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Ideologies and power relations in a global commercial English
language textbook used in South Korean universities: A critical image
analysis and a critical discourse analysis

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Abstract

Language is not neutral; there is a strong yet hidden relationship between language, ideology and power relations (Fairclough, 2003; Janks et al., 2013). The focus of this research is a global commercial English Language Teaching (ELT) textbook written in one part of the world and used to teach English as a Foreign Language (EFL) in another part of the world. This can often be problematic because the socially constructed system of content that it contains may be unquestioned by the educational system, administrators and instructors and, consequently, passed on to EFL students as legitimate knowledge, beliefs and attitudes, in other words, as reality.

The first aim of my research was to interrogate the ELT textbook *Top Notch 2 (TN2)*, which is used in South Korean university EFL classes for its ideological content. The second aim of my research was to investigate the same textbook for the ways in which it presented power relations. A further aim was to invite South Korean reactions to ELT textbooks and to my research findings. The ultimate aim was to determine the discursive manifestations of ideology and power in the discourse and images in *TN2*.

The methodological framework of this thesis was selected to achieve the research aims and is based on the work of Fairclough (2001; 2003) and Kress and van Leeuwen (2006). To analyse ideology and power relations, I conducted critical discourse analysis on multiple samples and critical image analysis on multiple images. I used phenomenological research methods, theorised by Husserl (1970), to identify South Korean participants' responses to images of South Korea in the ELT textbook and certain general results of my analysis.

My research findings show that *TN2* includes five recurring ideologies: imperialism, linguistic imperialism, colonialism, orientalism and UScentrism, largely through the discourse of consumerism. The critical analysis of the demographic data from *TN2* and the critical image analysis demonstrates that high status power relations have been attributed to the US, while lower subaltern status has been attributed to South Korea.

Overall, *TN2* promotes discourses in which people are portrayed as social equals and friends. The resultant restricted nature of the discourse places the student at a disadvantage because the need for a variety of pragmatic strategies is withheld, the lack of which can result in further unequal power relations being imposed on South Korean students.

My research contributes to the discipline of critical pedagogy, in which the social natures and lives of students are acknowledged (Norton, 2000; Janks, 2013 et al.). I argue that textbooks inclusive of South Korean representations of the world would better serve cohorts of compulsory EFL classes at typical universities in South Korea. Such a change would be both emancipatory and empowering.

Declaration by author

This thesis is composed of my original work, and contains no material previously published or written by another person except where due reference has been made in the text. I have clearly stated the contribution by others to jointly authored works that I have included in my thesis.

I have clearly stated the contribution of others to my thesis as a whole, including statistical assistance, survey design, data analysis, significant technical procedures, professional editorial advice, and any other original research work used or reported in my thesis. The content of my thesis is the result of work I have carried out since the commencement of my research higher degree candidature and does not include a substantial part of work that has been submitted to qualify for the award of any other degree or diploma in any university or other tertiary institution. I have clearly stated which parts of my thesis, if any, have been submitted to qualify for another award.

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Publications during candidature

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critical discourse analysis, critical image analysis, critical pedagogy, ideology in language education, English language teaching, English as a foreign language

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List of Abbreviations used in the thesis

CDA — Critical discourse analysis
CIA — Critical image analysis
ELT—English language teaching
EFL—English as a Foreign Language
EIL—English as an International Language
ESL—English as a Second Language
PE—Practical English
PESR— Practical English student reader
PR — Phenomenological Research
TESOL—Teaching English to Speakers of other Languages
TN2— <i>Top Notch 2</i>

Chapter 1: Introduction

In this thesis, the ultimate aim is to examine the major ideologies and power relations within one bestselling global commercial English as a Foreign Language (EFL) textbook that is used in typical South Korean compulsory university EFL classes.

I use the term English Language Teaching (ELT) because I am researching a global commercial textbook that can be used in either an EFL or an English as a Second Language (ESL) teaching context. In the context of this PhD thesis, I have used critical analysis as a way of identifying ideological and power relations in the discourse and images within the ELT textbook *Top Notch 2 (TN2)*. I have chosen to interrogate this particular book, as it is one of the most widely used ELT books in South Korea¹ and because I have had firsthand experience teaching it. My teaching experience led me to question the way that global commercial ELT texts present socially constructed knowledge and power statements to EFL students.

EFL is used to describe a context where English is not spoken as a first language, which contrasts with ESL contexts where English is both learnt and used as a first language. ELT is an acronym used to define the teaching of English to speakers of other languages, which can occur in either of the preceding contexts and, in such cases, can be used as an adjective to modify the nouns 'textbooks and materials'.

1.1 Statement of the Problem

In Korea, all students learn English as a compulsory foreign language from the early years of schooling until the last year of formal schooling. In the annual university entrance examination (*sunǔng*)², the number of questions asked about the English language equal the number of questions asked about the Korean language. In Korea, English is a foreign language and is a high-stakes test subject

¹ Hereafter referred to as Korea

² 수능 the university entrance examination. In this thesis, I use the McCune-Reischauer transliteration system

(Ahn, 2011). After learning *about*³ English throughout their school career, students typically have false-beginner proficiency (Finch, 2000, 2007). H. Lee (2003) concludes that these students have limited experience, in general, with oral English. Further, many researchers claim that English education in Korea is failing (DeMarco, 2011; H.-S. Kang, 2008; S.-W. Kang, 2009; K.-S. Park, 2002; Robertson, 2007). Hwang (2003) argues that failure is occurring primarily because of a language policy that results in an emphasis on form and the high-stakes university entrance examination. These two factors influence the methodology and content of the EFL class in high school. The university entrance examination has a washback effect onto first-year university compulsory EFL classes.

In most universities in Korea, incoming first-year students, regardless of their discipline⁴ must take further compulsory EFL classes, often using global commercial textbooks (Landry, 2006; Shim & Baik, 2004). These classes are known in most cases as Practical English (PE) and 실용영어⁵ in Korean. In some cases, it has been noted that students are not interested in further compulsory EFL classes (H.-S. Kang, 2008). I problematise the use of global commercial ELT textbooks as unquestioned objects in compulsory PE classes in typical Korean universities for typical Korean students. The mismatch between the content of global commercial textbooks and student lives occurs on a number of levels. The first is that, in Korea, typical PE students do not use English outside the class (Finch, 2008; Landry, 2006); therefore, the global commercial ELT books do not meet the average student's actual needs (Finch, 1998). The second problem is that the books do not match the average PE student's language proficiency. Many of these students have beginner to false-beginner⁶ English proficiency after many years of learning *about* English. Korea is a monolingual and a monocultural country (Watson, 2012) with the average PE student having specific English language learning trajectories limited to the PE class only.

To portray the learning trajectories of a typical PE class in quantifiable terms,

³ 지피지기 백전백승, a study book published in Korea, based on the university entrance examinations for the years 2002–2010, is a demonstration of Halliday's (1993) notion of learning *about* a language

⁴ major

⁵ *sil yong yŏng ō*

⁶ False beginners are those students who have already studied English without achieving communicative competence. As previously noted in Korea, English instruction begins in the early years of schooling.

Jeong (2012) surveyed the broad needs of 384 Korean PE students. The PE students reported the following: 58.9 per cent reported a need for practical communicative English, 24 per cent reported a need for English as job preparation, 11.5 per cent reported a need to learn about foreign cultures and 5.7 per cent reported a need to use English in the future. Based on PE students' experiences, needs and lives, it makes critical pedagogic sense to use textbooks that can meet students' immediate needs while they are in compulsory university PE classes. As 94.3 per cent of students reported that they would not need English outside the PE class, it makes pedagogic sense to match the content to these needs, that is, language use inside the EFL class.

Recent developments in applied linguistics have heightened awareness for the need for ELT textbooks and materials that focus on the lives and needs of the students. This awareness and the removal of the recurring 'White high cultural' content, including holidays, festivals, foods, customs, pop stars, big cities and tourist attractions, that K. Sung (2008, p. 214) found dominant in 11 Korean EFL textbooks is imperative in a move towards critical pedagogy. K. Sung's (2008) proposition is to counter the interference of dominant ideologies, as representations of the world, which scholars, such as Apple (2012), Canagarajah (1999), Pennycook (1998) and Phillipson (1992), have demonstrated exists in various English textbooks. In addition, Rajagapalan (2000) declares that it is not productive for the Teachers of English to Speakers of Other Languages (TESOL) profession to act as if ideology and unequal power relations do not exist in EFL classes. Finally, Baik (1994; Shim & Baik, 2004), a Korean academic working with critical theory, comments that liberation from ideology and unequal power relations within language textbooks can occur once local academics learn about the oppressive nature of the content.

1.2 Purpose of Present Study

The intended audience of this thesis is Korea. There are few academics researching compulsory university PE programmes, despite approximately one million students in these classes. After an extensive search and to the best of my knowledge, I have found no critical analyses of global commercial ELT textbooks situated in Korean universities. Therefore, there is a gap regarding critical engagement with ideological content and power relations expressed in ELT textbooks that are used in first-year university compulsory PE programmes.

After searching through the archives of the following online journals: The Korea Association of Teachers of English, Modern English Education, Korea TESOL Journal, Asia TEFL, and Asian TEFL, it has become clear that there seems to have been little critical analysis of ELT textbooks. I have found Korean researchers (both inside and outside of Korea) who use critical methods, however, none have published a critical discourse analysis or critical image analysis of the ideology and power relations within global commercial ELT textbooks that are used in Korean universities. In other locations, Canagarajah (1999), Cortez (2008) and Chao (2011) conducted critical analyses on ELT textbooks that are also used in Korea.

Visits to the three major academic booksellers⁷ in Korea between 2010 and 2013 confirmed that these shops sold EFL textbooks and English textbooks in multiple disciplines, applied linguistics among them, yet there were no textbooks about critical theories, CDA, or image analysis on the shelves or in their computer databases. This reality implies that critical pedagogy, CDA and image analysis do not yet seem to have currency in Korea. Another indication of the lack of critical pedagogy is the type of research article published in academic journals in Korea. Pigott (2012) describes the majority of research in neighbouring Japanese journals as dealing with trends and numbers rather than human beings' (p. 12). He argues that this type of research foregrounds a scientific/dehumanised' positivist paradigm that ignores EFL learners' lives.

I have chosen to investigate one popular ELT course book, *TN2*, to provide a consistent and relevant basis for my study. The purpose of this thesis is to determine, by using critical analytic methodology, what specific ideologies and what relations of power are being offered as normal and natural. Such an investigation is important because neither discourse nor images are neutral (Fairclough, 2003; Janks et al, 2013; Luke 2000).

1.3. Interpretation of the Data

In this thesis, I will interpret the discourse and images in a number of ways. The first is by a process of qualitative inquiry on the images within *TN2*. I will establish what ideologies and power relations are present in the images, by quantifying the images of countries and demographic information within the textbook and interpret

⁷ Kyobo, Bundi and Luni, and Kim and Johnson

the results of my critical image analysis by analysing the ways in which each country has been represented in terms of content, social relations and subject position. The analysis is based principally on the work of Kress and van Leeuwen's (2006) application of Hallidayian theory (1994); however, I have significantly extended their work for use with language textbooks. I will interpret the results of my critical discourse analysis by exploring the social worlds, social relationships and social interactions portrayed in the textbook. In addition, my interpretation and approach are largely based on the work of Fairclough (2001, 2003). The final way that I process interpretations gained from critical analysis is by asking Korean participants their reactions to the outcomes of my research and to a number of images from *TN2*. The responses will contribute to truth building with respect to the arguments I make about 'others' ideology and power relations in EFL textbooks used in Korea.

1.4 Personal Connection

To demonstrate my connection to the research, I draw on the emerging discourse of border epistemology (Mignolo & Tlostanova, 2006), which theorises that physical borders are institutions because they construct artificial barriers between people and society. To clarify this issue, Newman (2003, p. 14) writes that the purpose of a border is to separate the 'self' from the 'other' and, therefore, one of the major functions of a border is to act as a barrier, protecting the 'us insiders' from the 'them outsiders'. Consequently, this 'bordering' is a restrictive process. At the border, in a limited network, variables such as first language or language variety, power, voice and gender can contribute to inclusion or exclusion (Rumford, 2006). While in Korea, I experienced a bordering process, (Newman, 2003) and in the process, I was 'othered'. I was constructed as a speaker of Australian English, a speaker of non-standard English and, therefore, a minority. Berenson (2002) contends that those who 'are and know' beyond the dominant ways of being and knowing are often able to perceive the assumptions that underlie the common everyday experiences. Thus, for me, having been Othered, I became aware that certain aspects of EFL teaching in Korea had been taken for granted and, as a result, I began to wonder about the hegemonic acceptance of certain practices of English education, the use of global commercial ELT texts being chief among them.

