP6V2	Occurrence number in Yilin6V1	Occurrence number in Yilin6V2	Total
Chinese	6	2	0	0	8
English	10	1	7	4	22
Chinese & English	1	0	0	0	1
Visual codes	12	0	3	1	16
Visual codes & English	8	1	3	3	15
Visual codes & Chinese	0	0	2	0	2
Visual codes & English & Chinese	4	0	0	0	4
Other linguistic codes	0	0	0	0	0
Total	45		23		68

Based on the above tables and meticulous analysis of those LLs in PEP6 and Yilin6, the details for the tentative themes are as follows.

English as preferred code and main information conveyer

From table 11, it is obviously that English occurs most frequently in both PEP6 and Yilin6 which appears 42 times in all 68 LLs, exceeding the occurrence number of Chinese by far which is only 15 times. Moreover, English as the monolingual landscape appears in LLs with the highest occurrence number of 22 times; followed by visual codes & English, as well as monolingual landscape of visual codes, while Chinese as the monolingual landscape occurs only 8 times. Thus English is the preferred code in LLs of PEP6 and Yilin6, which can be further supported by the

code preference analysis. Table 12 shows that the occurrence number of English on the preferred positions is 35 times, while Chinese and visual codes are taken as the marginalized codes with the occurrence number of appearing on preferred positions with only 10 times and 23 times respectively.

Table 12 Code preference analysis in LLs

Code	English	Chinese	Visual codes
Occurrence number on preferred positions	35	10	23
Total		68	

Besides, English is not only as the preferred code but also conveys more important information compared with other codes. Figure 6 indicates that if one cannot understand the English on this poster, he/she will never know that this movie is half price on Tuesday. Another example is shown in figure 7, if one cannot read English, he/she would have no idea what information the poster is sending or what this book is about.



Figure 6 An excerpt regarding LL from PEP6V1, p. 26



Figure 7 An excerpt regarding LL from PEP6V1, p. 23

Chinese as a sociocultural symbol

Albeit Chinese appears only 15 times in all, and 8 times of Chinese as monolingual landscapes, it conveys the content full of Chinese characteristics. For example, figure 8 shows a wall being painted into the Chinese national flag and hung with a banner saying that ‘Happy birthday to the motherland’, which can be inferred that people are celebrating the National day in China. The Chinese in LLs, therefore, can be regarded as a symbol of Chinese characteristics and social cultures.



Figure 8 An excerpt regarding LL from PEP6V1, p. 28

Visual codes as accessories or ornaments

When visual codes are in the form of monolingual landscapes, they are usually some widely known iconic codes, such as a cross for the hospital, a fork and spoon for the restaurant, video camera and popcorn for the cinema, etc. (e.g. figure 9). On

the other hand, the occurrence number of visual codes is second to English with 37 times, and it is also the second preferred code in LLs. Nevertheless, visual codes are usually used for accessories (e.g. the fish in figure 10) to assist the main code or as ornaments for decorative purposes (e.g. the hearts in figure 11) in multilingual landscapes.



Figure 9 Excerpts regarding LL from PEP6V1, p. 2



Figure 10 An excerpt regarding LL from PEP6V1, p. 11



Figure 11 An excerpt regarding LL from PEP6V2, p. 57

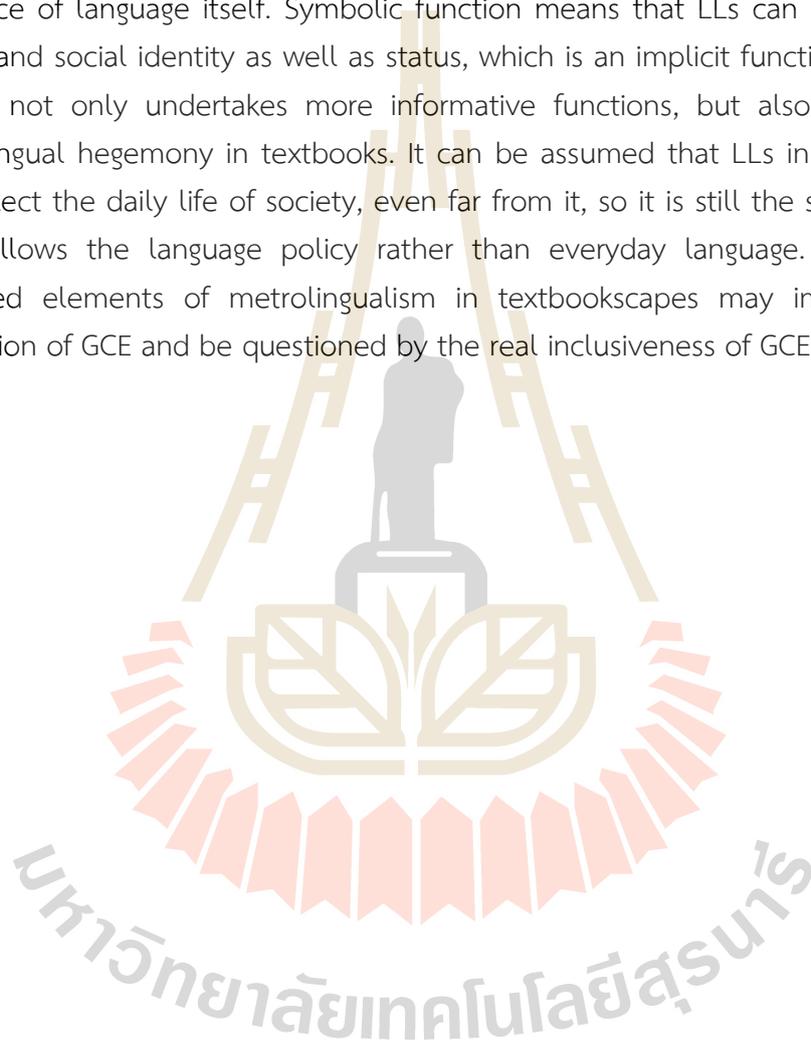
Other linguistic codes being excluded

In both PEP6 and Yilin6, languages other than English and Chinese are excluded.

Based on the above analysis, it can be summed that English is the most preferred and frequently used code followed by visual codes, while Chinese is the least popular one in LLs of PEP6 and Yilin6, and other linguistic codes are excluded.

Moreover, more information is conveyed through English, while using Chinese can be regarded as a sociocultural symbol with Chinese characteristics, and visual codes sometimes may only be used as accessories or ornaments.

Besides, there are two functions of LLs which are informative function and symbolic function. Informative function refers to that LLs can provide information, which is the most basic and dominant function, and it is also the premise of the existence of language itself. Symbolic function means that LLs can reflect linguistic power and social identity as well as status, which is an implicit function of LLs. Thus English not only undertakes more informative functions, but also embodies the monolingual hegemony in textbooks. It can be assumed that LLs in textbooks may not reflect the daily life of society, even far from it, so it is still the school language that follows the language policy rather than everyday language. Moreover, the excluded elements of metrolingualism in textbooks may impede the full realization of GCE and be questioned by the real inclusiveness of GCE.



APPENDIX I

Table 13 Example of coding procedures for GCE & metrolingualism in curriculum

Open coding		Axial coding	Selective coding
Sampling of statements	Initial codes	Categories	Themes
<ul style="list-style-type: none"> • Learning and using English plays an important role in absorbing the achievements of human civilization, learning advanced science and technology from foreign countries and enhancing mutual understanding between China and the world. • Offering English courses at the stage of compulsory education can lay a foundation for improving China's overall national literacy, cultivating talents with innovative ability and cross-cultural communication ability, and improving the international competitiveness of the country and the international communication ability of the people • Learning English will not only help them better understand the world, learn advanced scientific and cultural knowledge, spread Chinese culture, enhance their communication and understanding with teenagers from other countries, but also provide them with more opportunities for education and career development • Through English courses, students can broaden their horizons, enrich their life experience, form cross-cultural awareness, enhance patriotism, develop innovation ability, and form good character and correct outlook on life and values • Learning a foreign language can promote people's mental development, help students understand the diversity of the world, form cross-cultural awareness through experiencing the similarities and differences between Chinese and foreign cultures, enhance international understanding, promote patriotism, form a sense of social responsibility and innovation, and improve humanistic quality • Know the names of typical foods and drinks in English-speaking countries. • Know the capitals and flags of the major English-speaking countries. • Understand important symbols of major English-speaking countries, such as Big Ben in the United Kingdom. 	<ul style="list-style-type: none"> • Absorbing the achievements of human civilization • Learning advanced science and technology • Broaden horizons • Enhancing mutual understanding between China and the world • Better understand the world • Enhance the understanding with teenagers from other countries • Understand the diversity of the world • Enhance international understanding • Cultivating talents with cross-cultural communication ability • Improving the international communication ability of the people • Enhance the communication with teenagers from other countries • Form cross-cultural awareness • Improving the international competitiveness of the country • Improving China's overall national literacy • Improving the international competitiveness of the country • Spread Chinese culture 	<ul style="list-style-type: none"> • Expand international horizons • Enhance international understanding • Intercultural communicative competence and intercultural awareness • International competitiveness • National improvement • Chinese culture • Patriotism 	<ul style="list-style-type: none"> • Global awareness • National awareness

Open coding	Axial coding	Selective coding	
Sampling of statements	Initial codes	Categories	Themes
<ul style="list-style-type: none"> • Understand important holidays in English-speaking countries. • Establishing students' self-confidence, developing the willpower to overcome difficulties... • Willing to cooperate with others, develop harmonious and healthy personalities • Actively infiltrate patriotism education, socialist core values, traditional Chinese virtues, and education for democracy as well as rules of law... • Interpenetrate and connect with other subjects to promote the comprehensive development of students' cognitive ability, thinking ability, aesthetic ability, imagination and creativity... 	<ul style="list-style-type: none"> • Patriotism education • Typical foods and drinks in English-speaking countries • The capitals and flags of the major English-speaking countries • Important symbols of major English-speaking countries • Important holidays in English-speaking countries • Spread Chinese culture • The similarities and differences between Chinese and foreign cultures • Popular entertainment and sports activities around the world • Popular festivals and their celebrations around the world • Correct outlook on life and values • Socialist core values • Patriotism education • Form a sense of social responsibility and innovation • Establishing students' self-confidence • Developing the willpower to overcome difficulties • Willing to cooperate with others • Traditional Chinese virtues • Education and career development • Enrich life experience 	<ul style="list-style-type: none"> • Culture of English-speaking countries • Chinese culture • Global culture • Ideological education • Moral education • Personal development 	<ul style="list-style-type: none"> • Cultural preference • Ideological and moral education • Quality-oriented

Open coding		Axial coding	Selective coding
Sampling of statements	Initial codes	Categories	Themes
	<ul style="list-style-type: none"> Promote people's mental development Develop harmonious and healthy personalities Form good character Develop innovation ability Improve humanistic quality Education for democracy as well as rules of law Comprehensive development 	<ul style="list-style-type: none"> education Physical and mental development education Humanistic quality education 	<ul style="list-style-type: none"> education
<ul style="list-style-type: none"> Willing to imitate and daring to express as well as having a certain perception of English during the process of learning. Be able to imitate the speech according to the recordings. Be able to use correct pronunciation and intonation in oral activities. Be able to make the pronunciation and intonation natural and appropriate in oral activities. Be able to recognize mistakes and correct them when using English. 	<ul style="list-style-type: none"> Learning English through imitation Imitate the recordings Correct pronunciation and intonation Natural and appropriate pronunciation and intonation Recognize and correct mistakes 	<ul style="list-style-type: none"> Learning through imitation Correct and natural pronunciation and intonation Correct mistakes 	<ul style="list-style-type: none"> Native-speakerism norms
<ul style="list-style-type: none"> Be able to understand common instructions and requirements as well as respond appropriately. Be able to describe or tell simple stories with the help of teachers and the tips of pictures. Be able to read stories or short passages correctly that have been learned. Be able to write short sentences based on the hints of pictures, words or model sentences. Understand English pronunciation phenomena such as liaison, rhythm, pause, intonation, etc. Comprehend the ideographic functions of the above grammatical items in practice. 	<ul style="list-style-type: none"> Understand and respond to common instructions and requirements Describe or tell simple stories Read stories or short passages Write short sentences English pronunciation phenomena Ideographic functions of grammatical items 	<ul style="list-style-type: none"> Listening requirements Speaking requirements Reading requirements Writing requirements Requirements for linguistic knowledge 	<ul style="list-style-type: none"> Linguistic foci
<ul style="list-style-type: none"> English courses should provide English learning resources close to students, life and times according to the needs of teaching and learning. ...create as many opportunities as possible for students to use the language in real situations 	<ul style="list-style-type: none"> English learning resources close to students, life and times Use the language in real situations 	<ul style="list-style-type: none"> Learning and using language close to daily lives 	<ul style="list-style-type: none"> Daily life oriented resources

APPENDIX J

Table 14 Example of data-driven coding procedures for the transcripts

Open coding	Axial coding	Selective coding
Initial codes	Categories	Themes
<ul style="list-style-type: none"> • Never heard of this concept • The whole world is like a community • Human community with a shared future • Globalized values • More inclusive and open 	<p>Conceptual understanding of GCE</p>	<p>Teachers' awareness of GCE & metrolingualism in ELT</p>
<ul style="list-style-type: none"> • Teaching either British English or American English • Take British English or American English as a standard • Correct students' expressions 	<p>Awareness of linguistic inclusiveness in ELT</p>	
<ul style="list-style-type: none"> • A little narrow regarding the cultural diversity • Hardly touch on the distinctive cultures of ethnic minorities 	<p>Awareness of critical multiculturalism in ELT</p>	
<ul style="list-style-type: none"> • The issue of racial diversity in the world hasn't been mentioned during the class • Only contain Chinese and the white • Didn't notice some gender stereotypes in textbooks before 	<p>Awareness of racial diversity and gender roles in textbooks</p>	
<ul style="list-style-type: none"> • The awareness of global citizenship should be deeply rooted in everyone's hearts • English teachers also have a convenient condition in this respect • Should also provide timely guidance • All the subjects are interlinked 	<p>Awareness of roles of ELT teachers regarding GCE</p>	
<ul style="list-style-type: none"> • Cultivate students' linguistic knowledge and skills as well as learning strategies • Without paying special attention to cultural awareness • Cultivate students' interest in English • Vocabulary memorization methods • Linguistic knowledge and skills 	<p>General implementation in ELT</p>	<p>ELT implementation regarding GCE & metrolingualism</p>
<ul style="list-style-type: none"> • Focus on Western cultures • The differences between Chinese and Western cultures • Cultures of non-English speaking countries have been rarely involved • British and American cultural customs are the main focus • Some other countries are rarely involved • The cultures of some ethnic minorities in China are generally not touched on 	<p>Cultural foci in ELT</p>	
<ul style="list-style-type: none"> • Educate children a sense of family • The kinship among family members 	<p>Implementation of other GCE values in ELT</p>	

Open coding	Axial coding	Selective coding
Initial codes	Categories	Themes
<ul style="list-style-type: none"> • Cannot talk too much about something other than the textbooks in class • Mainly based on textbooks during the class 	Textbook centralism	
<ul style="list-style-type: none"> • Only two English classes a week • 40 minutes for each class • Can't talk too much nonsense • Have to get to the point directly 	Class time limit	Challenges in ELT regarding GCE & metrolingualism
<ul style="list-style-type: none"> • Teaching from the perspective of examination 	Exam-oriented education	
<ul style="list-style-type: none"> • A challenge for teachers • Need to constantly improve professional ability and broaden horizons 	Teacher training needed	
<ul style="list-style-type: none"> • From rural areas • Do not have a good language learning environment • English foundation may be weak 	Educational disparity	
<ul style="list-style-type: none"> • They are primary school students • Just started learning English • May not be able to digest 	Young age of primary school students	

APPENDIX K

More examples and details regarding GCE in textbooks

In the appendix K, some other examples regarding GCE themes and subthemes will be illustrated according to the salient extent sequence of each GCE domain. The most salient GCE domain is inter/multicultural education, followed by the domain of emerging themes, the domain of citizenship education, and the domain of education for sustainable development. The salient themes and subthemes that elaborated in the 4.1.1 in chapter four will not be restated here.

Domain of inter/multicultural education

In the domain of inter/multicultural education, there are 5 themes and 10 subthemes occurring 730 times altogether, among which the most salient theme is **racial and ethnic diversity** with the occurrence number of 411 times, followed by **Anglocentric & Eurocentric cultures** occurring 107 times, **Chinese hegemonic cultures** with the occurrence number of 90 times, **kinship** occurring 59 times, **global cultures** with 20 times, and **friendship** occurring 16 times. However, at the bottom of the list are **other cultures** which occurs only 1 time, **Chinese ethnic minority cultures** occurring 1 time as well, **tolerance** with 2 times, **globality** occurring 3 times, both **empathy** and **gratitude** with the occurrence number of 6 times, and **social class** with 8 times. Figure 12 shows the occurrence number of themes and subthemes in the domain of inter/multicultural education in both series of textbooks. The following paragraphs will be focused on some other examples for those themes and subthemes in this domain.

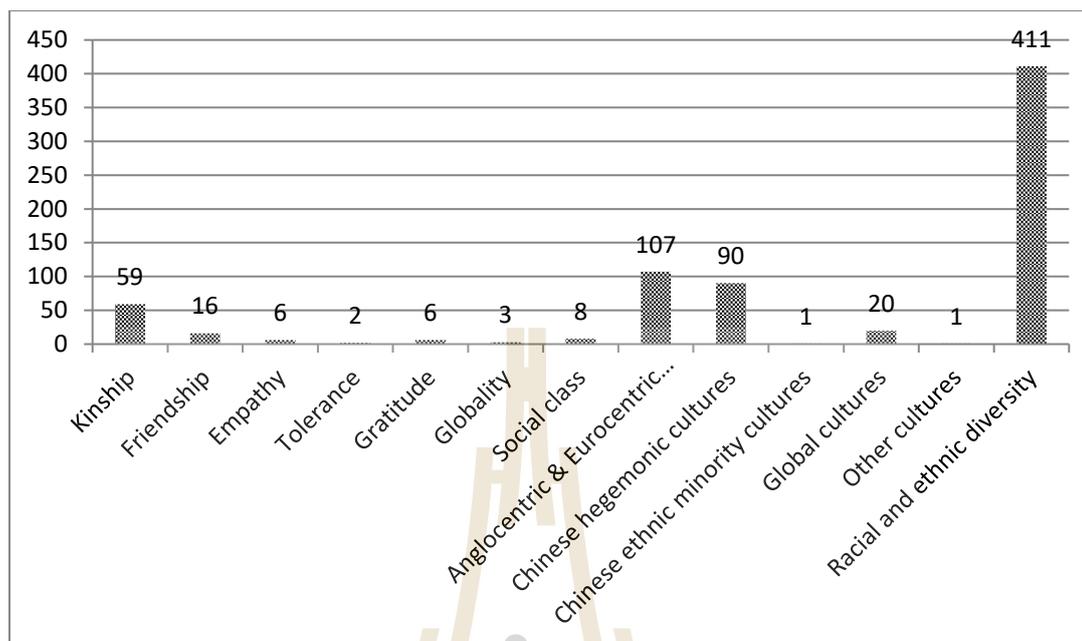


Figure 12 Occurrence number of themes and subthemes in the domain of inter/multicultural education

Regarding the Anglocentric & Eurocentric cultures, figure 13 represents that a Caucasian family are celebrating the Christmas Day and introduces what people usually do on that day, such as sending gifts, decorating the Christmas tree, hanging a stocking on the bed, eating a turkey and Christmas pudding, etc.



Figure 13 An excerpt regarding culture from Yilin5V1, p.78-79

Christmas appears with really high occurrence number in both series of textbooks, since it is regarded as 'the most important holiday in the UK', and the Chinese New Year is also described as 'the most important festival in China', while 'Thanksgiving is a very important holiday in the US' (figure 14).



Figure 14 An excerpt regarding culture from Yilin6V1, p.83

In figure 15, three children dressed in animal costumes are going to knock at someone's door, and the pumpkin lantern hanging on the wall indicates that it is a Halloween night.



Figure 15 An excerpt regarding culture from PEP3V1, p.33

Besides, Western diet is another kind of Anglocentric & Eurocentric culture that appears in both series of textbooks with high frequency (figure 16; figure 17, figure 18). For example, a boy named Mike is having breakfast with his mother in figure 16, and the food and knives as well as forks on the table are all in line with Western eating habits.



Figure 16 An excerpt regarding culture from PEP3V1, p. 48

In figure 17, a Caucasian boy and a Chinese girl are introducing about coffee and tea, and the images show that a Caucasian woman on the left is making a cup of coffee while a Chinese woman on the right is making tea.



Figure 17 An excerpt regarding culture from Yilin5V1, p. 11

Figure 18 shows the differences of diet for breakfast between Chinese and Western people.



Figure 18 An excerpt regarding culture from Yilin6V2, p. 31

Regarding the subtheme of Chinese hegemonic cultures, Figure 19 focuses on four popular Chinese festivals, in which the Chinese New Year is still introduced in the first place, followed by introducing the Dragon Boat Festival, the Mid-Autumn Festival, and the Double Ninth Festival (Chongyang Festival), showing what activities people often do and what usually to eat to celebrate those festivals.



Figure 19 An excerpt regarding culture from Yilin5V2, p. 68-69

Besides, Chinese diet is another content being popular within the subtheme of Chinese hegemonic cultures. Figure 20 presents some Chinese dishes, such as Beijing roast duck, squirrel fish, Chongqing hot pot, and Chinese pastry, etc.



Figure 20 An excerpt regarding culture from Yilin5V2, p. 63

There is one unit about 'Birthdays' which introduces some differences between Chinese and Western birthdays. Though they are very similar nowadays, there are still some traditional Chinese customs when Chinese people celebrate their birthdays. Figure 21 shows that Su Yang and Su Hai usually have a big dinner with their family and eat some noodles on their birthday. It is a traditional Chinese custom to eat longevity noodles on Chinese birthdays, which means longevity.

Miss Li: When's your birthday, Su Hai?
 Su Hai: It's on the eleventh of May. It's also Su Yang's birthday.
 Miss Li: What do you do on your birthday?
 Su Hai: We usually have a big dinner with our parents and grandparents. Su Yang and I eat some noodles. After that, we play with Kitty the cat. We have a great time.

Figure 21 An excerpt regarding culture from Yilin5V2, p. 78

Moreover, some other traditional Chinese cultures have been appeared in textbooks as well, such as playing the pipa and doing *kung fu* in figure 22.



Figure 22 An excerpt regarding culture from PEP5V1, p. 39

In figure 23, a boy named Liu Tao is playing chess with his father, and there is a kite hanging on the wall. At his time, the mother in an apron opened the door, and said 'It's time for dinner' as if she had just cooked dinner, which is also embedded with the subtheme of 'gender stereotypes and inequality'.



Figure 23 An excerpt regarding culture from Yilin3V2, p. 39

Regarding the subthemes of kinship, figure 24 shows that John is introducing his family members including his mother, father, uncle and aunt.