1.5 Towards an Epistemological Future

In this thesis, I contribute to the field of teaching EFL in Korea. Although they are not all generalizable to other contexts, the conclusions that I make can be transferred to other populaces in regions where EFL is a compulsory part of the university curriculum. The core contribution of this thesis is a critical analysis of a global commercial ELT textbook. I conducted a critical discourse analysis (CDA) and a critical image analysis (CIA). In these critical processes, I gathered substance for emergent discourse, that is, new ideas that can gradually become accepted by more people. To execute the critical analysis, I created a critical analytic framework for the critical treatment of discourse and images in ELT textbooks. Within my thesis, I offer Korean responses to the ideologies and power relations that I found in my critical analysis.

1.6 Research Questions

This section introduces the research questions that frame my study. Within a framework of critical pedagogy and using critical analytic tools, I analyse *TN2* for the ways in which it creates representations of the world and power relations between the countries that it portrays. As presented in Section 1 of this chapter, English is a foreign language in Korea; however, many of the EFL textbooks are published in the United States (US). As stated by Cortez (2008), who comments on the Chilean research context in the *Expanding Circle*⁸, most of the textbook's users are not in the US nor in an English-speaking country. Instead, they are in countries in Asia, Latin America, Europe or Africa where English is not used' (p. 68).

To analyse critically *TN2*, I use the following research questions:

1. Which ideologies are present in images and discourses in *TN2*?
2. Which power relations are present in images and discourses in *TN2*?
3. What do Korean students say in response to Research Questions 1 and 2?

My research aim is to conduct a situated critical study of an ELT textbook used in Korean university PE classes. I have provided a statement of purpose and a rationale for the way in which I understand the research problem in this thesis. In the following chapters, I include my personal experience in Korea. I also recognise PE students' journeys and trajectories for learning English. The remainder of the thesis is organised following the outline in the next section.

1.7 Thesis Outline

⁸ See Section 1.8

1.7.1 Chapter 1

In this first chapter, I have provided a brief conceptualisation of my thesis. I have situated my research in the PE context at universities in Korea and stated the central problem of this thesis. I have described the purpose of the current study, which is to conduct a critical analysis of one global commercial ELT textbook. In addition, I have explained my personal connection to this research before briefly describing how I will approach the data. The chapter ends with my expectations of how this research of ideology and power relations in a global commercial ELT textbook can offer practical contributions to academic knowledge, the ELT profession, and the presentation of my research questions.

1.7.2 Chapter 2

In the second chapter, I present the theoretical framework of critical curriculum theories and critical pedagogy before moving to a discussion on selective tradition, hegemony and the hidden curriculum, all of which can disrupt delivery of an equitable curriculum. Later in the theoretical framework, I explore ideology and power relations before introducing definitions that I will use in my thesis. I define these two terms because it enables the analysis of how ideology and power relations operate in society. The chapter ends with an introduction to the four ideologies that are the subject of much discussion in related literature and research articles. The remaining ideology of UScentrism has been coined to identify a phenomenon that I found in *TN2*.

1.7.3 Chapter 3

In the third chapter, I present the literature review. The purpose of this review is to support the premise that knowledge about critical pedagogy is not well established in Korean research traditions. To demonstrate my premise, I show that much is known about language form in ELT textbooks in an evaluative sense; however, much less is known in a critical sense about the existence of ideology and issues of power in these same books. I argue that, while critical analysis has been conducted on English language textbooks in other populaces around the world, comparatively little critical research of ELT textbooks has occurred in Korea.

1.7.4 Chapter 4

In the fourth chapter, I present the methodology used in this thesis. I outline

the philosophy and practices behind critical discourse analysis and the critical image analysis. In this chapter, I present a template that I developed for the critical analysis of discourse and images in ELT textbooks. In addition, I offer the provenance of reliability and validity of my research. Drawing from phenomenology research (PR), I describe the manner in which I gathered experiences from Koreans in relation to the use of global commercial ELT textbooks in their own PE first-year compulsory EFL class. In this PR, I use discourse analysis to approach the data.

1.7.5 Chapter 5

In the fifth chapter, I present the results of the demographic analysis of images in *TN2*. During the analysis of *TN2*, I analysed demographic data on four scales and report the findings in percentages in this chapter. These data reveal insights into the power relations and ideologies within *TN2*. Finally, I explore the textbook's production, analyse its cover and acknowledgement's page and add relevant data and analysis from the PR.

1.7.6 Chapter 6

In the sixth chapter, I present the critical image analysis. The chapter contains the images that I analysed and I provide descriptions, explanations and interpretations related to this analysis. In this chapter, the research questions are answered at length. I provide substantial data and analysis from the PR in this chapter.

1.7.7 Chapter 7

In the seventh chapter, I present the results of the critical discourse analysis. The chapter contains samples of discourse from *NT2* along with descriptions, interpretations and explanations. The discourse samples from *TN2* are classified into imperialism, linguistic imperialism, UScentrism and colonialism. In this chapter, the research questions are answered at some length and I add substantial and relevant data and analysis from the PR.

1.7.8 Chapter 8

Finally, in the eighth chapter, I summarise the main findings and explore the

implications of this study and the ways in which these can be offered to the ELT profession in Korea. I recount a recent incident in Seoul that launches the emergent discourse around the use of critical theory and critical pedagogy in a Korean context. I also present an example of one type of future project that aims to unite ELT materials with PE student needs and the representations of their worlds.

1.8 Definitions

The following is a list of terms used in this thesis and their corresponding definitions:

- 1 Critical—questioning assumptions that have become naturalised (Janks, 2010, p. 13)
- 2 Discourse— the dynamic social use of language
- 3 EFL—English as a Foreign Language, users of English who do not habitually use English outside the classroom because English is not the community's first language
- 4 ESL—English as a Second Language, where English is taught and used in a country where it is the dominant language used. In such a context, the learner has immediate use for and access to English outside of the classroom
- 5 TESOL—Teaching English to Speakers of other Languages
- 6 False-beginner—a term that describes language learner proficiency, where a student has been studying for some years without achieving communicative competence
- 7 Kachru's Circles—a metaphor that presents the spread of English as a language around the world. To illustrate the global spread of English, Kachru (1990) uses the idea of three concentric circles. In this thesis, the circles also help to facilitate the understanding of the production and spread of ideology
- 8 Inner Circle—a country where English is the first and official language.
- 9 Australia, New Zealand, the US, Britain and Canada are typical examples
- 10 Outer Circle—a country where the first language is a language other than English, and where English is used as an official language for

administrative or other infrastructural purposes, and its place in the country may have resulted from colonisation at some point in history.

Singapore, India, Bangladesh, Malaysia and Kenya are some examples

- 11 Expanding Circle—a country in which the spread and use of English is restricted to technical, educational or business purposes. Examples of countries from this circle are Korea, China, Japan, Brazil, Chile and Spain
- 12 The Other—with an upper case ‘O’, defines the marginalised subject of dominant ideology
- 13 PE—Practical English, English classes for first-year university students. The course usually runs over two semesters, with one semester being taught by instructors whose first language is English
- 14 PESR—Practical English student reader
- 15 Power—an abstraction, refers to the control of knowledge and to prestige that arises in some domains

Chapter 2: Theoretical Framework

This chapter presents literature relevant to the current study. The literature

forms the theoretical framework for this thesis, establishing relationships between critical theory, ideology and power relations mediated by the discourse and images in an ELT textbook. To support this framework, I offer examples of research demonstrating CDA conducted in classrooms to address critical issues.

In this research study, I have problematised the use of global commercial ELT textbooks in compulsory EFL classes in Korean universities. I have done this based on the unquestioned transmission of ideologies from outside Korea to EFL students in Korea. Problematisation of an issue involves interrogating it for the beliefs or assumptions on which it is based (Sandberg & Alvesson, 2011).

2.1 Curriculum

Curriculum is written following established guidelines and practices, which are regulated by institutions of the state (Giroux, 1981; Giroux & McLaren, 1989, p. 100). Therefore, traditional curriculum acts as a form of social engineering by conveying the dominant cultural knowledge, values and practices universally across the community. As a result, schools, teachers and textbooks transmit these mores and norms to the general population.

This traditional top-down curricular anatomy is criticised by Reagan and Osborn (2002) as being contrary to critical models of curriculum, especially in foreign language programmes, because of the influence of Western intellectual traditions (p. 70). I speculate that Western intellectual tradition has also imposed its own versions of ideology and power relations to non-Western readers. The specific process is that Western intellectual traditions have currency in the countries from which they emerge; however, they do not have natural currency in countries outside of their borders. This claim is stressed by many in reference to the curriculum in general education and in foreign language programmes in particular (Freire, 1990; Kumaravadivelu, 2001; K.-S. Park, 2002; Ramanathan, 2006). The issue of critical pedagogy will be explored later in this chapter.

2.2 Critical Applied Linguistics

The polestar of my theoretical framework is critical applied linguistics (CALx), the purpose of which is to encourage language education to move beyond describing

language forms and conventions towards uncovering ideology and power relationships embedded in language use (Fairclough, 2001). In the context of ELT, CALx means that learning a language is not the transmission of language rules as knowledge; instead language learning is viewed as a dynamic process of socially-situated meaning making. In addition, the product of understanding power dynamics can lead to praxis, and educational change can be achieved (Pennycook, 2001; Young, 2003, p.4). In this thesis, I argue that critical applied linguistics can offer much to the end users of global commercial ELT textbooks because it can demonstrate that teaching and learning a foreign language is primarily a process that involves people.

The work of CALx has shown that schools can produce and reproduce discrimination and disadvantage of certain minorities by failing to recognise that values and common sense are not universal. Education can only be common sense when backgrounds and traditions are shared (Apple, 1982). In this thesis, I propose that some groups are disadvantaged by ELT practices, such as the textbooks, because in a foreign language environment, those who write the textbooks do not necessarily share the same educational traditions and common sense⁹ as those who use the textbooks. Thus, CALx acknowledges that ELT textbooks may be carriers of disadvantage because they are carriers of discourse practices that arise from beyond the border. I speculate that these same textbooks are carriers of other forms of discrimination and disadvantage because they carry dominating ideology and dominating power relations.

Gee (1994) agrees with the theoretical underpinnings of CALx, commenting that language instructors could act as though they are disconnected to the external social, cultural, economic and political issues of the world outside the classroom. Conversely, they could 'accept their role as persons who socialize students into a worldview that, given its power here and abroad, must be looked at critically, comparatively, and with a constant sense of possibilities for change.' (p.190). His position is that teachers can influence educational change. One way of reaching praxis as exemplified by Dewey (1897), Freire (1990) and Ramanathan (2002) is by the validation of oppressed voices and experiences. Dewey (1897) and Freire (1990) both eloquently argue that education is not a technical transmission of knowledge from the dominant group to another group.

⁹ Practical judgement that is independent of specialised knowledge, education or training

Conversely, Waters (2009) criticises all critical curriculum theorists, maintaining that many have claimed 'exaggerated level[s] of concern about power imbalances' (p. 138). In his criticism, Waters (2009) claims that teachers who use learner-centered practices or task-based teaching have surrendered their authority after falling victim to the moral authority of critical theory. This comment about critical theory is simplistic in two ways. First, it ignores the real effect of imposed power, as expressed by the images and ideologies in imported ELT textbooks (Canagarajah, 1999; Chao 2011; Cortez, 2008; Pennycook, 1994; Phillipson, 1992). Second, it fails to appreciate the reasons behind the application of learner-centered and task-based approaches. These approaches have burgeoned in recognition of diverse learning styles and learning needs. In language classes, these approaches also reflect a shift in methodology towards language use, interaction and negotiation of meaning and, as such, are important steps towards communicative competence. The inclusion of critical theory does not imply that teachers no longer have authority; the teachers do not relinquish their roles. On the contrary, critical theory, as described by Lin (1999), calls for an exploration of the ways that teachers perceive and later enact their authority. One way for language instructors to demonstrate their professionalism is to explore the mechanisms of authority, that is, the dominant ideology and power relations in the ELT books.