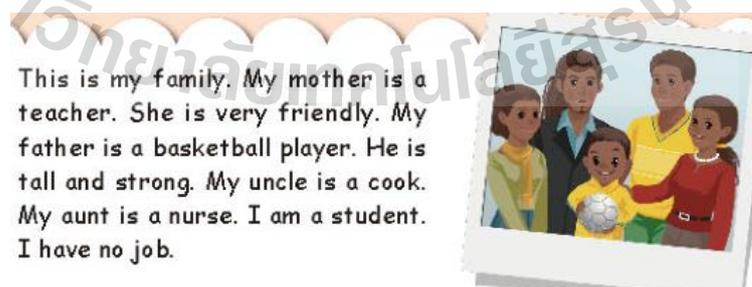
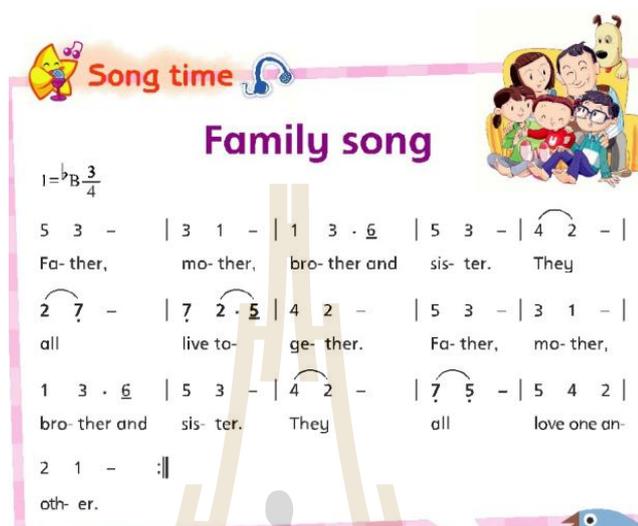


Figure 24 An excerpt regarding kinship from PEP4V1, p. 63

Figure 25 is a family song which sings that 'Father, mother, brother, sister. They all love one another.' in the lyrics and in the upper right corner is a happy family

photo, all of which show a picture of a harmonious and loving family. Moreover, most figures represent a kind of nuclear family in China.



Song time

Family song

$1 = \text{bB} \frac{3}{4}$

5 3 - | 3 1 - | 1 3 · 6̣ | 5 3 - | 4 2 - |
 Fa-ther, mo-ther, bro-ther and sis-ter. They

2 7̣ - | 7̣ 2 · 5̣ | 4 2 - | 5 3 - | 3 1 - |
 all live to-ge-ther. Fa-ther, mo-ther,

1 3 · 6̣ | 5 3 - | 4 2 - | 7̣ 5̣ - | 5 4 2 |
 bro-ther and sis-ter. They all love one an-

2 1 - :||
 oth-er.

Figure 25 An excerpt regarding kinship from Yilin3V1, p. 28

Then the following paragraphs will be focused on the second salient domain of emerging themes to show some other related examples.

Domain of emerging themes

In the domain of emerging themes, there are altogether 9 themes and 5 subthemes occurring 296 times in total, among which the most salient subtheme is **native-speakerism prestige & supremacy** with the occurrence number of 55 times and **Chinese geography** ranks the second on the list occurring 46 times, followed by **leisure lifestyle** with 44 times, **Chinese educational principles** with the occurrence number of 41 times, **Anglocentric & Eurocentric geography** with 31 times, **commercialization** occurring 26 times, **healthy diet & lifestyle** with 23 times, etc. However, the themes and subthemes at the bottom are **anti-native speakerism prestige** occurring 10 times, **career planning** with 10 times as well, **Chinese traditions** with the occurrence number of 5 times, **everyday philosophy** with 4 times, and **other geography** with only 1 time. Figure 26 shows the occurrence number of themes and subthemes in the domain of emerging themes.

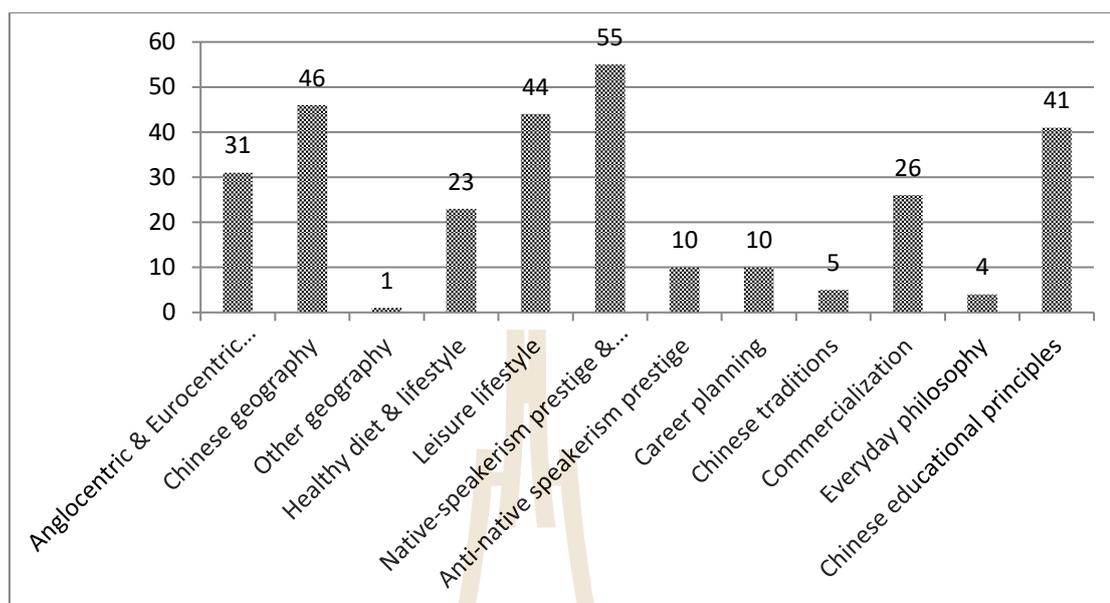


Figure 26 Occurrence number of themes and subthemes in the domain of emerging themes

Regarding the subtheme of native-speakerism prestige & supremacy, figure 27 shows that two boys are talking about their English teacher, Miss White, all of whom are native speakers.



Figure 27 An excerpt regarding native-speakerism from PEP5V1, p. 4

Similarly, 'native-speakerism prestige & supremacy' also appears in Yilin series. In figure 28, Su Hai asks Mike what his father does, and Mike answers that his father is an English teacher who is a native speaker as well.



Su Hai: What does your father do, Mike?
 Mike: My father is a teacher. He teaches English. He has a lot of students.
 Su Hai: That's nice. What about your mother? Is she an English teacher too?
 Mike: No, she isn't. She's a writer. She writes stories. She works at home.

Figure 28 An excerpt regarding native-speakerism from Yilin5V1, p. 48

For the subtheme of Chinese geography, Figure 29 shows that a weather reporter is presenting the weather report and there is a map of China with weather conditions for Beijing, Harbin, Lhasa, and Hong Kong.

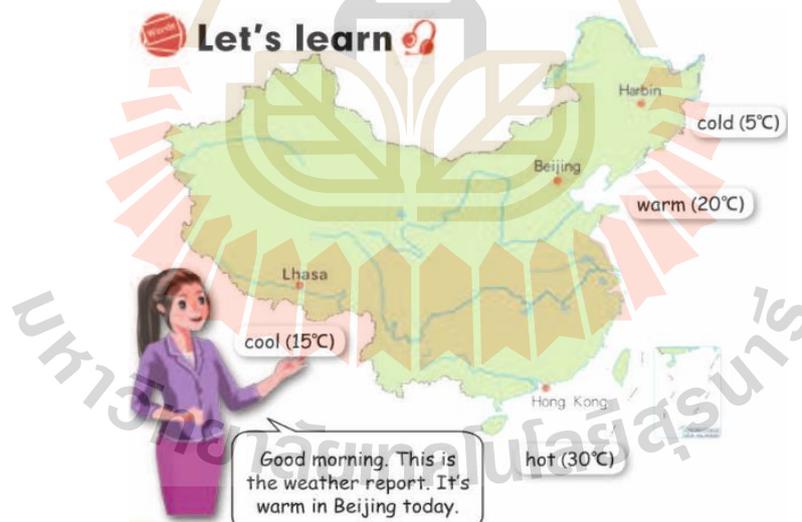


Figure 29 An excerpt regarding geography from PEP4V2, p. 25

Figure 30 mentions about the time difference between China and the US, which shows the landscapes of Shanghai and New York in the image respectively.



It is nine o'clock in the morning in Shanghai, but it is nine o'clock at night in New York.

Figure 30 An excerpt regarding geography from Yilin5V1, p. 53

Regarding the theme of leisure lifestyle in Yilin series, almost every volume begins with a picture of all the characters having fun together like in figure 31, in which all the characters are enjoying themselves at an amusement park.



Figure 31 An excerpt regarding leisure lifestyle from Yilin3V2, p. 2-3

'Chinese educational principles' is a theme that ranks at the fourth place in the domain of emerging themes. The characters in textbooks are often versatile, and a Caucasian girl named Sarah in figure 32 can do a lot of things, such as speaking English and Chinese, singing English songs, dancing, swimming, cooking, playing *ping-pong*. There is an unit 'What can you do?' in PEP5V1, and almost all the children are versatile who can do many things, such as playing *pipa*, doing *kung fu*, playing basketball, drawing, and cooking, etc.



Figure 32 An excerpt regarding Chinese educational principles from PEP5V1, p. 42

Moreover, figure 33 presents that Mike is talking on the phone with his grandpa, and Mike told his grandpa that he ‘watched some children’s shows on TV’ on weekends, then his grandpa asked him whether he did anything else and praised Mike as a ‘good boy’ after hearing that Mike also ‘cleaned his room and washed his clothes’. Thus from this conversation, it can be inferred that children should do some housework, and then they can be defined as ‘good children’. All those may reflect the Chinese educational principles that advocate developing morally, intellectually, physically, aesthetically and work in an all-round way for students. That is to say, besides learning knowledge, students should also pay attention to other educational aspects, such as moral education, labor education, versatile, etc.

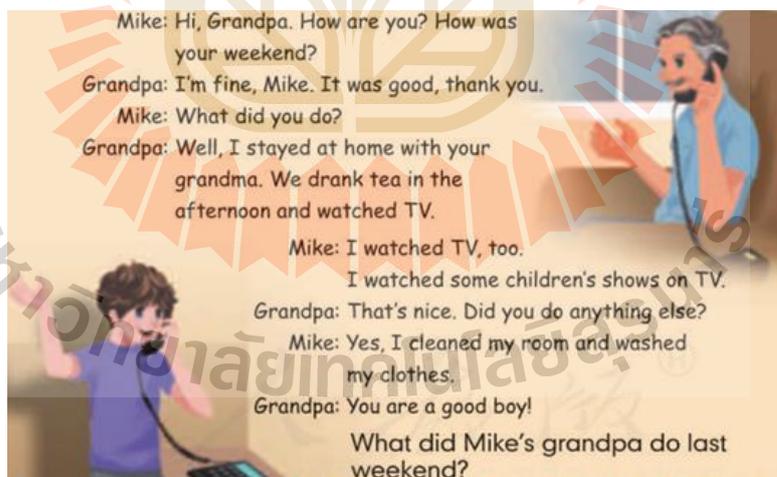


Figure 33 An excerpt regarding Chinese educational principles from PEP6V2, p. 14

The subtheme of Anglocentric & Eurocentric geography mainly focuses on some Western countries like the US, the UK, Canada, and Australia, etc. including some famous landmarks, scenic spots, and symbolic animals in those countries. For example, in figure 34, Amy, a Caucasian girl coming from the UK, is introducing the

pictures on the blackboard, which show the Big Ben in the UK, the CN Tower in Canada, the Golden Gate Bridge in the USA, and the Great Wall in China.



Figure 34 An excerpt regarding geography from PEP3V2, p. 5

Figure 35 shows some symbolic animals, such as a panda, a beaver, a bald eagle, and a kangaroo, as well as presents maps of China, Canada, the USA, and Australia, indicating the national identities of those animals. Moreover, Yilin6V2 spends one unit of 'An interesting country' to introduce Australia, including its landscapes, symbolic animals, and sports, etc.



Figure 35 An excerpt regarding geography from PEP3V2, p. 7

Figure 36 shows that four children are introducing some famous landscapes in different countries, such as Uluru in Australia, the Grand Canyon in the US, Buckingham Palace in the UK, Niagara Falls in Canada, and their corresponding scenic images have also been appeared. All of those landscapes concentrate on the geography in Western countries.



Figure 36 An excerpt regarding geography from Yilin6V2, p. 63

The subtheme of commercialization focuses on the commercial activities of the characters in textbooks, such as buying and selling goods, etc. There is a unit on 'Shopping' in PEP4V2 and another unit about 'How much' in Yilin4V1 to teach about some everyday shopping activities. Figure 37 presents that Sarah and her mother are asking the price of the dress.



Figure 37 An excerpt regarding commercialization from PEP4V2, p. 61

The theme of healthy diet & lifestyle occurs not that frequently. There are two units on 'Good habits' and 'A healthy diet' in Yilin6V2 to focus on educating students that they should develop a healthy lifestyle. Figure 38 shows two different kinds of lifestyle. For example, 'Wang Bing is a good boy', since 'he has many good habits'; 'Liu Tao is a good boy too', but 'he has some bad habits', so it seems that Wang Bing should be 'a better boy' than Liu Tao. Corresponding to the textual content, the visual content also presents two different kinds of life conditions. Wang

Bing appears to live a self-disciplined life and is also very energetic on the left images, while Liu Tao is in a hurry to catch up with homework and looks very tired on the right images. Thus ‘good boy’ can be defined as that one should not only do well both at school and home, but also have some ‘good habits’ like Wang Bing.



Figure 38 An excerpt regarding healthy diet & lifestyle from Yilin6V2, p. 16-17

The subtheme of anti-native speakerism prestige only appears in Yilin series, and it can be regarded as the antithesis of native-speakerism prestige & supremacy. In Yilin series, the English teacher is Miss Li who is a Chinese, and figure 39 shows that Miss Li is giving an English class to the students.



Figure 39 An excerpt regarding anti-native speakerism prestige from Yilin3V1, p. 7

The last unit in Yilin6V2 is about ‘Our dreams’, in which ‘Miss Li asks the students about their dreams’ (figure 40), so this unit is mainly focused on the education of career planning for the students and encourages students to pursue their dreams through hardworking.



Figure 40 An excerpt regarding career planning from Yilin6V2, p. 78

The following paragraphs will be focused on the domain of citizenship education to show some other related examples.

Domain of citizenship education

In the domain of citizenship education, 2 themes and 8 subthemes have been appeared with the occurrence number of 234 times altogether, and the most salient subtheme in this domain is **gender stereotypes and inequality** occurring 131 times, followed by **anti-gender stereotypes** with the appearance of 28 times, and **being helpful** occurring 22 times, both **civilized manners** and **rule compliance** occurring 21 times. However, **cooperation and solidarity**, **diligence**, and **honesty** have been occurred less frequently with only 4 times, 4 times, and 3 times respectively. Figure 41 shows the occurrence number of themes and subthemes in the domain of citizenship education.

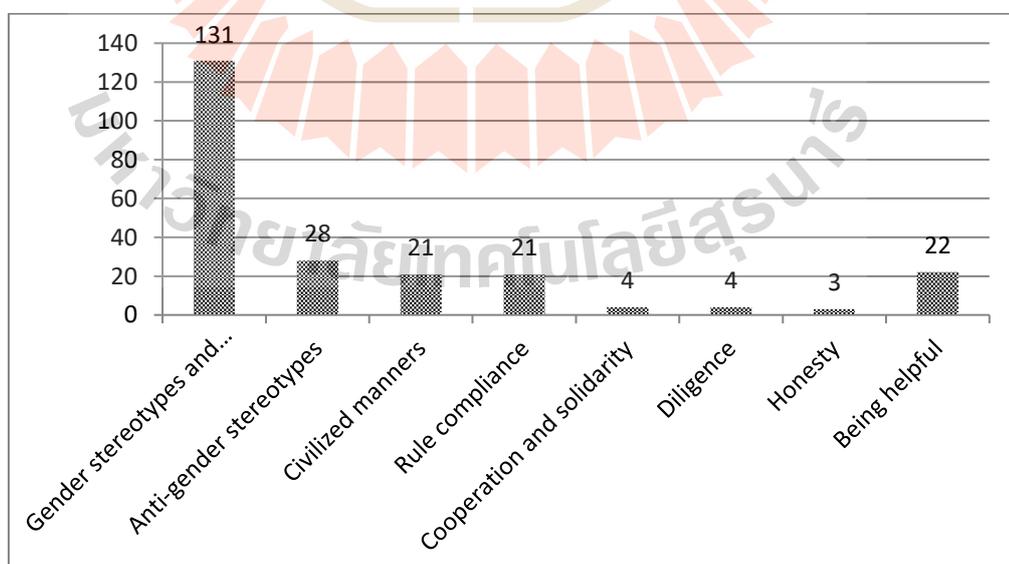


Figure 41 Occurrence number of subthemes in the domain of citizenship education

Regarding the subtheme of gender stereotypes and inequality, even anthropomorphic animals are not spared from gender stereotyping. Figure 42 presents that the mother bear is in an apron and appears to be cooking, while the father bear is sitting in the sofa reading the newspaper.

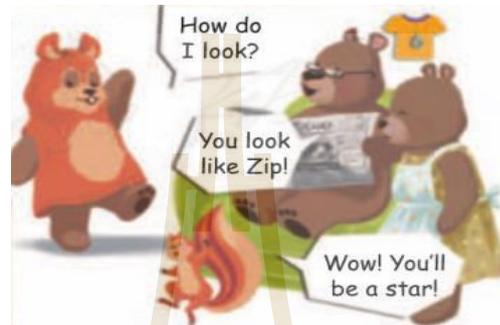


Figure 42 An excerpt regarding gender from PEP4V2, p. 55

Similarly, the occupations shown in figure 43 also carry such gender stereotypes. Occupations like doctors, drivers, and policemen are always males, while nurses in textbooks are 100% females.

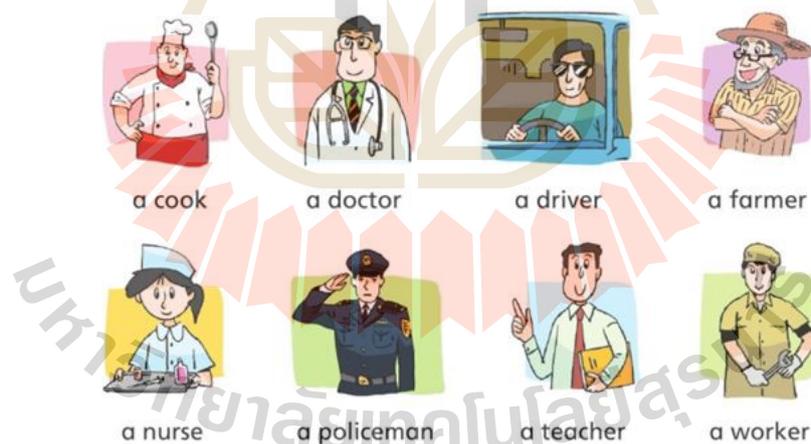


Figure 43 An excerpt regarding gender from Yilin5V1, p. 48-49

However, although the subtheme of gender stereotypes and inequality has a high occurrence number in both series of textbooks, there are still some contents show the opposite phenomenon of it. Anti-gender stereotypes is an antithesis subtheme of gender stereotypes and inequality, which shows that males can also take care of the child as well as cook, and females could be scientists and football players as well,

etc. Figure 44 presents that a father takes the children to the toy museum and he is holding a baby in his arms.



Figure 44 An excerpt regarding gender from Yilin3V2, p. 32

In figure 45, Liu Tao's parents are wearing aprons while cooking dinner in the kitchen and the father is cooking dishes while the mother is washing some vegetables.



Figure 45 An excerpt regarding gender from Yilin5V2, p. 58

Regarding the subtheme of being helpful, one unit about 'Helping our parents' is contained in Yilin5V2, encouraging students to help parents do some housework at home. Figure 46 shows that two children are helping their mother washing the dishes and cleaning the table while their mother is cooking dinner.



Figure 46 An excerpt regarding being helpful from Yilin5V2, p. 49

Civilized manners and rule compliance have the same occurrence number of 21 times respectively. There is one unit on ‘Signs’ in Yilin6V1, which illustrates some common signs in daily life, such as ‘No eating or drinking’, ‘No littering’, ‘No parking’, ‘No smoking’, etc. In figure 47, a man is smoking in a restaurant, but there is a sign of ‘no smoking’ on the wall, so Tim tells him that smoking is not allowed here. This content provides a negative example to educate students to develop civilized manners in the public, so it is categorized within the subtheme of ‘civilized manners’.

4 Now they are eating some noodles in a restaurant.



Helen: Is someone smoking? I can smell it.

Tim: Please don't smoke here. Can you see that sign?
It means you can't smoke here.

Man: OK. Sorry!

Figure 47 An excerpt regarding civilized manners from Yilin6V1, p. 49

However, there may be some overlap between ‘civilized manners’ and ‘rule compliance’. Both PEP series and Yilin series educate students to observe traffic rules in daily life. For example, figure 48 shows how to obey the traffic lights.



Figure 48 An excerpt regarding rule compliance from PEP6V1, p. 17

Similarly in figure 49, a policeman is telling pedestrians how to cross the road safely. Those textual and visual contents educate students that they should follow some rules in their daily life, so those contents are categorized within the subtheme of rule compliance.

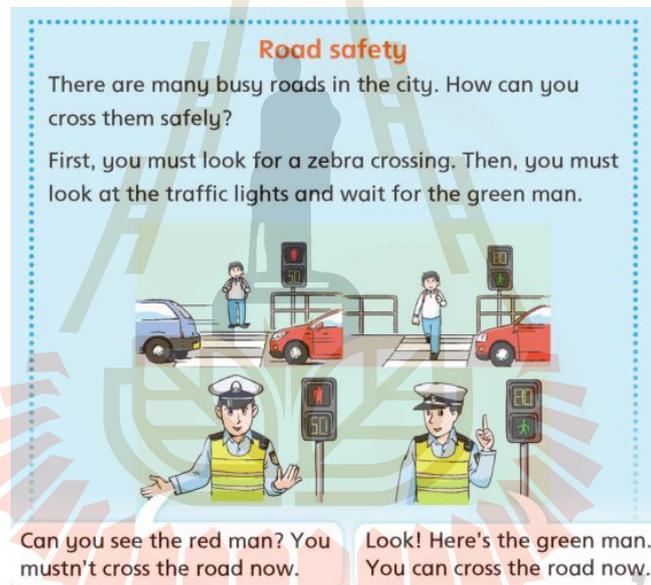


Figure 49 An excerpt regarding rule compliance from Yilin6V2, p. 36

Then the following paragraphs will be focused on the domain of education for sustainable development to show some other related examples.

Domain of education for sustainable development

The domain of education for sustainable development appears with the least occurrence number, which contains 4 themes occurring 93 times altogether, and the most salient theme in this domain is **harmonious coexistence of human-nature relations** with the occurrence number of 38 times, followed by **omnipotent artificial intelligence** occurring 35 times, **environmental responsibility and sustainable development** with 16 times, and **social development and progress**

with only 4 times. Figure 50 shows the occurrence number of themes in the domain of education for sustainable development.