In the following section, I introduce critical curriculum, a second educational approach that targets dominant educational values and practices. I provide important examples where critical curriculum pedagogies have been applied in real-world foreign language classrooms.

2.3 Critical Curriculum

Traditional views of curriculum have been studied in some depth (Allen, 2004; Bailey & Cunningham, 2011; Pinar, 2004; Postman & Weingartner, 1980), and historical influences on curriculum and the ways in which curriculum can be understood, theorised and enacted have been examined. The implications of traditional views of curriculum, with its unquestioned transfer to a foreign language educational context, without adaptation to local conditions will be explored throughout this chapter. Critical curriculum refers specifically to the process of questioning assumptions and naturalisations accepted as 'wisdom' in curriculum design and delivery.

The first proposition of critical curriculum theory is to recognise the unequal power relations in the curriculum, and critical curriculum theories help to clarify the ways in which language, power and society are connected. Forms of power refer to the effect of language, for example, the unstated rules that dictate who can speak, what can be said and in what manner. Critical curriculum theories help to clarify the ways in which language, power and society are connected. Eppler (2011), and Soden and Mooney (2011) explain that typically some social groups have less power than others, for example, the poor, those with a disability, language minorities and women. These groups may find themselves with less access to support and, thus, may encounter discrimination. To Bogren (2010), textbooks, as part of the curriculum, are 'language excerpts produced from specific points of view and communicate[ing] specific world views and values' (p. 73). In this way, textbooks uncritically portray dominant groups as the norm and, consequently, forward their power on the basis that they represent legitimate values and official knowledge (Luke, 1988). This proposition is the basis of my research, that is, to show the ways in which power, both high and low, is presented in an ELT textbook. Such exposure will facilitate language educators to adopt critical approaches in foreign language classes.

One of the main roles of critical curriculum is to address the misuse of power, which can hinder student learning (Giroux, 1981). Ultimately, addressing power relations can equalise that which operate in classrooms and in teaching materials (Canagarajah, 1999; Kumaravadivelu, 1999; Pennycook, 1994; Phillipson, 1992). Recognising that educational power is generally top-down, Crookes and Leaner (1998, pp. 320-321) suggest dismantling differential power relationships by developing students' critical thinking skills, allowing for the exchange of ideas as part of education, collaborating on curriculum design and, finally, giving students decision-making rights. These suggestions are significant because they address the common criticism that critical curriculum theories fail to provide anything concrete to pedagogy (Johnston, 1999).

Nelson (2004) gives one useful illustration of critical curriculum theory that has influenced teaching practice. When teaching grammar in a multi-national, intermediate proficiency-level ESL class in the US, a teacher explored how students had interpreted gay identities-a theme that had arisen from student writing. The

teacher could have asked a closed-question; for example, 'Do you think same sex couples, in the US, should hold hands in public?'. Instead, modelling a critical perspective, the teacher asked students to talk about how they learnt to interpret public displays of affection between women in the US. During the discussion, the students discovered inductively that modal verbs could be used to draw conclusions, in addition to their use in acts of speculation. Once awareness of the theoretical aspects of critical curriculum has been achieved, the connection between language, power and society can be addressed to equalise power structures. Nelson's (2004) example demonstrates that it is not overtly demanding nor time consuming to adopt critical curriculum theory.

2.1 Critical Pedagogy

There is one chief difference between critical curriculum and critical pedagogy: the former is theoretical while critical pedagogy refers to a variety of instructional strategies, aimed at creating educational and social equity. Critical pedagogy helps teachers and students question and challenge domination and the beliefs and practices that propagate it.

Critical pedagogy emerges from the work of several educators, but in particular, the Brazilian educator, Pablo Freire. He saw students oppressed by the banking system of education¹⁰. Two ideas are prominent in this system: the teacher and the curriculum have authority and power and the students are powerless, receiving only the knowledge and skills that the curriculum and teachers decide are important. This banking system deprives students of their creativity and originality—they become the victims of transmission of dominant and, in some cases, irrelevant knowledge and skills. Freire (1990) promotes education in which students are active and engaged in solving genuine real-world problems. In a Freireian framework, students learn to recognise and then challenge the ideological forces that affect their lives negatively. According to this broad definition, critical pedagogy has much to offer the students in compulsory foreign language classes. Critical pedagogy, in addition to being a conduit for teaching strategies, is also a movement that aims to achieve social justice. In the following three paragraphs, I offer brief examples of critical pedagogy underpinning foreign language classrooms. These examples demonstrate the social justice agenda of critical pedagogy. I add these examples

¹⁰ A metaphor in which teachers deposit knowledge and students save it

because a discussion of critical pedagogies would be incomplete without the inclusion of examples of critical pedagogy where 'questioning [the] assumptions that have become naturalised'(Janks, 2010, p. 13) was the result. I argue that questioning naturalised assumptions would be a useful activity for all language teachers.

In an extensive ethnography of EFL classes in Sri Lanka, Canagarajah (1993) highlights complex alienation arising from the use of the ELT textbook *American Kernel Lessons* (O'Neill, 1983). He described alienation occurring because of the incongruence between the students' values and attitudes, and the values, attitudes and behaviours of the textbook's characters. For example, the book showed young females forming relationships with males in ways that did not conform to Sri Lankan values and norms. In the textbook, US culture conflicted with the students' own culture and the students noticed and resisted.

Lin (2004) studied the implementation of critical pedagogies in a graduate education course in Hong Kong. She writes of a cultural environment in which 'critical' is an offensive word (p. 272), of the working-adult students' struggle to read the course materials and, later, of her awareness of her failure to 'walk the talk' (p. 283). In summary, Lin (2004) writes that it is not enough to know about critical pedagogies; moreover, it is not even enough to teach about critical pedagogies. She argues that it is imperative to embed critical pedagogies within core classroom practices.

A useful exploration of critical pedagogy is offered by Simon-Maeda (2004) from her experience when teaching at an all-women's university in Japan. Her aim was to help the students understand the ways in which power relations work in discourse. To do this, she first recognised that her privileged university position awarded her with a special status, as did her first language and US origin. The second source of power was the banking system of teaching that is expected in Japanese universities. In this system, Simon-Maeda's (2004) task was to transfer knowledge to the students. She considered ways to help her students gain liberation and, in so doing, used specific techniques to help the students identify the specific ways in which power was enacted through discourse.

In the first of the three previous paragraphs, the practitioner and students noticed the social injustice of offering US materials for EFL instruction in Sri Lanka. In the second example, the practitioner, due to circumstances in the teaching

programme, became aware of the need to practise critical pedagogy, while in the final example the practitioner actively instructed her students to participate in critical discourse analysis. I speculate that these models can be replicated in ELT classes; moreover, the strategies emerging from critical pedagogy could be useful to language instructors because as a result students may attend compulsory EFL class more readily.

Some of the literature doubts critical pedagogy. Gore (1992) does not accept that teachers have the ability to appraise critically their own practice. For instance, Kahaney, Perry and Janangelo, (1993) object to critical theory, saying that too much is expected from teachers. Looking beyond teachers, Johnston, (1999) claims that one weakness of critical pedagogy is a lack of direct teaching practices. Vitanza (1987) ridicules critical pedagogy, arguing that it deceives students. Vitanza (1987) also criticises the social justice basis of critical pedagogy, claiming that critical theorists impose their own versions of social justice ideology, onto students.

From my reading of the literature, it appears that critical pedagogy consists of awareness, attitudes and teaching strategies. Bolitho (Bolitho et al., 2003), Cohen (2004), Crookes and Lehner (1998), Lin (2004) and Osborn (2000) offer examples of critical pedagogy's portable teaching strategies. I theorise that the critical pedagogy could be introduced in PE classes in Korea without much difficulty following the examples from Lin (2004) and Simon-Maeda (2004).

In the next three sections, I explore areas, which from a critical pedagogic perspective have a strong relationship to teaching and learning a foreign language. The relationship specifically is that each of these areas can impose high power onto the students because the dominant group enacts its version of ideology.

2.4.1 Whiteness Theory

Whiteness theory emerged in the US, a country that has a history of disadvantaging people of African descent, many of whom may still feel the disdain, distrust and what Jhally and Lewis describe as a 'profoundly ignorant sense of superiority' exhibited by White citizens of the US (1992, p. 2). Interested in its effect in classrooms, Liggett (2009) undertook research designed to investigate if White identity influenced the ELT curriculum.

In her research, Liggett (2009) concludes that some White teachers may unintentionally exclude Others. She argues such exclusion is racist, which ultimately influences the curriculum and teaching practices. She concludes that ELT teachers

with White identity exclude Others because of their unquestioned assumptions, in other words, racist practices which have become institutionalised. One serious by-product of the institutionalisation of unquestioned assumptions is the restricted treatment of cultural diversity and multiculturalism in teacher preparation programmes. The outcome is that teachers who graduate from teacher preparation programmes go on to repeat the hegemony of restricted curriculum in schools. Exclusion of some parts of the community leads to cementing the differential treatment of Others and, thereby, extending White privilege.

Whiteness theory is related to this thesis in two ways. The first is that the authors of *TN2* are members of the dominant group, and this membership subsequently has implications to the Korean context. For example, without acknowledging a White identity, the authors of ELT textbooks could include images, discourse and discourses that impose dominant White ideologies onto students in compulsory PE classes in Korea. The second way that Whiteness theory is related to this thesis is that English language instructors from Inner Circle countries are preferred as language instructors in Korea (Kirkpatrick, 2013; Shim & Baik, 2004). This preference leads to certain implications. One implication is the cultural construction of race has important connections to the notion of selective tradition in that, without awareness and self-reflection of teachers' own socially constructed racial identities, it may be that teachers unconsciously reinforce dominant White racial hierarchical ideologies in their teaching practices. These ideologies would be brought into the classroom following the unquestioned and uncritical use of traditional curriculum and materials. Liggett's (2009) research shows that a masters level course for teachers of ESL in the US had not equipped them with the awareness that their racial identity influenced their teaching practice. Therefore, it is not unrealistic to anticipate that language instructors (who may or may not be trained language teachers, and who may or may not have had teacher training) at Korean universities are also unaware of the implications of their White racial identity. Acknowledging the privilege and advantage that White language instructors may bring to the ELT class, I problematise the privilege and advantage that White authors and publishers impose on the task of ELT material production.

The following section presents selective tradition a further means in which power relations and ideology can be relayed to students in an EFL context.

2.4.2 Selective Tradition

Selective tradition is the practice of including and or excluding certain knowledge from the curriculum (Anyon, 1981; Apple, 1982; Liston, 1984). Williams (1977) theorised the mechanisms through which selective tradition in educational materials supported or marginalised students' representations of the world. I regard that these theorists base their theorisations upon the idea that exclusion and marginalisation are major forces in the recreation of dominant social, cultural norms, identities and ideologies. Williams (1977) notes that:

Selective tradition is an intentional selective version of a shaping past and a pre-shaped present, which is then powerfully operative in the process of social and cultural definition and identification. It is a version of the past, which is intended to connect with and ratify the present. What it offers in practice is a sense of predisposed continuity. (p. 115)

This quote conveys the idea that selective tradition and Whiteness Theory are related. The relationship is in the idea of the powerful operation of social and cultural definitions and identifications. Put simply, the aspects of life presented in educational artefacts are selective tradition in action.

In the context of this thesis, selective tradition includes the unquestioned use of global commercial ELT textbook, and this is problematic because the existent sources of knowledge, along with interpretations of truth, the ideology and relations of power, are unquestioned and belong to 'somebody else'. Williams'(1977) proposition that selective tradition 'offers in practice a sense of predisposed continuity' (p. 115) explains that selective tradition is maintained with relative ease because established practices are maintained without question.

Also, in this thesis, selective tradition has resulted in the use of global commercial ELT course books, informed by liberal multicultural attitudes (Norton & Toohey, 2004, p. 30), that do not mirror PE students' needs, sensibilities and aspirations (Watson, 2012). Researchers, such as Canagarajah (1999), Chao (2011), Cortez (2008), and Kumaravadivelu (2001) promote challenging and removing dominating influences in ELT materials that ignore or oppress students' representations of reality. For Korea, I theorise that attending to the commonplace practice of selective tradition would result in the use of materials that would support PE students in their compulsory EFL classes. I anticipate that addressing selective tradition might be difficult because of the general lack of critical awareness that I

outlined in Section 1.2. In my research, Korean participants expressed the ways that Korea and Koreans had been portrayed in a variety of ELT textbooks (see Section 5.2.2.1 for one set of samples that reveal awareness of selective tradition).