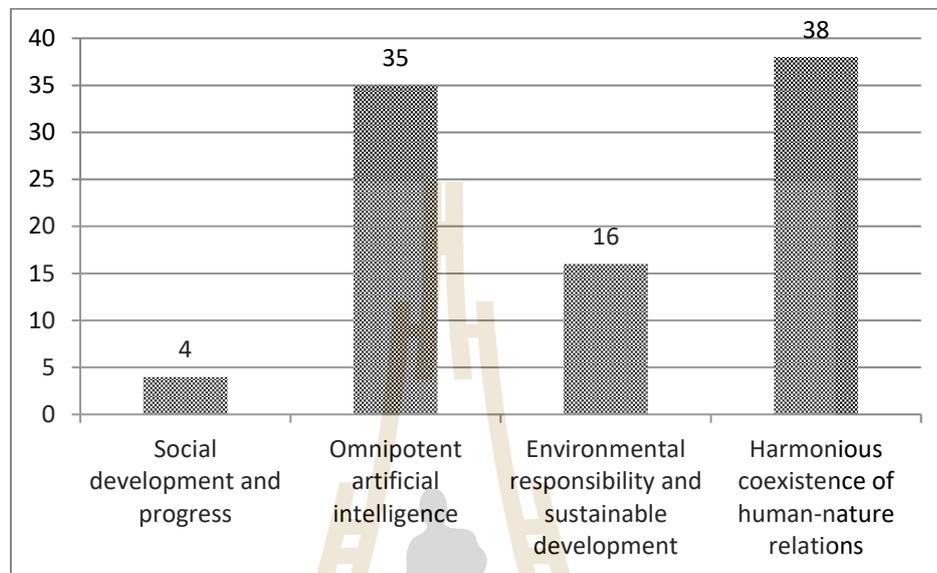


Figure 50 Occurrence number of themes in the domain of education for sustainable development

Harmonious coexistence of human-nature relations is a theme with the highest occurrence number in the domain of education for sustainable development. Both PEP and Yilin series tend to cultivate students' affection for nature and animals, and there are four units focus on this theme, such as 'We love animals', 'In a nature park', 'I like dogs', and 'Our animal friends'. Figure 51 presents that a boy is leaning on the window to look at the bird outside the window, and the textual content indicates that the little boy wants to be friends with the bird.

Bird, bird, don't fly away.
Stand on my desk,
And be my friend, OK?



Figure 51 An excerpt regarding harmonious coexistence of human-nature relations from Yilin3V2, p. 28

In figure 52, a girl is singing in nature while enjoying the beauty of nature, such as ‘watching the flowers growing’ and ‘listening to the wind blowing’. All those contents present a picture of the harmonious coexistence between humans and the nature.

In the morning, I like to sing
And watch the flowers growing.
In the evening, I like to sit
And listen to the wind blowing.



Figure 52 An excerpt regarding harmonious coexistence of human-nature relations from Yilin5V2, p. 53

The theme of environmental responsibility and sustainable development have been involved in both PEP and Yilin series, such as units on ‘Keep our city clean’ and ‘Protect the earth’. Figure 53 educates students how to protect the earth, such as ‘we should reuse and save water’, ‘we should save energy’, ‘we should not cut down too many trees’, ‘we should not use too many plastic bags or bottles’, etc. While the corresponding images show some negative examples, such as a boy brushing his teeth with a tap running water, heavy traffic on the road, a forest stripped of trees, and a lawn full of white trash. Thus the phenomenon shown in the images should be avoided, while the textual content further illustrates what should be done to protect the earth. Environmental issues are also a key part of the textbooks, which aims to raise students’ awareness of environmental protection.



Figure 53 An excerpt regarding environment from Yilin6V1, p. 68-69

APPENDIX L

Table 15 Grading standards of cultural awareness (MOE, 2011, p.24)

Level	Standard description
Level 2	<p>Know the simplest address forms, greetings and goodbyes in English.</p> <p>Respond appropriately to general compliments, requests, apologies, etc.</p> <p>Know the popular entertainment and sports activities around the world.</p> <p>Know the names of typical foods and drinks in English-speaking countries.</p> <p>Know the capitals and flags of the major English-speaking countries.</p> <p>Understand important symbols of major English-speaking countries, such as Big Ben in the United Kingdom.</p> <p>Understand important holidays in English-speaking countries.</p> <p>Be able to initially notice the similarities and differences between Chinese and foreign cultures in study and daily communications.</p>
Level 5	<p>Understand the body language commonly used in English communication, such as gestures, facial expressions, etc.</p> <p>Use address forms, greetings and goodbyes in English properly.</p> <p>Understand and distinguish common names and nicknames for different genders in English.</p> <p>Understand the dietary customs of English-speaking countries.</p> <p>Respond appropriately to compliments, requests, apologies, etc.</p> <p>Express a compliment, request, etc. in an appropriate way.</p> <p>Preliminarily understanding the geographical locations, climate features, histories, etc. in English-speaking countries.</p> <p>Understand the customs of interpersonal communication in English-speaking countries.</p> <p>Understand the popular entertainment and sports activities around the world.</p> <p>Understand popular festivals and their celebrations around the world.</p> <p>Focus on the similarities and differences between Chinese and foreign cultures, and deepen the understanding of Chinese culture.</p> <p>Be able to introduce the major festivals and typical cultural customs in English.</p>

APPENDIX M

Table 16 Grading standards for linguistic skills (level 2) (MOE, 2011, p.14)

Level	Skills	Description for standards
Level 2	Listening	1. Be able to understand simple speech or recorded materials with the help of pictures, images and gestures.
		2. Be able to understand simple story with pictures.
		3. Be able to understand simple questions in activities during class.
		4. Be able to understand common instructions and requirements as well as respond appropriately.
	Speaking	1. Be able to pronounce clearly and the intonation basically conveys the meaning in oral expression.
2. Be able to carry on brief conversations about familiar personal and family situations.		
3. Be able to use some of the most common daily expressions (e.g. greetings, goodbyes, thanks, apologies, etc.).		
4. Be able to give short narration on topics of daily life.		
5. Be able to describe or tell simple stories with the help of teachers and the tips of pictures.		
Reading	1. Be able to read the words that have been learned.	
	2. Be able to read simple words according to the rules of spelling.	
	3. Be able to read and understand brief requirements or instructions in textbooks.	
	4. Be able to read simple messages such as greeting cards.	
	5. Be able to read simple stories or short passages with pictures, and develop the habit of reading in meaning groups.	
	6. Be able to read stories or short passages correctly that have been learned.	
Writing	1. Be able to use uppercase and lowercase letters and common punctuation marks correctly.	
	2. Be able to write simple greetings and wishes.	
	3. Be able to write short sentences based on the hints of pictures, words or model sentences.	
Playing, acting, audio visual	1. Be able to play games in simple English as required.	
	2. Be able to act out short stories or plays with the help of teachers.	
	3. Be able to sing about 30 simple English songs and ballads (including level 1 requirements).	
	4. Be able to understand English cartoons and English teaching programs at the same level, with no less than 10 hours of classroom audio-visual time per academic year (20-25 minutes per week on average).	

APPENDIX N

Table 17 Grading standards for linguistic knowledge (level 2) (MOE, 2011, p.18-19)

Level	Knowledge	Description for standards
Level 2	Pronunciation	<ol style="list-style-type: none"> 1. Pronounce the 26 English letters correctly. 2. Understand simple spelling rules. 3. Understand the word stress placement and tonic stress placement. 4. Understand English pronunciation phenomena such as liaison, rhythm, pause, intonation, etc.
	Vocabulary	<ol style="list-style-type: none"> 1. Know that words are made up of letters. 2. Know that learning vocabulary according to their sounds, meanings and forms. 3. Learn about 600-700 words and 50 idioms on the relevant topics of this level, and be able to preliminarily use about 400 words to express the corresponding topics stipulated in level 2.
	Grammar	<ol style="list-style-type: none"> 1. Understand the meaning and usage of the following grammatical items in context: <ul style="list-style-type: none"> • Singular and plural forms of nouns and possessive nouns; • Personal pronouns and adjectival possessive pronouns; • Simple present tense, present progressive, past indefinite tense, simple future tense; • Common prepositions indicating time, places, or locations; • The basic form of simple sentences. 2. Comprehend the ideographic functions of the above grammatical items in practice.
	Function	Be able to understand and use English expressions related to the following functions: greetings, introductions, goodbyes, requests, invitations, acknowledgments, apologies, feelings, preferences, suggestions, wishes, etc.
	Topic	Be able to understand and use English expressions related to the following topics: personal information, family and friends, body and health, school and daily life, recreational and sports activities, holidays, diet, clothing, seasons and weather, colors, animals, etc.

APPENDIX O

Table 18 Proportion of GCE in PEP vs. GCE in Yilin

Themes	Subthemes	Percentage in PEP series (occurrence number/920)	Percentage in Yilin series (occurrence number/433)
Social development and progress	N/A	0.33%	0.23%
Omnipotent artificial intelligence	N/A	3.7%	0.23%
Environmental responsibility and sustainable development	N/A	0.43%	2.77%
Harmonious coexistence of human-nature relations	N/A	2.93%	2.54%
Total in the domain of Education for sustainable development		7.39%	5.77%
Harmonious coexistence of human-human relations	Kinship	3.37%	6.47%
	Friendship	1.2%	1.15%
	Empathy	0.43%	0.46%
	Tolerance	0.22%	0
	Gratitude	0.43%	0.46%
Globality	N/A	0.33%	0
Social class	N/A	0.76%	0.23%
Cultural diversity	Anglocentric & Eurocentric cultures	7.17%	9.47%
	Chinese hegemonic cultures	6.2%	7.62%
	Chinese ethnic minority cultures	0.11%	0
	Global cultures	1.2%	2.08%
	Other cultures	0.11%	0
Racial and ethnic diversity	N/A	34.46%	21.71%
Total in the domain of Inter/multicultural education		55.98%	49.65%
Gender issues	Gender stereotypes and inequality	9.46%	10.16%
	Anti-gender stereotypes	1.2%	3.93%
Civic virtues & morality	Civilized manners	1.2%	2.31%
	Rule compliance	1.09%	2.54%
	Cooperation and	0.43%	0

Themes	Subthemes	Percentage in PEP series (occurrence number/920)	Percentage in Yilin series (occurrence number/433)
	solidarity		
	Diligence	0.33%	0.23%
	Honesty	0.11%	0.46%
	Being helpful	1.3%	2.31%
Total in the domain of Citizenship education		15.11%	21.94%
World geography	Anglocentric & Eurocentric geography	1.96%	3%
	Chinese geography	2.83%	4.62%
	Other geography	0.11%	0
Healthy diet & lifestyle	N/A	1.3%	2.54%
Leisure lifestyle	N/A	2.39%	5.08%
Native-speakerism	Native-speakerism prestige & supremacy	5.54%	0.92%
	Anti-native speakerism prestige	0	2.31%
Career planning	N/A	0.43%	1.39%
Chinese traditions	N/A	0.54%	0
Commercialization	N/A	1.96%	1.85%
Everyday philosophy	N/A	0.43%	0
Chinese educational principles	N/A	4.02%	0.92%
Total in the domain of Emerging themes		21.52%	22.63%
Total		100%	100%

APPENDIX P

More examples and details regarding similarities and differences of GCE between PEP and Yilin

In the appendix P, some other examples and details will be illustrated to show the similarities and differences regarding GCE in each domain between PEP textbooks and Yilin textbooks.