In the following section, I present the hidden curriculum, to introduce another mode in which power relations and ideology can be relayed to students in an EFL context.

2.4.3 Hidden Curriculum

Hidden curriculum is a side effect of education that amounts to the distribution of social practices in the form of expectations, values and beliefs, often in the form of discourse and images from the dominant part of society (Margolis, 2001, p. 15). The hidden curriculum, a covert socialisation process of education that results from conveying dominant values, attitudes and beliefs to students operates to assert the dominant group's unquestioned norms to others.

Chappelle (2009) exposes the hidden curriculum in a French programme at a university in the US. She shows how Canada, as a destination for French study-abroad programmes, had been rendered invisible. Her quantitative research of teaching and learning materials, for example, course books, CD ROMs and multiple online resources, for nine beginner French language classes demonstrated that French language and culture were presented in an array of media as if being owned exclusively by the French. What Chappelle (2009) found was the French language instructors were recreating their educational experiences while at school in France and, in so doing, did not question the centrality of France within the French programme. If French language teachers from France have imposed hidden curriculum, it is possible that EFL instructors in Korea also practice it in some form when teaching EFL.

A second powerful example of hidden curriculum in operation is given by Chao (2011) in a content analysis of the global ELT textbook *New American Inside Out*, which is used in first-year university English courses in Taiwan. Chao (2011) found a bias towards the US, with few references to Europe and Latin America but a complete neglect of Taiwan and other countries that speak Chinese. The hidden curriculum is conveyed in the hidden message that only Westerners have humanitarian tendencies. Further, images of talented and famous people and

associated content are restricted to English-speaking Westerners. The researcher recommends that local academics and students become involved in textbook production to remove the dominance of Inner Circle models of English (p. 205).

Reference to the hidden curriculum is significant in this thesis for three reasons. The first is that the hidden curriculum is an acknowledged socialisation process of educational practice. My research centres on ELT books written in Inner Circle countries for use by students in an Expanding Circle context, and the socialisation content and processes are therefore likely to be dissimilar. The second reason is the hidden curriculum's relationship with power and control, which generally renders local versions of values, beliefs and attitudes as being powerless and invisible. The third reason is that recognition of the presence of the hidden curriculum is imperative because ELT textbooks are international artefacts operating in diverse locations and, therefore, the clash of expectations is greater (particularly, when expectations are unquestioned).

The hidden curriculum is present in pre-packaged instructional materials because they are containers of values that have been broadly determined to legitimise the existing social order (Apple, 2012, p. 95). Generally, PE classes in Korea depend on the use of pre-packaged global commercial ELT textbooks. As such, the hidden curriculum will emerge in the content of the PE programme, the method of instruction, assessment and class activities. Therefore, there is a need to interrogate the content of global commercial pre-packaged materials.

The following section introduces ideology and offers definitions, along with specific ideologies, that will be useful for my critical image analysis and critical discourse analysis of an ELT textbook.

2.5 Ideology

In previous sections, curriculum was theorised from critical perspectives. It was shown that curriculum is shaped by a variety of fundamentally unexamined social factors, which can be addressed by theories from Critical Applied Linguistics and Critical Pedagogy. This part of the thesis introduces and defines ideology and power relations providing examples of some of the ways in which these could be contained in the curriculum. In Chapters 5, 6 and 7, I identify, describe and critically analyse ideologies and power relations within *TN2*.

2.5.1 Definitions of Ideology

The term 'ideology' was coined by Destutt de Tracy and emerged from political debates around the time of the French Revolution (Thompson, 1990). In my reading of the literature, ideology is a highly polysemic term each of which has ideological positions. For example, ideology can comment on capitalism and critique communism. Thus, Liu's (2003) interpretation of ideology, as the 'result of intersections of meaning and power in the social world' (p. 43) leads me to comment that it is the role of critical analysis to make the meeting points clear.

Hasan (1986) and Griffin (2006) agree on the social nature of ideology. Hasan concludes that ideology is 'a socially constructed system of ideas which appears as if inevitable' (p. 126). Griffin (2006) views ideology as an innate structural human ability 'to plan, rationalize, and legitimize action or behavior' (p. 80) which can also include the idea of "inevitability" because planning and rationalising are the results of human cognition. Inevitability is problematic because ideologies may result in legitimatising the values, beliefs and attitudes of one social group and not others.

In Brookfield's (2005) and Eagleton's (1991) definitions of ideology both include the view that it is a group of ideas from a particular segment of society, and not the whole of the society. The parochial nature of ideology is addressed by Brookfield (2005) who states that ideology is a 'broadly accepted set of values, beliefs, ...and justifications that appear self-evidently true, ...personally relevant, and morally desirable to a majority of the populace' (p. 41), while Eagleton's (1991) synthesis of ideology is that is 'a set of ideas characteristic of a particular social group' (p.2).

A common theme in these four theories is the idea of one group holding its version of the representation of life as being true for all Others. According to Brookfield's (2005), Eagleton's (1991), Griffin's (2006) and Hasan's (1986) definitions, the critical analysis of ELT textbooks is essential because as the accepted and characteristic representations of the dominant group's lives and aspirations these global commercial textbooks transmit values, beliefs and knowledge that *appear inevitably* true to Others. Thus, they are vehicles of Otherisation, a process in which people become marginalised. In critical pedagogy, the outcome, in this case, is for the marginalised to be emancipated from Otherisation. I speculate that critical image analysis and critical discourse analysis will enable the industry that surrounds global commercial ELT textbooks and their consumers to become aware that they contain "someone else's values, and best interests". The ideology in language books is

not deliberate; they contain the ideas and ideals that the writers accept as the unquestioned norm. Hence, the applicability of critical pedagogy that encourages educators to embrace critical stances. Critical pedagogy also acknowledges Auerbach's (1995) observation that once we begin looking at classrooms through an ideological lens, dynamics of power and inequality show up in every aspect of classroom life' (p. 12).

This section about ideology began with the idea that ideology arose in classical social sciences and referred in particular to macro socioeconomics of the ruling group. However, in 2013, in the context of ELT, the ruling class can be replaced by notions of money because as Gray (2010) suggests ELT is now the platform for a lucrative and sizable publishing industry (p. 714).

An example of the problematisation of ideology is found in Oteiza's (2006) critical analysis of Chilean primary and high school history textbooks. She examined the ways in which the turbulent Chilean political period between 1970 and 2001 was sanitised to hide Pinochet's political paradigm. She argues that Pinochet's supporters distorted and omitted certain facts from history books and, as a result, those textbooks offered a biased version of history to Chilean students. This sanitisation and transmission is found in Brookfield (2005) definition of ideology, as beliefs 'that appear self-evidently true' (p. 41). The transmission of Pinochetian ideology has important educational, social and political implications because the textbooks, endorsed by the government, ratify knowledge and become powerful political messages. Thus, this ratification exemplifies Eagleton's (1991) determination that ideology includes ideas representative of one social group in particular.

As mentioned in Section 2.4.2, educational institutions, as mediators of selective tradition, legitimise and convey selected ideologies and power relations to students. This is ideological because the curriculum provides the sector top-down representations about rules, beliefs and attitudes. For example, in a critical discourse analysis of books used with emergent readers in North America that were positioned as reading curriculum, Luke (1988) used story grammar analysis, pictorial and lexical content analysis. He established the ways in which the books' themes, content and omissions interpellate prescribed social roles, social plots and relationships on to readers (pp. 85–122). This imposition of one group's

representation of the world results in the offering of a particular collective reality 'as the only possible' (Luke, 1988, p. 113) version of reality. If the books in Luke's (1988) research, which were produced and consumed on the same continent, were found to transfer the dominant group's norms of how to live onto diverse student populations, then the potential for domination is greater in the case where the writers and students come from different language and cultural groups.

Thus, I theorise that while ideology itself is not necessarily a problem, its unquestioned presence in ELT textbooks is problematic because of the potential for offering highly selective worldviews to learners (and instructors) of English leading to offering certain versions as the only possible types of life and reality. Ideology and selective tradition (2.4.2) share the feature of being unquestioned sources of knowledge, and interpretations of truth. Gray's (2010) critical thematic analysis found that a series of successful British ELT textbooks celebrated the world of work, which subsequently placed the students 'into the subject position of white-collar individualism' (p.728). In other words, the students are being assailed with the ideology of individualism, and addressed by the middle class world of work, irrespective of students' backgrounds and ELT needs.

In the section that follows, I explain a theory of the way that ideology operates. I offer this theory for two reasons. The first is because ideology is both embedded and naturalised in language as a social practice, and consequently in images. The second is because ideology is difficult for many people to recognise, it follows that they are unable to recognise the way that it operates.

2.5.1.1 Interpellation

The term 'interpellation' coined by Althusser (1970) refers to the process by which ideology becomes accepted as being normal and natural. Hodge and Kress (1988, p. 60) explain interpellation as a metaphor that compares the operation of ideology to a speech act that directly addresses people. Chandler (2007) illustrates Althusser's (1970) metaphor, stating that ideology recruits people into acceptance through forms of salutation. Thus, interpellation is a speech act, for example, a police officer calling, 'Hey, you there!' (Chandler, 2007, p. 188). One outcome of interpellation is that it turns people into its subjects. Having been assailed by ideology, people then

act in the ideology's interests and not their own. I argue that ideology operates successfully in ELT textbooks, and is successful largely because it is unquestioned; ideology is successful because instructors and students are both assailed and unaware of it. Unawareness leads to two ideas: people will benefit from being taught explicitly to about ideology and learn to question it. The act of questioning ideology may be at the risk of being ridiculed by those who accept the status quo, because questioning ideology may be unconscionable to interlocutors who have been successfully recruited. Consequently, it may be easier, for some, to accept the status quo. In my reading of the literature, Marx's (1976) comment 'They don't know it, but they are doing it' could have been written about the way that language instructors have been recruited by the ideology within ELT textbooks.

2.5.2 Power

Power and power relations are ubiquitous in the same way that ideology is because power emerges in discourse and images. As occurs with ideology, power relations and the subject positions that people can be placed in may not be consciously recognised because of the way that both power relations interpellate people.

In the tradition of Foucault (1972) people are positioned by the power of the discourse. Power can be exercised in a number of ways, through force or coercion, such as the military or police, conversely, power can be exercised as 'soft' power as theorised by Nye (2004), which is power attached to cultural products from dominant countries.

In the context of a critical analysis of an ELT textbook, I advance the theory that power relations may readily be accepted as the status quo and accepted as normal and natural by students (and language instructors) unless explicit awareness is raised about their existence. In addition, relations of power can be difficult to notice because they are naturalised in the language that people use and the social habits that they follow (Fairclough, 2003). This idea is key in this thesis because I analyse an ELT textbook that contains English language and selected associated social habits.

In Korea, EFL as a compulsory subject for not only primary and secondary schools, but again at university, consequently further definitions and theorisations

of power are crucial because of the lengthy period of interaction with artefacts. Nye's (2004) theory of soft power revolves around the notion that it 'rest[s] on the ability to shape the preferences of others' (p.5). In this case, English, as the cultural product of global commercial textbooks, influences the users because the content is admired. I theorise that soft power is manifest in EFT textbooks because power relations are delivered in the English language dialogues, English language 'model conversations', English language readings, English language vocabulary exercises and English language grammar activities that are designed to be practised and rehearsed in the socially constructed world of the EFL textbook. These activities are the conduit of the interpellation of the PE. I also argue that images convey soft power in the same way as text and discourse. My theorisation follows Gray (2010) who notes that the English language presented in current ELT textbooks 'is made to mean in highly selective ways' (p. 714). This means that the ELT books position the students to accept their hidden agenda.

2.5.2.1 Hegemony

Hegemony is the term used by Gramsci (1992, p. 137) to explain the mechanisms through which power relations operate. Hegemony arises after people accept particular conditions as normal when these conditions really only serve the interests of those in power, and work against people's own best interests. I include hegemony in this theoretical framework because it demonstrates how high / low power relationships operate in the context of EFL. An example of hegemony operating in Korea is the employment of people whose first language is English. Hegemony is carried on the paradigm that issues E-2 visas based on the pervasive native speaker fallacy (Phillipson, 1992) that is, the myth that being a native speaker of English is a qualification for its instruction. In this myth, education, training and professional knowledge do not have status. What this paradigm means is that English speakers with possibly no knowledge of Korea, Korean educational systems and norms, or Korean language are privileged over bilingual Koreans with equal and or better language education qualifications.

Gramsci (1992) identifies hegemony as an important concept for understanding how the ruling classes maintain their own interests. He concludes that the ruling classes convince all sectors of society that their interests were really the interests of all. One powerful example of hegemony is the way in which the dominant

group uses mass media to persuade the populace into becoming consumers. In the case of this thesis, I theorise that the mass media are the publishing companies that supports publishing companies to sell pre-packaged global commercial ELT textbooks.

In terms of this thesis, Jäger and Maier's (2009) interpretation of hegemony is instructive because they state that hegemony is carried in discourse that carries knowledge, values and perceptions, all of which, in turn, influence reality (p. 39).

Hegemony arises when a populace forgets or has not realised that there are alternatives to the status quo. In this thesis, I view hegemony as the process through which the ideologies and relations of power belonging to one dominant group are imported into foreign language classrooms. One striking example of hegemony is that, in Korea, as in other locations, many actively pursue 'test English' because a high score on an English test is crucial to gaining entrance to a top-tier university and, subsequently, to securing employment. That is, English as a marker of status and success holds such a degree of hegemony that it has become the platform for a US\$15 billion annual private English education industry in Korea (DeMarco, 2011).

An example of Inner Circle hegemony imposed on EFL students in the Expanding Circle was found in research conducted by Francis (1995). She analysed textbooks used in Brazilian high schools and universities, comparing imported ELT textbooks to the domestic format. Francis (1995) found that hegemony, materialism and individualism were more widespread in imported books. The implication is that English in imported textbooks carried Inner Circle ideology into Brazilian classrooms. At this stage the reader may question, "Why did the Brazilians- the universities, the schools, the teachers and the students- accept the use of ELT textbooks that included sets of ideas which are uncharacteristic of their lives?" There are two possible answers. The first, as previously mentioned, is that ideology is difficult to notice, the second is that hegemony had achieved its objective. I speculate that similar hegemony is operating in ELT textbooks used in Korea because as previously mentioned global commercial ELT textbooks dominant its market.

In this theoretical framework, I have defined critical applied linguistics and critical pedagogy. I provided three examples of language teachers who used critical pedagogy in their work. I consider these examples can be of some influence in Korea, because they illustrate what can be achieved from critical applied linguistics

in relation to compulsory EFL classes in South Korea. I theorise that awareness itself can create a discernable difference to the language learning experiences of the PE students.

In the following sections, I define my understanding of five recurring ideologies.

2.5.3 Imperialism

The word 'imperialism', derived etymologically from the Latin *imperium*, means the domination and control by military force of others for political, economic, cultural or social purposes. The imperialism that began in the fifteenth century in Europe was based on a range of assumptions; primarily that European rule over other countries was natural and morally justifiable (Phillipson, 2012a). The motivation for the domination of distant lands was profit (Phillipson, 2011), which triggered foreign political, economic and religious policies regarding the domination of others. The notion of policy development is the main way that imperialism differs from colonialism (Pennycook, 1998, p. 16). Subrahmanyam (2011) writes that, through imperialism, a country could increase its wealth and status; avoiding conflict with close neighbours (pp.340-341). Therefore, imperialism is viewed as a policy of overseas expansion. In Subrahmanyam's (2011) view, the prime goal of imperialism was to augment a populace's size, reputation or resources to enable it to either become dominant or maintain its dominance.

Although the ideas of Phillipson (1992) are interesting and useful, they do not consider modern day imperialism in the form of neo-imperialism because the means of domination are no longer by military might. Neo-imperialism is the creation and subsequent maintenance of unequal economic, cultural and social relationships, usually based on domination and subordination. Neo-imperialism is of particular relevance to my argument that global commercial ELT books are a means of economic advantage for global publishing houses, while at the same time a means of disadvantaging the average Practical English student reader (PESR) through the textbooks' preoccupation with images and discourses from Inner Circle countries. Where previous imperialism may have been achieved by military force, neo-imperialism can be achieved through the media, advertising or popular culture (Thompson, 1990). To many people, the ideologies of colonialism and imperialism

are interchangeable. I define imperialism as the ideas of policies behind the practices of colonialism, which cause unequal relationships. The ideology of linguistic imperialism is often found in company with imperialism.

2.5.4 Linguistic Imperialism

Linguistic imperialism emanates from imperialism and involves the transfer of a dominant language to other people by significant structural systems (Phillipson, 1992; 2012). Phillipson (1992; 2012) argues that economic and political systems associated with ELT have dominated local languages and language practices.

Linguistic imperialism is attributed with a number of features. The preference for one particular language over others has primacy in this ideology, and it results in privileging users of the dominant language. This occurs for reasons such as access to education, economic resources or associated power and prestige. In turn, these practices cause exploitation, inequality and a hierarchy, which adds to the cycle of privileging those who can use the dominant language (Phillipson, 1992a). Linguistic imperialism evokes unequal rights and is hegemonic, as it becomes internalised and appropriated as being normal and natural.

In Korea, the English language has hegemonic power. In addition, Koreans have embraced learning English, and this acceptance has been given a name: English Fever (Krashen, 2003; J.-K. Park, 2009). The purchase of hegemony by Korean society means that the English language has gained a place in the university entrance examination and employment practices that is not questioned. Koreans do not see that the English language serves imperialist ideologies, which may work against their own interests. However, linguistic imperialism can be and has been 'contested and resisted' (Phillipson, 2011, p. 3).

In the next section, I introduce the ideology of colonialism by describing its relationship to imperialism.

2.5.5 Colonialism

Colonialism is a complex ideology that is usually a consequence of imperialism (Said, 1993). To separate the two, imperialism is 'the practice, theory and attitudes of a dominating metropolitan centre ruling a distant territory', while colonialism is 'the implanting of settlement on distant territory' (Ashcroft, Griffiths, & Tiffin, 1998 p, 46). In Young's (1995) terms, colonialism is a mechanism of 'war, bureaucracy and administration, and above all power' (p. 98). Aspects of Colonialism

became a machine of desire with a limitless craving for territorial expansion, which 'produced its own darkest fantasy'(p. 98).

Phillipson (2012a) identifies three kinds of colonialism: the exploitation of people's bodies through slavery, the exploitation of their work and natural resources and colonisation of the mind. This colonialism happens by imposing the colonisers thoughts and attitudes onto the colonised. In this respect, Pennycook (1998) and Ramanathan and Morgan (2007) theorise the implanting occurs because ideology adhere to English by way of everyday discourse.

There are four main ways that English and colonialism are related: the historic expansion of the United Kingdom (UK) and US empires, politics, the economy and a strong cultural transference between ELT and colonialism in terms of theories, practices and beliefs. The combined effects are the reproduction of colonialism in ELT textbooks and classrooms. Moreover, the current spread of English, its teaching methods and its accompanying textbooks are manifestations of colonialism.

Pennycook (1998) argues that colonialism has to be seen 'as a primary site of cultural production whose products have flowed back through the imperial system' (p. 34). One major strategy in colonialism is the existence of multiple binary constructions: the colonising self/the colonised Other, white/non-white, sophisticated/primitive, adult/child and masculine/feminine. In each case, the latter is devalued. These word pairs also exemplify the way that the discourses of 'colonialism still adhere to English in English' (Pennycook, 1998, p. 2). A second strategy is the employment of stereotypes. Bhabha (1983) writes that colonial discourse operates through the 'recognition and disavowal of racial/cultural/historical differences', which, in turn, creates stereotypes (p.23). To Bhabha, a stereotype is not a 'false representation of reality'; it is a 'simplification because it is an arrested, fixated form of representation' (p. 27).

The following section introduces the ideology of orientalism, which, like colonialism is related to imperial activities. At its core is the perception of Other nations and cultures' histories and traditions being exotic.

2.5.6 Orientalism

Orientalism is the process by which European males constructed a discipline of knowledge about the oriental Other. Specifically, Said (1995) states that Orientalism 'is a field of learned study'(p.49). In this ideology, people in Asia and the East were Othered by creating geographic, moral and cultural difference, generating

a vast power differential in which European males imagined superiority (Said, 1995, p. 31). Orientalism is a 'political vision of reality whose structure promoted the difference between the familiar...and the strange'(Said, 1995, p. 43). From this platform, the exotic and inferior Other emerged. It is this ideology that Europeans applied to first understand the Arab world, and then Asia and the East, by creating a false superior positioning of their own politics, morals and culture and using this framework to evaluate Others as different and threatening. The most prominent theorisations of orientalism have been conducted by Said (1995), who argued that the Orient was a 'system of ideological fictions', the purpose of which was to legitimise European and US superiority (p. 321). Basing his argument on Foucault's (1972) articulations of power and authority, Said (1995) argues that orientalism is a crucible of power and knowledge about the Other. The ideology of orientalism includes the understanding that information and knowledge are not acquired in neutral ways; instead, they are acquired through processes that support dominant interests.

According to Said (1995), orientalism is a metaphorical lens that distorts the reality of places and people, presenting them in a timeless and static fashion. Said (1995) identifies Napoleon's conquest of Egypt in 1798 as the beginning of a new kind of imperial conquest, explaining that the new imagining of the Middle East accompanied British and French imperial activities, which, in turn, led to orientalism as a way of understanding the Other, serving the interests of the imperialists.

Central to the ideology of orientalism is the practice of generalisation. Common generalisations include considering the Other as 'exotic, servile and feminine' (Hannam & Knox, 2010, p. 194). A further generalisation is reported by Said (1995) who asserts that there is a general set of recurring images that are aligned with the Orient-the sensual woman and the East location of mystery being chief among them. Said's (1995) canonical work challenged these longstanding and unquestioned attitudes towards the Other.

The final ideology that I introduce is UScentrism, which is an ideology that features throughout *TN2*.

2.5.7 UScentrism

Every country is ethnocentric, which means that people of each country believe that their own country and culture offer the best version of reality (Klopf, 2001, p. 98). Every country's culture is congruent with its own ways of being, doing and knowing, and ethnocentrism only becomes problematic as people move and

encounter diverse behaviours. Within *TN2*, I have identified a recurring phenomenon that I call 'UScentrism', a unique form of ethnocentrism. I use the term UScentrism because I need a neologism to name the representations of the world that I found in *TN2*. The coinage of UScentrism is inspired by Phillipson's (2011) question, 'If dominant norms are global, is English serving local needs or merely subordinating its users to the American empire project?' (p. 46).

Along with Phillipson (2011), other scholars write about US global dominance. In my thesis, I do not use Americentrism (Peet, 2005) because the association of US global dominance can be problematic because the Americas includes countries that speak Spanish and Portuguese. Moreover, these countries do not have the global power or the global influence of the US (Mignolo, 2000; Wright, 2005). Consequently, I use the term 'UScentrism' because it names the dominant ideology that emanates from the US, contrasting it with both Americentrism and Eurocentrism. As Cox and Assis-Peterson (1999) recognise, 'the source of Westernization has changed from Greece, to Rome, to Spain, to England, and finally the United States'. (p.438).

To illustrate what is known in the field of ELT about English course books; the next section of this thesis reviews and discusses ELT textbook research conducted in both international and Korean contexts.

Chapter 3: Review of ELT Literature

This chapter extends the argument that I presented in Chapter 2 for the need to apply critical theory on an ELT foreign language curricula; however, in this case, the curriculum is a textbook. My argument in this chapter is for the application of critical theory to global commercial ELT textbooks used in PE classes in Korean universities. In this chapter, I problematise the use of global commercial ELT textbooks in compulsory EFL classes in Korean universities because of the unquestioned transmission of ideologies contained within them to students in Korea. Problematization of an issue involves examining it for the beliefs or assumptions on which it is based (Sandberg & Alvesson, 2011).

This part of the literature review does not claim to explore all of the studies of evaluative and critical research about ELT course books. Rather, it presents the studies that are relevant to my thesis.