Figure 54 illustrates the comparison of proportions for GCE themes between PEP and Yilin series within the domain of inter/multicultural education, which indicates that both PEP and Yilin series share the same salient themes, such as ‘racial and ethnic diversity’, ‘Anglocentric & Eurocentric cultures’, as well as ‘Chinese hegemonic cultures’. However, there are differences between the two series of textbooks in terms of the proportions of those themes. Furthermore, all 13 themes/subthemes in the domain of inter/multicultural education have been appeared in PEP to different extent, but only 9 of them have been occurred in Yilin series. Some themes/subthemes like ‘tolerance’, ‘globality’, ‘Chinese ethnic minority cultures’, and ‘other cultures’ have been absent from Yilin series. Thus in the domain of inter/multicultural education, the GCE themes contained in PEP are richer and more diversified in terms of frequency and content than those contained in Yilin series. The following paragraphs will show some other examples regarding such differences.

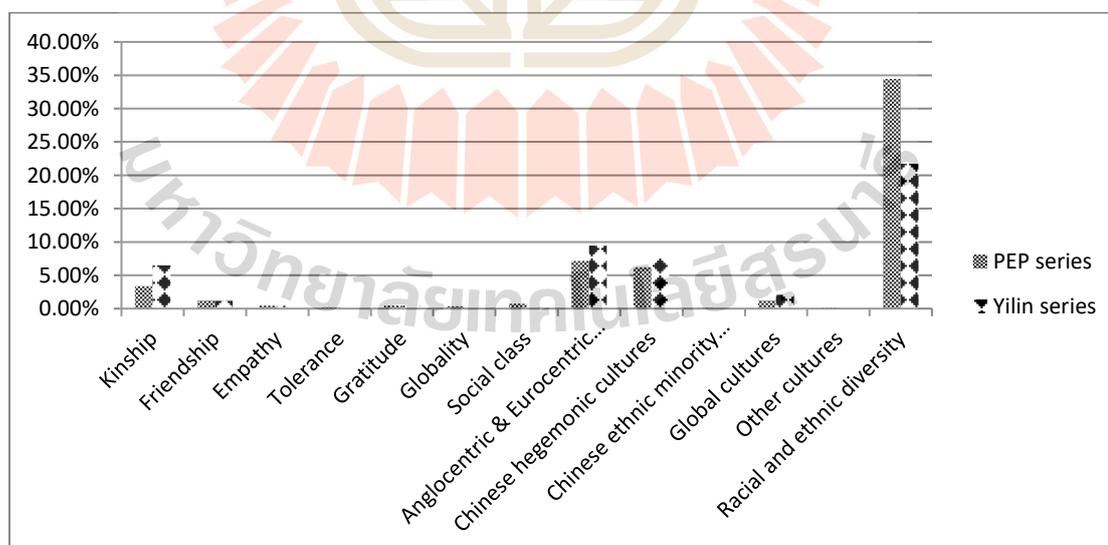


Figure 54 Comparison between PEP & Yilin within domain of Inter/multicultural education

Figure 55 - 57 are some examples for the themes of ‘Chinese ethnic minority cultures’, ‘globality’, ‘other cultures’, which are included in PEP but excluded from Yilin textbooks. Figure 55 shows the ethnic minority cultures and regional characteristics in Turpan, such as Mount Tianshan, Mongolian yurt, grapes, Uyghur ethnic costumes, Xinjiang naan, and mutton kebabs.



Figure 55 An excerpt regarding Chinese ethnic minority cultures from PEP6V2, p. 23

Figure 56 shows a world map, displaying the time differences in different countries and the living conditions of local people. Several national capitals on different continents are marked on this world map, including London in Europe, Beijing in Asia, Cairo in Africa, New York in North America, Brasilia in South America, and Sydney in Oceania. Such image could preliminarily show the globality to students and enable them to have an initial understanding of the existence of different races and cultures in the world through a whole picture. Thus this kind of content has been categorized as ‘globality’, which is excluded from Yilin textbooks. However, such ‘globality’ still has certain limitations, as it only marks some regions that textbook authors consider representative.

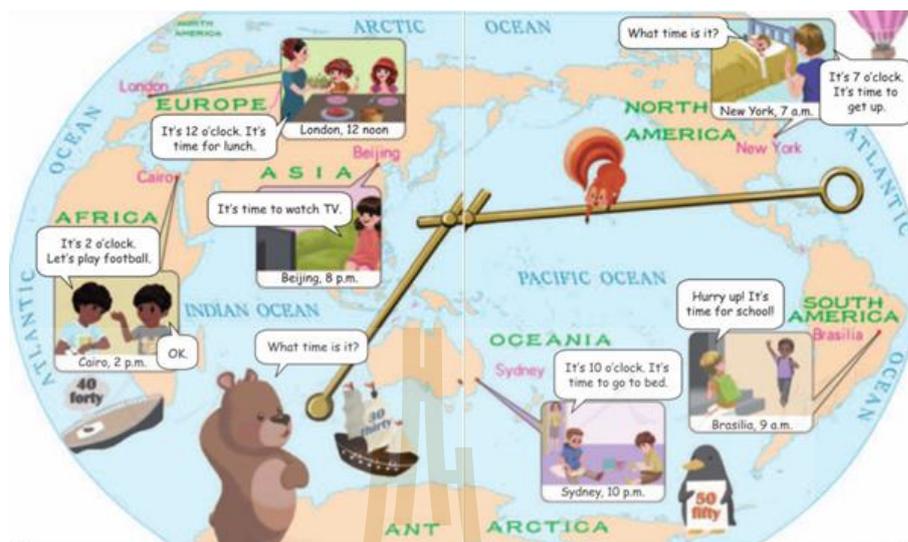


Figure 56 An excerpt regarding globality from PEP4V2, p. 12-13

Figure 57 shows that Sarah and Robin are attending the world robot exhibition, including Canadian robot, Japanese robot, Spanish robot, Chinese robot, and American robot. Albeit some of those robots are not specified where they come from, some features on the image could indicate their identities. For example, the Canadian robot has a maple leaf painted on his chest; Japanese robots are wearing Japanese kimonos and making sushi; the Spanish robot is holding a guitar with 'Spain' written on wall in background; the Chinese robot has a five-pointed star painted on his chest, with a Chinese character '武' (Kung fu) written on a wall in the background; the American robot is dressed as an American cowboy and wears a scarf similar to the Stars and Stripes, with 'USA' written on the wall in the background. Cultural features brought by those robots include not only 'Anglocentric & Eurocentric cultures' and Chinese culture but also some cultures beyond them, such as Japanese kimono and sushi, which has been categorized as 'Other cultures'.

What's more interesting is that Robin first asked the Canadian robot what he was doing in Mandarin (*Ni hao. Ni zai gan shen me ne?*), but the Canadian robot said he didn't understand, and then Robin said it in English again. At this world robot exhibition, no matter where the robots come from and whether their native language is English or not, all of them employ the British or American based English norms to communicate with each other. This also further confirms the Native-speakerism supremacy in textbooks.



Figure 57 An excerpt regarding other cultures from PEP5V2, p. 63

Concerning the domain of emerging themes, the salient themes in each series of textbooks have been come up with some discrepancies. The most salient subtheme in PEP is ‘native-speakerism prestige & supremacy’ with the percentage of 5.54%, while it accounts for only 0.92% in Yilin textbooks. Themes/subthemes like ‘other geography’, ‘Chinese traditions’, ‘commercialization’, ‘everyday philosophy’, and ‘Chinese educational principles’ have higher proportions in PEP, while Yilin contains larger percentage for ‘Anglocentric & Eurocentric geography’, ‘Chinese geography’, ‘healthy diet & lifestyle’, ‘leisure lifestyle’, ‘anti-native speakerism prestige’, and ‘career planning’.

In terms of the diversity of themes, PEP is still more diversified than that of Yilin series with 11 themes/subthemes, while the number in Yilin is only 9. Nevertheless, the absent issues in PEP still cannot be overlooked, in which the occurrence number of ‘anti-native speakerism prestige’ is zero. Besides, more excluded issues have been found in Yilin, sine there is no appearance of some themes like ‘other geography’, ‘Chinese traditions’, and ‘everyday philosophy’. Figure 58 further shows the comparison of proportions for GCE themes between PEP and Yilin series within the domain of emerging themes. The following paragraphs will illustrate some other examples in this domain.

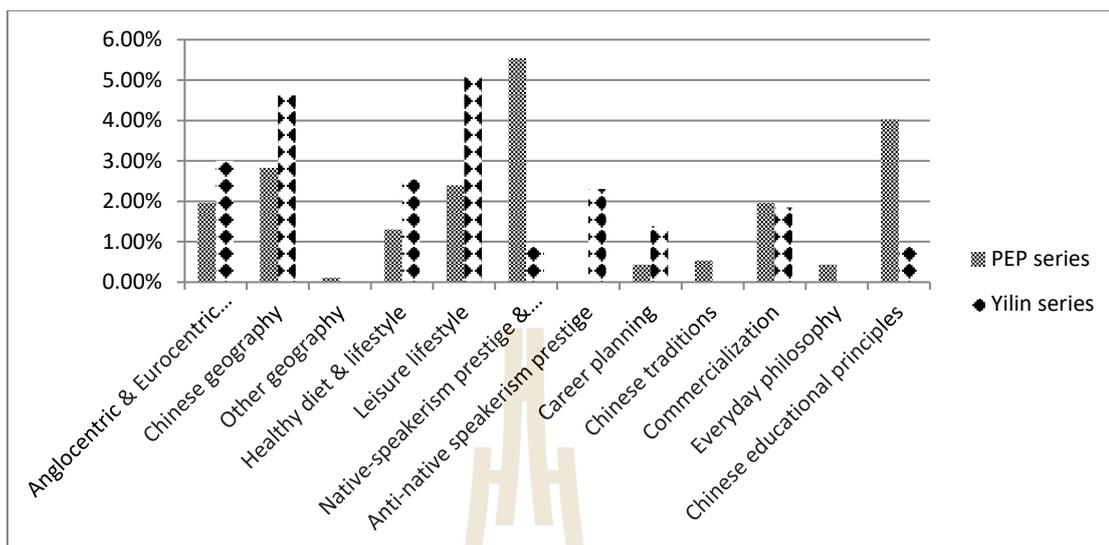


Figure 58 Comparison between PEP & Yilin within domain of Emerging themes

It is shown that students are encouraged to develop versatility under the ‘Chinese educational principles’. Take figure 59 as an example in PEP textbooks, Miss White asked Mike what he can do, and Mike answered that he can draw cartoons, and some students’ talent shows are represented in the picture, such as dancing, singing English songs, playing the *pipa*, doing *kung fu*, and drawing cartoons.



Figure 59 An excerpt regarding Chinese educational principles from PEP5V1, p. 39

For another, the theme of ‘Chinese traditions’ is included in PEP while being excluded from Yilin. This theme is defined as ‘a kind of traditional thought caused by the remnants of feudal thought in China...’. In figure 60, Wu Yifan is introducing his family, including his parents and grandparents on his father’s side, while his

grandparents on his mother's side are excluded from the family photos on the wall as well as his introduction. This may imply a traditional Chinese belief that the female and children should join her husband's family, as well as indicate an unequal status of male superiority and female inferiority. In this regard, this theme may overlap a bit with the subtheme of 'gender stereotypes and inequality', but the emphasis is different. There is no occurrence of 'Chinese traditions' in Yilin textbooks.