3.1 ELT Textbooks in International Settings

I begin this chapter by embracing the theoretical position of a border dweller. This unique position allows me to be a critical witness to the use of global commercial ELT textbooks in compulsory EFL classes in Korean universities. This section explores previous studies of textbooks used in a broad range of international contexts to show what is known about the use of ELT textbooks around the world. Commercial books, which are largely from the US and the UK, have been purpose-written so that they can be used in any context, from EFL in Argentina to ESL in Australia. These books can be used by trained and untrained teachers; hence, the pedagogy, course outlines, in-class activities, homework and examinations become highly dependent on the textbooks and, as a result of selective tradition, have gained universal acceptance (Littlejohn, 1992; Montesano Montessori, 2011).

Working with the idea that both power and knowledge are asymmetrical and assert 'foreign ideological statements may affect the learning processes of language as well as local, established values', Francis (1995, p. 23) conducted a content analysis of 12 EFL textbooks used in Brazilian high schools and

universities. She constructed a research instrument to measure values orientation, ideology and hegemony in these textbooks, which were produced in English-speaking countries. Francis (1995) comments that 'statements of ideological and hegemonic content, although often unnoticed or discounted in textbooks, carry important messages' (p. 18). Her findings showed hegemony within the EFL books: English-speaking countries were described in terms of their technological development, while the natural environment defined other countries. Within the EFL textbooks, Francis (1995) examined the ideology behind race and found that, in particular, South Africa and the US had been presented as having racist attitudes.

Of particular interest to this research are the results derived from questions that critical applied linguists ask, for example, 'whose experience is valid, what counts as legitimate knowledge, and how is knowledge constructed?' (Auerbach, 1995, p. 11). Cortez (2008) PhD is a robust response to similar critical questions (see Section 4 of this chapter). When researching the use of the global commercial ELT textbook *Interchange* in a Mexican university, Cortez (2008) found that:

The textbooks' imagined community passes comfortably as a multicultural one to the non-critical eye, since there are, in fact, images of different racial and ethnic characters and lively international scenes. Yet upon taking a closer look, disparate representation of White Anglos is evident in relation to a disproportionately low representation of other ethnic and racial representations. (p. 254)

This representation leads to the effect of the use of global ELT materials previously noticed by Francis (1995):

Statements of ideological content transmit messages that are more related to international relations than to learning another language. The effect...is that opportunities for strengthening national values may be lost and alternative values presented. Textbook examples based on familiar situations, by contrast, integrate the learner into a specified context and permit concentration on the language that is to be learned. (p. 16)

While examining a 'language as power' theme over the course of a two-year critical research of an EFL course in Japan, Simon-Maeda's (2004, pp. 127-142) aim

was to empower the female students to recognise the existence and effect of sexist language both in textbooks and in the broader community. The longitudinal study was a useful way to collect Japanese EFL students' experiences when exploring the discourses of power.

One way that this aim was achieved was through students rewriting certain dialogues from *American Kernel Lessons* (O'Neill, 1983). By reading and rewriting examples of sexist discourse, the female students were able to recognise the genuine effect of unequal power in their own experiences. For example, Simon-Maeda (2004) summarises that 'most of the students...recognized that negative or stereotypical portrayals of women in educational materials do not serve the interests of those women who are struggling to break out of confining roles in [Japanese] society' (p. 135).

In contrast to critical work, Johnson et al., (2008) undertook a descriptive study in an ESL context. Their research project aimed at understanding native English instructors thought processes during an oral evaluation of an ELT textbook, *Just Right* (Harmer, 2004). Specifically, the researchers used the think-aloud procedure ¹¹ to encourage verbalisation of the instructors' thoughts and processes. The results of this research showed that instructors viewed the textbook pack's procedural issues, linguistic elements and placement within the curriculum needs of the language school. Instructors did not comment on cultural knowledge, values or practices. This omission is obvious because instructors were specifically asked to 'evaluate the suitability of the textbook for use' with a group of predominantly Chinese learners (Johnson et al., 2008, p. 159).

McConachy (2008) analysed the complete ELT series, *New Interchange* (Richards, Hull, & Proctor, 2005), and concluded that the books define communication as filling a gap and not as dynamic interaction that is affected by people, their identities and their relationships. In summary, McConachy (2008) gives a reductionist orientation to communicative events. Within the analysis, he offers Hymes'(1972) SPEAKING ¹² model as a tool that can provide students and teachers with the capacity to reflect on the sociocultural contexts of the contexts of the ELT textbooks. The one flaw for the instructor of a false-beginner class is that Hymes' model is potentially more useful for students whose proficiency level is at least

¹¹ A strategy in which thought processes are verbalised

¹² Setting, Participants, Ends, Act sequence, Key, Instruments, Norms and Genre

intermediate.

It may be argued by some that these global commercial textbooks have been written to offer an inclusive and multicultural stance (Cortez, 2008, p. 42). Offering particular values that may be useful in countries where progressive sociocultural and sociopolitical policies are common. However, not all countries across the world have adopted these policies. Moreover, not every country needs to adopt inclusive policies because not every country is multicultural and inclusive.

My purpose in the following section is to outline what is specifically known about the Korean ELT landscape, for example, what is known about global commercial ELT textbooks and domestic versions. To this end, both descriptive and critical textbooks studies will be explored.

3.1 ELT Textbooks Developed in Korea

I write this description of ELT textbooks in Korea from my position as a border thinker. From this position, I have been able to view the implications of the border: the existence of people, languages, dialects and knowledge on all sides. The position of a border dweller signals the difference between the insiders and the outsiders.

Several ELT textbooks have been written solely for Korean students; however, the most common textbooks in use have been written for the global market (Birch & Liyanage, 2004; Littlejohn, 1992). The ELT materials found in Korea, and used in a PE context can be classified into two groups. The first group consists of books written and published in Korea. *Small Group Discussion Topics for Korean Students* (Martire, 2003) and *Teen Talk* (Vorhees, 2010) are typical examples. Generally, these books include some translations and, to some extent, follow the model of middle and high school ELT textbooks in that each chapter begins with a reading, followed by comprehension questions and concludes with model discussion questions.

In contrast to the first group, Finch (2000) completed his PhD investigating PE courses in one Korean university. Finch (2000) co-wrote a textbook for use in compulsory university English classes in Korea, with each chapter including Korean content and referents and ending with a free-talking activity on aspects of traditional Korean culture, thereby giving the students the opportunity to discuss their own culture in English (Finch & Hyun, 2000). This book also includes some Korean–English

translations. This book was a pioneer for the PE context in 2000, having been written expressly considering the linguistic and affective needs of the false-beginner Korean PE student. The book is task-based and student-centered, providing classroom tasks that require students to use English.

In 2012, Finch wrote *Freshmen English 1* and *2*. Both of these books were written to support PE students to gain high scores in the newly devised National English Ability Test. Finch (2012) argues that it is ‘the government’s intention that the test will replace the TOEIC [and the new test] will have an impact on Freshmen English programs’ (p. 107). According to my definition, these books contain examples of linguistic imperialism (see Section 2.5.5) because, to pass a national EFL test, Korean students need to learn how to manipulate sophisticated EFL genres, such as writing résumés, cover letters, personal statements (used to apply for admission to universities in the US) and job applications. Local content and references are largely absent. Instead, there are articles about the Hopi Indians; and Maslow’s hierarchy of needs, using four North Americans as examples. In an email writing activity, both examples promote the idea that PE students give themselves an English (US) name. The book has an extensive Korean–English glossary. According to my definition (see Section 2.5.4), this book promotes linguistic imperialism by being an example of this ideology. This EFL textbook, like Robinson Crusoe teaching Friday to speak English, aims to teach PE students everything to make them ‘proper, useful, handy and helpful’ (Pennycook, 1998, p. 11). Solutions to linguistic imperialism can be found within the framework of critical pedagogy (see Section 2.4).

An ELT book that aims ‘to increase the amount of classroom speaking time’¹³ is *Jazz English* by Breaux (2006), who has an MA in US History. This book has 10 main units and two support units. Each unit follows the same layout of vocabulary, free-talking activities, so-called real-world dialogues, sections on cultural differences and vocabulary development, speaking activities and a free-talking follow up. The content and images are a mixture of Korean and US material.

¹³ Found on the book’s back cover blurb

The book ends with maps of the world, the US, Korea and Seoul. The map of the US is spread over two pages, while the map of Korea is limited to one page. I argue that a two-page map of the US in a textbook written for the Korean market is an example of UScentrism¹⁴ (see Section 2.5.7) because the size of the maps indicates their relative importance. The focus on the US is a demonstration of UScentrism. I argue that having maps of Korea and Seoul limited to only one page is an example of the hegemony of the US. The idea behind this book is interesting in that it is a genuine departure from the standard global commercial ELT textbook; however, the centrality of the US in the cultural differences section, in light of critical theory, is problematic because English, beyond the border, is not always the US version.

Finally, ELT materials are created in-house at some universities, where each instructor creates a chapter. In my assessment, this often leads to a collection of mismatched content and design with neither a coherent scope and sequence nor theoretical learning framework. Sookmyung Women's University and Hanyang University both create materials for their compulsory English classes. Some authors question whether teacher-created ELT materials are appropriate. Allwright (1982) reasons that language teachers have a different set of skills than textbooks designers, his claim being that selection and design of teaching and learning materials is best left to those with the relevant expertise (1982, p. 6). Litz (2005) believes that teacher-prepared 'materials can be time, cost and quality defective'(p.5). Critical theory could help guide those language instructors and universities who are looking for viable alternatives to global commercial ELT textbooks.

Even though people who are familiar with the Korean English educational context have developed these textbooks, the ideas within have not been questioned. The reasons for this are the lack of awareness of critical theory and the lack of awareness of the ideology from the Inner Circle being included in the ELT texts. The authors, being from Inner Circle countries, may carry with them either residual or frank imperialism or other unquestioned ideologies. As Said writes (1995), imperialism is concerned with the 'practices, the theories and the attitudes' (pp.

¹⁴ The blurb at http://www.compasspub.com/english/book/book_view.asp?h_seq=1215 states that one of the aims of the book is to promote knowledge of US culture.

19-29) of the Inner Circle. This statement is another reason for the use of critical theory in the ELT context because these practices, theories and attitudes demand questioning.

3.2 Evaluative Studies of ELT Textbooks

This section aims to show what is known about evaluative studies of global commercial textbooks, which may be used in Korean EFL settings. According to McGrath (in Gray, 2010), evaluation ‘aims to discover whether what one is looking for is there’(p. 39). Moreover, evaluation is a traditional way for teachers to determine if a textbook is communicative, or any number of other variables.

Numerous examples of descriptive, evaluative studies have been found. These are what Littlejohn (1992, p. 185) labels as ‘objective description’ and Gray, (2010, p.39) as ‘normative’ because they focus on describing a book’s representational repertoires, the appearance and layout of the book and its instructional components. Domestic English school textbooks have been studied (K.-Y. Lee, 2005) along with global textbooks that are used in Korean PE contexts (Litz, 2005; Ranalli, 2002; Riasati & Zare, 2010). The currency of these descriptive studies may be due, in part, to the belief that a detailed portrayal might make the ELT textbook selection more reliable and efficient (Wang, Lin, & Lee, 2011). Numerous evaluation frameworks are available. Makundan and Ahour (2010) reviewed 48 evaluation checklists that were published between the years 1970 and 2008, analysing the different ways that the checklists had been constructed. They found that all evaluation checklists fall into three categories:

- quantitative—using rating scales
- qualitative—using close- and open-ended questions
- online formats that can contain combinations of the previous types.

Makundan and Ahour (2010) concluded that the majority of checklists appear to have ‘a bias towards evaluation for selection opposed to evaluation for use’ (p. 349).

The following Table is an example of a form used to evaluate ELT textbooks, and is in contrast to the critical stance of this thesis.

Table 1: Litz’ teacher textbook evaluation form

A. Practical Considerations:

1. The price of the textbook is reasonable.
2. The textbook is easily accessible.
3. The textbook is a recent publication.
4. A teacher's guide, workbook and audiotapes accompany the textbook.
5. The author's views on language and methodology are comparable to mine.

B. Layout and Design:

6. The textbook includes a detailed overview of the functions, structure and vocabulary that will be taught in each unit.
7. The layout and design is appropriate and clear.
8. The textbook is organised effectively.
9. An adequate vocabulary list or glossary is included.
10. Adequate review sections and exercises are included.
11. An adequate set of evaluation quizzes or testing suggestions is included.
12. The teacher's book contains guidance about how the textbook can be used to the utmost advantage.
13. The materials objectives are apparent to both the teacher and student.

C. Activities:

14. The textbook provides a balance of activities (Ex. There is an even distribution of free vs. controlled exercises and tasks that focus on both fluent and accurate production).
15. The activities encourage sufficient communicative and meaningful practice.
16. The activities incorporate individual, pair, and group work.
17. The grammar points and vocabulary items are introduced in motivating and realistic contexts.
18. The activities promote creative, original, and independent responses.
19. The tasks are conducive to the internalisation of newly introduced language.
20. The textbook's activities can be modified or supplemented easily.

D. Skills:

21. The materials include and focus on the skills that I/my students need to practice.
22. The materials provide an appropriate balance of the four language skills.
23. The textbook pays attention to sub-skills - i.e. listening for gist, note taking, skimming for information, etc.
24. The textbook highlights and practices natural pronunciation (i.e. - stress and intonation).
25. The practice of individual skills is integrated into the practice of other skills.

E. Language Type:

26. The language used in the textbook is authentic - i.e. like real-life English.
27. The language used is at the right level for my students' current English ability.
28. The progression of grammar points and vocabulary items is appropriate.
29. The grammar points are presented with brief and easy examples and explanations.
30. The language functions exemplify English that I/my students will be likely to use.
31. The language represents a diverse range of registers and accents.

F. Subject and Content:

32. The subject and content of the textbook is relevant to my students' needs as an English language learner(s).
33. The subject and content of the textbook is generally realistic.
34. The subject and content of the textbook is interesting, challenging, and motivating.
35. There is sufficient variety in the subject and content of the textbook.
36. The materials are not culturally biased and they do not portray any negative stereotypes.

G. Conclusion:

37. The textbook is appropriate for the language learning aims of my institution.
38. The textbook is suitable for small-medium, homogeneous, co-ed classes of university students.
39. The textbook raises my students' interest in further English language study.
40. I would choose to study/teach this textbook again.

Taken from Litz (2005) Textbook evaluation and ELT management: A South Korean case study.

Litz' (2005) evaluation of a global commercial textbook, *English Firsthand 2*, used at a Korean university is noteworthy because it is the most viewed article on the Asian EFL Journal's website. Since it was first showcased in 2005, Litz' article has been read 15,912 times and was downloaded 12,432 times.¹⁵ In addition, his framework was the basis of at least one piece of subsequent research by Riasati and Zare (2010). Introducing the framework, Litz (2005) wrote, 'if one accepts the value of textbooks in ELT then it must surely be with the qualification that they are of an acceptable level of quality, usefulness, and appropriateness for the context and people with whom they are being used' (p. 9). The purpose of his research was to determine whether the textbook was deemed to be of acceptable quality and usefulness for instructors and students. While this book was used at a university, it seems that the textbook was most likely used in non-credit classes because a question in the appendix on page 39 asked participating students to select their status: first-, second-, third-, fourth- year or graduate. The content of this page, the number of students per class (given as 10–15) and the

¹⁵ As of June 2013

description of the students' proficiency as both high- beginner and intermediate is highly suggestive that the context is not a compulsory PE class. Therefore, any conclusions are not automatically transferable outside of the private commercial language school context. Litz' (2005) analytic framework (see Table 1) is drawn from a number of authors (Brown, 1995; Cunningsworth, 1984; Harmer, 1996; Sheldon, 1988, & Williams 1983, in Litz, 2005). Litz (2005) designed the framework to examine the following six aspects of the textbook: practical considerations, layout and design, range and balance of activities, skills, appropriateness, and integration, social and cultural considerations, subject content and language types represented in the textbook. Item 36 in the table refers to two social and cultural elements, while another seven items solicit opinions about activities, another five survey the treatment of language skills and another six are about language type. The form of assessment used shows that the aims of this research were evaluative. This is detailed further in the following paragraph.

All instructors and all 500 students completed surveys. A significant problem with this research is that it reflects the researcher's beliefs, which are then reflected in the general conclusions. These beliefs seem to be that an evaluation of general features of a textbook will reveal its applicability in the classroom. Another issue is the unclear student group because on page 10 of the article, Litz (2005) refers to the students as high beginners while on pages 11 and 34 of the same article Litz (2005) refers to them as intermediate level. Page 46 of the article shows that 80 per cent of the student group was aged 26 and over, 10 per cent were aged 24–25 and four per cent were aged 22–23, while no-one aged 18–21 completed the survey. The typical PE student is 18–21 (sometimes a student will take the university entrance exam two or three times); therefore, it can be concluded from Litz' data that these students were most likely in non-credit courses in the university's language centre or *ǒhagwǒn*.¹⁶ Other problems found in the article are the assumptions in the items. For example, Item 28 states, 'the progression of

¹⁶어학원

grammar points and vocabulary items is appropriate'; however, the basis of appropriateness is not stated. Item 33 states, 'the subject and content of the textbook is generally realistic'. This statement does not specify to whom the subject and content are realistic. (See Table 1)

In summary, Litz (2005) has given an extensive description and evaluation of the book's layout and design, its activities and tasks, its treatment of skills, its language type and content and its subject and content. In the final section, Litz (2005) makes many generalisations about the acceptability of ethnic groups and the realism of characters and many statements that may hold true for students aged 26 and over and who are taking an elective or extra curricula English class. However, several assumptions might be more applicable for these students than for PE students. The first is the need for cultural understanding by way of understanding conversational routines and pragmatics. Litz (2005) claims that these objectives are fundamental and so an aim of 'ELT textbooks should be to display an accurate representation of the target language culture' (p. 32). It might be more accurate to say "target language cultures" because there is more than one culture associated with English. Litz' (2005) conclusion is that culture and customs, entertainment, stories and travel are interesting contemporary topics that 'both the teachers and students seemed to enjoy' (p. 31). However, this conclusion is contested by (Kirkpatrick, Patkin, & Wu (2013) who reason that language standards, a notion that includes topics, should not come from idealised native speaker versions of what is 'useful or interesting to discuss'. Rather, they should come from the stated needs and interests of the learners (p. 266). I argue that PE students would benefit from Korean topics.

Therefore, one potential problem lies with the textbook analysed in Litz' (2005) study: the subject matter and social content conform to idealised native speaker representations of the world. Researchers such as Burgess, Hecht, and Lonigan (2002) Fitzgerald (2003) Gee (2001) suggest that the inclusion of foreign subject matter and social constructs in ELT textbooks has the potential to create comprehension problems or other serious cultural misunderstandings because students might lack the schemata to interpret these imported concepts correctly. However, in this particular case, Litz (2005) proposes that any student's failure to comprehend content can be remedied by a simple explanation by the language

instructor. This proposition is unrealistic because, as explained by Sharifian and Jamarani (2013, p. 14), misunderstanding has a direct correlation with language proficiency and, as already explained, PE students present with low English proficiency.

In summary, Litz' (2005) statement that students and teachers found this book to have practical use needs qualification. For example, older, more motivated and mature students in small elective non-credit EFL classes may find *English Firsthand 2* to be useful in achieving their language learning goals. However, this does not mean that large classes of PE students would find the book useful or motivating because the two groups of students are quite dissimilar in terms of language needs and motivation for learning.

Riasati and Zare (2010) evaluated the textbook *New Interchange* by surveying 35 Iranian EFL teachers about their perceptions of six specific areas in the book. The researchers used a quantitative method and found that the teachers were mostly happy with the book's practical considerations, its price and the accompanying teacher's guide and audio tape. The teachers thought that the book's weaknesses included its lack of vocabulary lists, end of chapter reviews and assessment. The teachers also noted that the book could not meet a diverse range of learner needs. This type of evaluative research is typical of the paradigm.

3.1 Textbook Evaluations by Publishers

Language instructors and/or researchers do not conduct all ELT textbook evaluations. In Korea, it is common practice for publishing companies to form focus groups of instructors whose first language is English to gather their impressions and experiences of using ELT course books. It could be argued that these focus groups give consent and authority to the ELT materials. It could also be argued that the English teachers give consent to the hegemony included within these books because they fail to notice its presence and continue to use the textbooks. In essence, these evaluations are blind to hegemony, largely because of the lack of awareness of its presence and its effects. Further, it could be argued that parts of the broader Korean community give authority to English speakers based solely on their first language. If the acceptance of impressions and experience from a person based on their status as an English speaker is questionable (Isik, 2008; Simon- Maeda, 2004), then the authority that those from the Inner Circle may have can also

be questioned. These are both examples of Phillipson's (1992) fallacy of the native speaker. Widdowson (1992) makes an important distinction between linguistic and pedagogic competence, stating that university graduates from an English-speaking country may claim linguistic competence; however, they cannot claim pedagogic competence automatically (p. 338). Further, Phillipson (2002, 2012b) states that, in principle, those who are successful language learners and are living successful bilingual lives can offer a relevant sample of expertise to the foreign language classroom. This means that instructors who are bilingual would be better foreign language teachers. Phillipson's (2002) proposition is also supported by Kirkpatrick, Patkin and Wu (2013) who critically question 'the privileging [of] the native speaker on a number of fronts'(p. 266).

Instructors from Inner Circle countries who are not trained in critical analysis will be unable to give critical comments, as Griffin (2006) explains: 'How one categorizes reality, or an ELT course book, depends on one's purposes, the questions one asks about it, and often prior dispositions and commitments to particular explanations of it' (p.79). This means that a person who is not a language teacher and who has not been trained in critical applied linguistics or trained to ask critical questions will most likely automatically follow the evaluative format that is commonplace.

In 2008, the Korean distributors of *TN2* asked language instructors in Seoul who had English as their first language to review this book. I was one member of the group. The first part of the review consisted of a checklist for all the units of the book (see Appendix A). This checklist elicited limited feedback by asking reviewers to select one of just three symbols for each of the activities throughout the textbook. Specifically, the publishers asked reviewers to type a '+' if an activity was deemed to be excellent, a '✓' if activities were judged as sufficient and a '-' if an activity needed revision. There were no objective criteria on which to base selections. Reviewers were also asked for their general impressions of *TN2*, for example, what they liked or disliked and what worked or did not work. As reviewers, we were not asked to analyse critically what the learner was to do in the task nor comment on sociocultural elements. The fact that reviewers were not asked to comment on 'access, power, disparity, desire, difference, and resistance' reinforces the evaluative nature of the focus group (Pennycook, 2013, p. 797).

Published evaluations of ELT textbooks are relatively plentiful and, as such, are distractions from the issue of critical textbook use (Gray, 2010, p. 38). They are also a distraction from the important place of critical theory. In response to Freire's (1990) call for educational action to be based on critical reflection and to move away from the evaluative and descriptive frameworks, there is an urgent need for educational researchers to use critical theory to evaluate ELT textbooks. By adopting a critical theoretical framework, these types of studies can evolve and become critical, placing ELT textbooks within a "local-centric" frame, culminating with an emancipatory contribution in foreign language contexts.

The popularity of evaluative studies may be related to a view of English language as an academic subject, rather than a tool for communication. It is not uncommon for high school English language textbooks to present English as a skill-based¹⁷ test subject with emphasis on gap-filling, word selection, labelling and multiple-choice activities (Iloca, 2011).¹⁸

3.3 Critical Studies of ELT Textbooks

In contrast to the previous section about evaluative studies, this current section aims to show what has been made known about ELT books by the use of critical methodology. Analysis looks at the contents of a particular book (Littlejohn, 1992), while critical analysis looks for the opaque power relations and ideology within textbooks. The nature of critical analysis was previously discussed at some length in Chapter 2 in Sections 2.2., 2.3. and 2.4.

Exploring high school EFL reading textbooks published in 2004 and used in Korean middle and high schools, Choi (2005) found dominating discourses that he argued could potentially lead Korean students to 'internaliz[e] the Oriental discourse and consider the global role of America as a matter of course' (p. 519). By using critical content analysis, Choi (2005) focused on exploring whose knowledge and power was evident across the range of textbooks. He critically examined seven textbooks that each included one chapter on the West (mostly the US) and one chapter on the Orient. In the reading topics of social science, education, sports, science and the use of English, the US is presented positively as having superior knowledge and authority.

¹⁷ Grammar, reading and vocabulary building

¹⁸ The name of one typical book is literally *If You Know Your Enemies and Yourself, You Will Win the Battle One Hundred Times*.