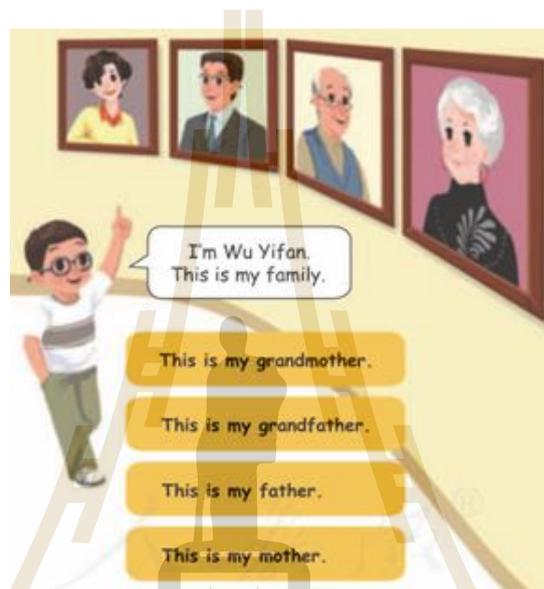


Figure 60 An excerpt regarding Chinese traditions from PEP3V2, p. 19

Notwithstanding the representation of the theme for 'world geography' in both series of textbooks is either 'Anglocentric & Eurocentric geography' or 'Chinese geography', there is one 'other geography' appeared in PEP which is not presented in Yilin. Figure 61 shows that John's father is in Singapore with the Merlion statue, an iconic landmark of Singapore, in the background.



Figure 61 An excerpt regarding other geography from PEP4V2, p. 22

In the domain of citizenship education, salient themes in each series of textbooks are still similar but differ from each other concerning the proportions. ‘Gender stereotypes and inequality’ is the most salient subtheme in both series of textbooks. Moreover, some subthemes like ‘anti-gender stereotypes’, ‘civilized manners’, ‘rule compliance’, and ‘being helpful’ are also prevalent in all textbooks. There are altogether 8 subthemes in this domain, all of which have been appeared in PEP textbooks. In Yilin textbooks, the subtheme of ‘cooperation and solidarity’ is excluded. Figure 62 illustrates the comparison of those themes between PEP and Yilin within the domain of citizenship education. The following paragraphs will illustrate some other examples.

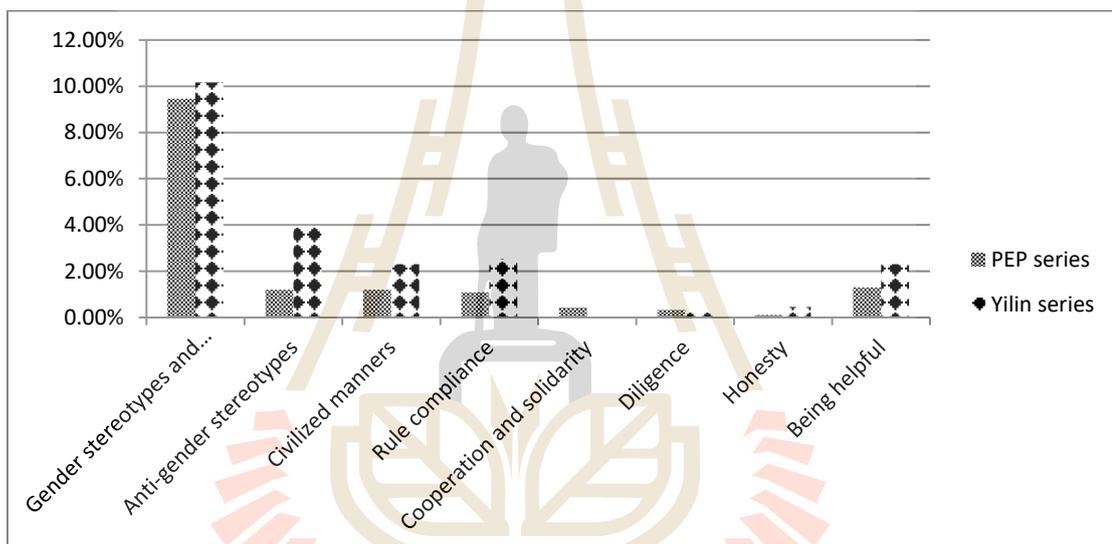


Figure 62 Comparison between PEP & Yilin within domain of Citizenship education

PEP textbooks show some contents regarding ‘cooperation and solidarity’, which is excluded from Yilin. Figure 63 shows that a group of animals are pulling a big carrot with concerted efforts. Finally, the big carrot is pulled out with the joint efforts of everyone, which also indicates the endless power of unity as well as the collectivism.



Figure 63 An excerpt regarding cooperation and solidarity from PEP4V1, p. 31

Education for sustainable development is the least occurring domain in both PEP and Yilin series. All four themes in this domain have been appeared in both series of textbooks. ‘Omnipotent artificial intelligence’ is the most salient theme in PEP with the proportion of 3.7%, while it only accounts for 0.23% in Yilin. Besides, ‘harmonious coexistence of human-nature relations’ is also a salient theme in PEP textbooks with the percentage of 2.93%. Furthermore, ‘environmental responsibility and sustainable development’ as well as ‘harmonious coexistence of human-nature relations’ are prevalent themes in Yilin series. Figure 64 displays the comparison of those themes between PEP and Yilin within the domain of education for sustainable development.

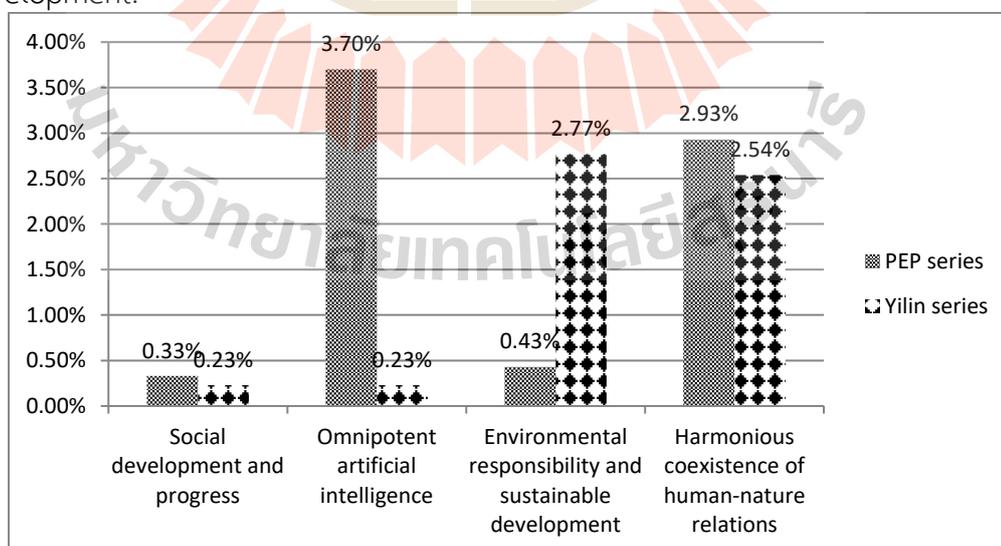


Figure 64 Comparison between PEP & Yilin within domain of Education for sustainable development

APPENDIX Q

Table 19 Proportion of GCE among different grade levels

Themes	Subthemes	Percentage in grade 3 (occurrence number/298)	Percentage in grade 4 (occurrence number/319)	Percentage in grade 5 (occurrence number/418)	Percentage in grade 6 (occurrence number/318)	
Social development and progress	N/A	0	0	0	1.26%	
Omnipotent artificial intelligence	N/A	0	0.31%	5.26%	3.77%	
Environmental responsibility and sustainable development	N/A	0.34%	0	0.24%	4.4%	
Harmonious coexistence of human-nature relations	N/A	4.03%	2.19%	3.83%	0.94%	
Total in the domain of Education for sustainable development		4.36%	2.51%	9.33%	10.38%	
Harmonious coexistence of human-human relations	Kinship	5.37%	3.13%	4.78%	4.09%	
	Friendship	1%	1.25%	0.72%	1.89%	
	Empathy	0	0.94%	0	0.94%	
	Tolerance	0	0	0	0.63%	
	Gratitude	0	0	1.2%	0.31%	
Globality	N/A	0	0.94%	0	0	
Social class	N/A	0	1.25%	0.24%	0.94%	
	Anglocentric & Eurocentric cultures	10.07%	7.21%	8.37%	5.97%	
	Chinese hegemonic cultures	3.36%	5.02%	10.05%	6.92%	
	Chinese ethnic minority cultures	0	0	0	0.31%	
	Global cultures	1.68%	0	2.87%	0.94%	
Cultural diversity	Other cultures	0	0	0.24%	0	
	Racial and ethnic diversity	N/A	41.28%	31.66%	26.56%	23.9%
	Total in the domain of Inter/multicultural education		62.75%	51.41%	55.02%	46.86%
Gender issues	Gender stereotypes and inequality	10.07%	17.24%	6.94%	5.35%	
	Anti-gender stereotypes	0.67%	1.57%	3.11%	2.52%	
Civic virtues &	Civilized manners	1.68%	0.63%	1.44%	2.52%	

Themes	Subthemes	Percentage in grade 3 (occurrence number/298)	Percentage in grade 4 (occurrence number/319)	Percentage in grade 5 (occurrence number/418)	Percentage in grade 6 (occurrence number/318)
morality	Rule compliance	1.34%	0	0.72%	4.4%
	Cooperation and solidarity	0.34%	0.31%	0	0.63%
	Diligence	0	0	0.48%	0.63%
	Honesty	0	0	0	0.94%
	Being helpful	0	2.19%	1.67%	2.52%
Total in the domain of Citizenship education		14.09%	21.94%	14.35%	19.5%
World geography	Anglocentric & Eurocentric geography	0.67%	1.88%	1.67%	5.03%
	Chinese geography	2.35%	3.13%	2.63%	5.66%
	Other geography	0	0.31%	0	0
Healthy diet & lifestyle	N/A	1.34%	2.19%	1.91%	1.26%
Leisure lifestyle	N/A	4.36%	2.82%	2.63%	3.46%
Native-speakerism	Native-speakerism prestige & supremacy	6.38%	2.19%	5.98%	1.26%
	Anti-native speakerism prestige	1%	0.31%	0.48%	1.26%
Career planning	N/A	0	0	0	3.14%
Chinese traditions	N/A	1.34%	0.31%	0	0
Commercialization	N/A	1%	6.58%	0.24%	0.31%
Everyday philosophy	N/A	0.34%	0	0.48%	0.31%
Chinese educational principles	N/A	0	4.39%	5.26%	1.57%
Total in the domain of Emerging themes		18.79%	24.14%	21.29%	23.27%
Total		100%	100%	100%	100%

APPENDIX R

More details regarding similarities and differences of GCE among different grade levels

In the appendix R, some more details will be illustrated to show the similarities and differences regarding GCE in each domain among different grade levels in textbooks.

Inter/multicultural education is the most salient domain in all grade levels, in which the theme of ‘racial and ethnic diversity’ accounts for the highest proportion in each grade. Moreover, the percentage of ‘racial and ethnic diversity’ is the highest in grade 3, followed by grade 4 and grade 5, while grade 6 has the lowest proportion of this theme. ‘Anglocentric & Eurocentric cultures’ is the second salient subtheme in grade 3 and grade 4, while the second salient subtheme in grade 5 and grade 6 is ‘Chinese hegemonic cultures’. Besides, ‘kinship’ is also a prevalent subtheme in all grade levels.

Moreover, there are altogether 5 themes and 10 subthemes in this domain, but they are not all represented in each grade. In grade 3, only six themes/subthemes have been represented, while some themes/subthemes like ‘empathy’, ‘tolerance’, ‘gratitude’, ‘globality’, ‘social class’, ‘Chinese ethnic minority cultures’, as well as ‘other cultures’ all have been absent. The number of themes/subthemes in grade 4 is eight, which is lacking some themes/subthemes of ‘tolerance’, ‘gratitude’, ‘Chinese ethnic minority cultures’, ‘global cultures’, and ‘other cultures’. Nine themes/subthemes have been occurred in grade 5, while ‘empathy’, ‘tolerance’, ‘globality’, ‘Chinese ethnic minority cultures’ have not been shown up. Concerned with grade 6, eleven themes/subthemes have been found without occurring of ‘globality’ and ‘other cultures’. Figure 65 shows the comparison among grade levels within the domain of inter/multicultural education.

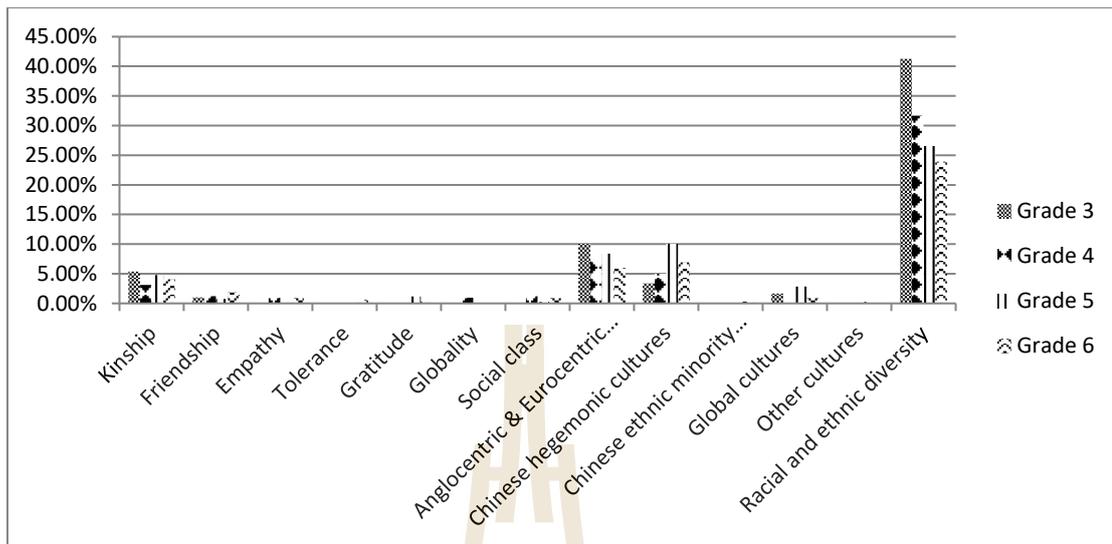


Figure 65 Comparison among grade levels within domain of Inter/multicultural education

Domain of emerging themes is the second salient one in all grade levels and there is a particular variability in the proportion of themes across grades, which can be shown in figure 66. The salient themes in each grade show some discrepancies due to the different unit topics in different grades. 'Native-speakerism prestige & supremacy' is the most salient subtheme in both grade 3 and grade 5, and 'commercialization' is the most salient theme in grade 4, while the highest proportion of subtheme in grade 6 is 'Chinese geography'. Besides, 'leisure lifestyle' as well as 'Chinese geography' are prevalent themes in almost all grade levels. Notwithstanding 'Chinese educational principles' is popular in grade 4 and grade 5, it does not occur too much in other grades. Similarly, 'career planning' accounts for 3.14% in grade 6, while no presence of this theme in other grades. 'Anglocentric & Eurocentric geography' seems to be more popular in grade 6 than that in other grades.

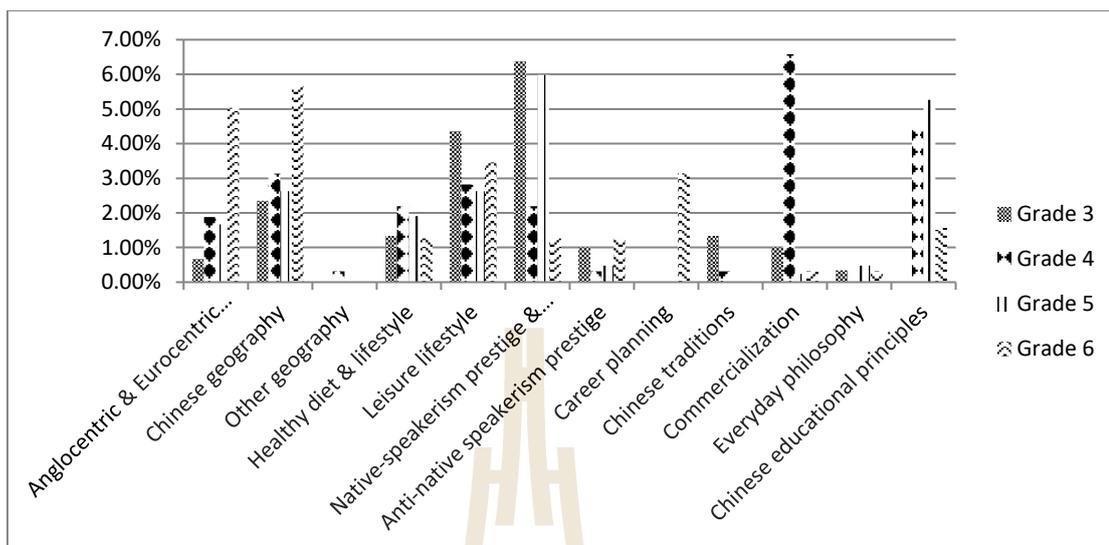


Figure 66 Comparison among grade levels within domain of Emerging themes

Moreover, there are altogether 9 themes and 5 subthemes contained in this domain. Grade 4 and grade 6 contain ten themes/subthemes respectively, followed by grade 3 and grade 5 containing nine themes/subthemes. In grade 3, some themes/subthemes are absent, such as 'other geography', 'career planning', and 'Chinese educational principles'. 'Career planning' and 'everyday philosophy' are excluded from grade 4, and there is no presence of 'other geography', 'career planning', and 'Chinese traditions' in grade 5. Similarly, grade 6 is also lacking of some themes/subthemes, such as 'other geography' and 'Chinese traditions'.

Regarding the domain of citizenship education, grade 4 has the highest proportion in this domain, followed by grade 6 and grade 5, while grade 3 taking the least. 'Gender stereotypes and inequality' is the most salient subtheme in all grade levels, and grade 4 still contains the highest percentage of this subtheme. On the other hand, 'anti-gender stereotypes' have been found in all grades, while it is most prevalent in grade 5. There are altogether eight subthemes in this domain, which all have been found in grade 6, followed by grade 5 with six subthemes, as well as grade 3 and grade 4 with five subthemes respectively. Furthermore, those excluded subthemes in each grade need to be mentioned as well, such as 'rule compliance' being absent from grade 4, 'cooperation and solidarity' being not found in grade 5, 'diligence' being absent from both grade 3 and grade 4, and 'honesty' only occurring in grade 6, while 'being helpful' being occurred in all grades except grade 3. Figure 67 shows the numeral differences of those themes and subthemes among grade levels within the domain of citizenship education.

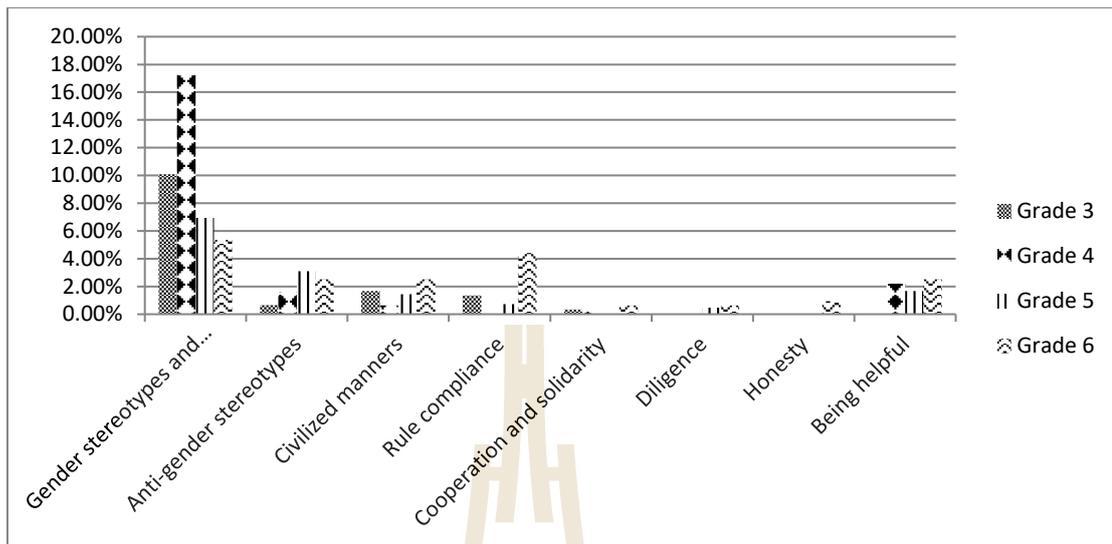


Figure 67 Comparison among grade levels within domain of Citizenship education

Education for sustainable development is the least occurring domain, which accounts for the highest proportion in grade 6 followed by grade 5, grade 3 and grade 4. ‘Omnipotent artificial intelligence’ is the most salient theme in grade 5, and it is fully included in grade 6 as well. ‘Harmonious coexistence of human-nature relations’ is the most salient theme in both grade 3 and grade 4. Moreover, ‘environmental responsibility and sustainable development’ is a theme that appears most frequently in grade 6. Only four themes have been found in this domain, and ‘social development and progress’ only appears in grade 6. Besides, ‘omnipotent artificial intelligence’ has been excluded in grade 3, and there is no appearance of ‘environmental responsibility and sustainable development’ in grade 4. Thus grade 6 still contains the most diversified themes in this domain with the occurrence of all four themes. Figure 68 shows the numeral comparison among different grade levels within the domain of education for sustainable development.

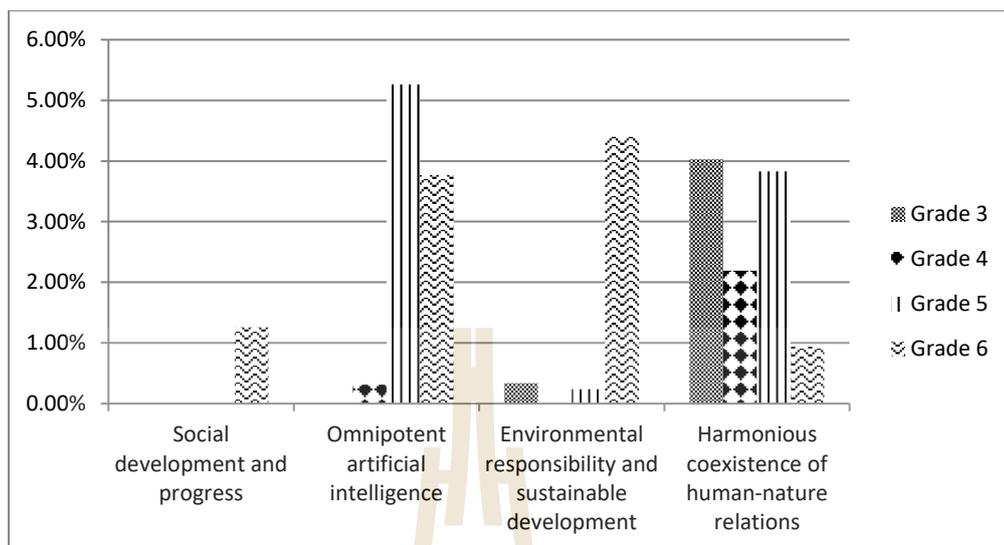


Figure 68 Comparison among grade levels within domain of Education for sustainable development

Since the examples have been illustrated in chapter four and previous appendices, they will not be restated here.

CURRICULUM VITAE

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