In contrast, Asia is presented in relation to the US or from its perspective. One story is of a young Chinese boy with a rare heart condition who is unable to have the life-saving surgery he needs in China. Unnamed people in the US provide him with financial and practical support, and he is able to have surgery in Los Angeles. This story is a demonstration that the basis of the relationship between the West and the East is a relationship of power and domination (Said, 1995, p. 5). The paternalistic theme of this story suggests that the Orient relies on aid from the US. Choi (2005) concludes that Korea needs teachers who are aware of orientalism and trained in leading class discussions about ideologies and power relations. Such discussions would need to be conducted in Korean due to PE students' language proficiencies. Finally, Choi (2005) urges that EFL textbooks with a 'binary divided world with the superior West and the inferior Orient'(p. 530) be rewritten to remove the subaltern status of Korea and Koreans.

In the Expanding Circle context of Brazil, Francis (1995) examined 12 EFL course books used in high schools and universities. These books represented a cross-section of EFL texts used in Brazil. Using multidisciplinary methodology: content analysis, analytical semantics, structuralism and hermeneutics, to disclose the ways in which power was demonstrated, Francis found inequality in three main areas: gender, profession and race. The inequality was based on ideology. The first dataset for analysis was themes collected from reading sections in the EFL books, which were then classified into country and race, gender and age of characters in the books. The second dataset was collected in the form of sentences from listening, writing and speaking activities. The data were sorted into five groups: elitism, representation of countries, statements about gender, roles assigned to genders and use of totalising discourse. The data were then refined again for further scrutiny. Francis classified the illustrations within the textbooks according to four groups: real, semi-real, cartoon cute or cartoon real. These illustrations were analysed for the ways in which race and gender were represented. Francis (1995) found that the EFL books contained the following ideologies: materialism, individualism and collectivism. Male dominant ideology was also present regarding gender preference, and hegemonic practices were found in the way that the textbooks described both Outer and Expanding Circle countries.

The methodology that Francis (1995) used can be challenged because she analysed only parts of the 12 books. It could be argued that she 'cherry-picked' in her data collection. That is, she chose reading passages and sentences from listening, writing and speaking activities that contained the value orientations, ideology and hegemonic practices that would support the objectives of her study. This could also be said about her approach to the analysis of the illustrations, as she had four groups yet did not analyse two types of cartoons, claiming that they distorted gender representations. Any distortion could also be evidence of further ideology, hegemony and power relations.

Despite the potential for criticism based on her choices for analysis, Francis' (1995) PhD thesis makes a positive contribution to foreign language pedagogy, as it found widespread and significant ideology and hegemony and developed a protocol that can be used by other researchers, teachers and publishers to look for power in ELT textbooks. The protocol includes value orientations, gender ideologies and hegemonic practices, particularly with reference to Outer and Expanding Circle countries. Using the preceding terminology, she avoids the imperialistic invention of race.

Canagarajah (1999), a scholar from the Outer Circle, shows the innate understanding that his students in Sri Lanka were social beings when their unique social and cultural natures were conflicted by the social and cultural values within an ELT textbook produced in the US. He undertook a four-year ethnography of EFL classes, looking at the ways in which the students resisted the imperialism of English teaching. Borrowing from an economist's binary of model of periphery/centre, Canagarajah (1999) looked at four broad groups of questions in his examination of classroom discourse and experience.

In summary, Canagarajah's (1999) ethnography explains the strategies that were used by teachers and students in Tamil Sri Lanka to enable them to use EFL to suit their needs and conditions. Canagarajah (1999) gives an elaborate account of the ways in which the students and teachers recognised and resisted linguistic imperialism. Many scholars have now identified this ideology as one consequence of global commercial ELT textbooks serving corporate interests. This idea of the commercialisation of English will be developed in Section 3.6. of this Chapter.

In Romania, another Expanding Circle country, Camase (2009) produced an instructive critical analysis of an EFL textbook. In defining ideology, she used Wodak's (1989) view that ideology constructs and presents a second reality, which Camase (2009) argues is an imposed contradiction of the local population's experiences. The first reality is the indigenous culture that each country or group develops, while the second reality is imposed by way of standards that are normalised by the elites. Camase's (2009) literature review includes a meta-analysis of 10 EFL critical analyses from Inner, Outer and Expanding Circle countries, namely, the US, the UK, India, China, Ukraine, Serbia, Montenegro, Taiwan and Hungary. In common with Francis (1995), Camase (2009) uses Kachru's non-racialised classification terminology.

Camase (2009) argues that existing content analysis frameworks lack rigour; therefore, the purpose of her meta-analysis was to find a useful framework for her content analysis. She concludes that Liu's (2005) CDA framework of intertextuality, thematic orientations, thematic perspectives and linguistic analysis was the best option for her CDA. In comparison, she argues that other researchers' methods were vague (p. 35). Using Liu's (2005) research as inspiration, Camase (2009) developed a deep two-layered framework that explores different aspects of intertextuality. The first layer examines the context of the texts and the second layer examines the construction of the texts to unpack the multiple layers of power orientations within them. The latter part of the analytic framework was developed to answer her prime research question: 'How does the EFL textbook reading represent the relationship between Romanian and non-Romanian people?' (p. 45). In her analysis, Camase (2009) focused on readings and images, arguing that these aspects of the textbook would show more evidence of ideology than the grammar or vocabulary exercises. This approach led her to uncover and later analyse the discourse of superiority and intercultural discourse within the textbook.

In summary, using a critical content analysis of one ELT textbook used between 1983 and 1990 in Romania, Camase (2009) showed that, through the agency of the book, communist ideologies were legitimated and transmitted to school students. Her research is useful to the field of foreign language pedagogy because it shows the discursive ways in which textbooks create divisions between people by ideological means. She writes, 'the cultural gap that exists between

people in Western and Eastern Europe could be viewed as yet another discourse that dictates how people should perceive each other, and established unequal relations between us and others who have to catch up with us' (p. 94).

In contrast to the evaluation study of *New Interchange* by Riasati and Zare (2010) (see Section 3.3), Cortez (2008) undertook a critical study of the global commercial ELT textbook *New Interchange 3*. Cortez' (2008) research aimed to discover what the textbook, which was being used in EFL teacher preparation courses at a Mexican university, expressed in terms of its imagined communities (Anderson, 2006). Therefore, her major concern was determining which English-speaking communities were portrayed in the textbook and which identity options were available to her Mexican students. Cortez (2008) conducted this study because she viewed teachers in training as social beings and because all 'discourses including those in EFL textbooks, are subject to ideologies which must be dismantled'(p. 16) so that more equitable accounts of English users can be presented to learners of EFL.

To conduct a critical analysis, Cortez (2008) examined images and discourse. There were four parts to her research. The first examined the practices, habits, accents, dialects, voices, faces and bodies used to illustrate legitimate speakers of English, and the second involved interviewing trainee EFL teachers, asking them about their motivations for learning English, with whom they expected to speak English and in what contexts. Cortez (2008) performed this triangulation of data because it captured the 'transmission and reception of ideologies in discourses' of future EFL teachers, an element which can often be omitted from CDA (2008, p. 249). It is relevant to mention that Cortez (2008) is Mexican so is able to communicate in Spanish with the participants of her research. The third part of her research consisted of EFL classroom observations to determine if the Mexican teachers resisted, appropriated, transformed or remained neutral to the textbook. The fourth part of the research examined the relationship between *Interchange 3's* portrayal of the imagined communities and the students' and teachers' own perceptions of this construct. Cortez (2008) concluded that:

the textbooks' imagined community passes comfortably as a multicultural one to the non-critical eye, since there are, in fact, images of different racial and ethnic characters and 'lively international' scenes. Yet upon taking a closer look, disparate representations of White Anglos are evident in relation to a disproportionately low representation of other ethnic and racial representations. (p. 254)

In summary, Cortez (2008) establishes that the Mexican trainee teachers' lives and investment in the process of learning EFL, while training to become EFL teachers, were not validated. This conclusion also means that Mexican lives, voices and values are absent from *New Interchange 3*. Moreover, Cortez' (2008) research shows that the Mexican teachers were convinced that standard US English was the only legitimate dialect. This realisation means that they felt their own English was therefore inferior.

I. Lee (2011) conducted a critical content analysis of three bestselling high school EFL textbooks used throughout Korea. These textbooks, which contain content favouring globalisation policies, had been authored by Korean professors and authorised by the Korean Ministry of Education, Science and Technology. Her analysis showed the books' multiple positive attributions of the US, which, in turn, acted as a form of self-fulfilling prophecy in that the US is a prestige location for English language study, as well as for general education. In conclusion, her critical analysis, by using examples from the domestic EFL textbooks, illustrates the idea that English is not neutral. The EFL books were written by Korean English language professors and, therefore, the textbooks show a Korean worldview that 'favors economically affluent and politically commanding Western countries 'the USA in particular' (p. 48). In terms of the language models presented in the EFL textbooks, I. Lee (2011) concludes that books used in Korea emphasise the lives and values of 'upper-middle-class Whites of European descent'(p. 49), while excluding others. Similarly, Kim (in Lee, 2011) notes that Korean academics are 'followers of American ways of thinking and living' (p.49).

This literature review has shown the research that has been conducted on ELT textbooks in common use and has established three points. The first is that the use of global commercial ELT books is common practice. The second, in terms of research, is that evaluative approaches are generally more common than critical

approaches. This observation leads to the third point that there is a genuine need for global ELT textbooks used in Korea to be analysed from critical perspectives.

Korea is not an Inner Circle country nor is it an Outer Circle country. Neither is Korea 'like most countries today, a more or less hybrid culture with relatively intense zones of contact with other cultures'(Ramanathan, 2002, p. 88). C. Lee (2005) has demonstrated the lack of communicative need for English in Korea by the PE group. After quantitative analysis, he found that 90 per cent of the PE group does not use any communicative English outside of the EFL class.

It may be argued that global commercial textbooks have been written to offer liberal-inclusive and multicultural positions, which I have previously identified as absent in Korea. Questions then follow: Which values are held within current popular ELT course books? Are these values compatible with Korean values? In Korea, the presence of linguistic or cultural minorities in the form of migrant workers from SE Asia, English teachers or the US military is unlikely to affect the lives of PE class students significantly for two main reasons. The first is that the presence of non-Koreans residing in Korea has not automatically created a multicultural society; the second reason is that Korean identity is based on bloodline and ancestry (Shin, 2006). Ethnicity is essential in the formation of identity, which does not include the idea of membership in shared multifaceted communities, as may occur in other countries. Therefore, it is still commonplace in Korea for a family to hold regular ancestor worship¹⁹ ceremonies for the 'direct bloodline ancestors of the 4th generation up' (I.-C. Choi, 2008, p. 149). Shin (2006) explains that 'even today, Koreans maintain a strong sense of ethnic homogeneity based on shared blood and ancestry, and nationalism continues to function as a key resource in Korean politics and foreign relations' (np). Consequently, national identity based on *jus sanguinis* (right of blood) has prevented the widespread acceptance of cultural and social diversity in Korea. When it has been reported that two per cent (R. Kim, 2012) of the population is non-Korean, it becomes difficult to validate the claim by Yun (2008) that Korea is becoming more multicultural. In summary, I argue that the dominant outsider ideologies within global commercial ELT textbooks are incompatible with Korean ideology.

¹⁹jesa 제사

3.4 The Global ELT Industry

As this thesis explores a global commercial ELT textbook, it seems prudent to explore the market conditions that surround the production of such books. Pennycook (2007) and Phillipson (2012b) claim that the growth of ELT as a market is related to financial, political and cultural interest because of the fiscal vision in both the US and the UK. In addition, Forman (2005) notes that financial interests are inevitable because corporations are accountable to stockholders via balance sheets. In reviewing the global commercial ELT industry, I will trace its origins in UK and US aid projects and their later global manifestations because there is evidence from Routh (1941) to suggest that these aid projects were planned, laying the foundations of a world-language and culture based on Inner Circle constructs.

In 1848, Marx and Engels described emergent corporate interest as driven by imperialism. They wrote that the capitalist order, hidden by religious and political chimera, created the platform for free trade and, ultimately, the 'need of a constantly expanding market for its products' (in Phillipson, 2011, p. 444), which created an imperial diaspora across the globe. They argue that corporate interest 'must nestle everywhere, settle everywhere, establish connections everywhere' (in Phillipson, 2011, p. 445). Corporate interest also influences intellectual and material production because it compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilization into their midst, i.e. to become bourgeois themselves: corporate interest creates a world after its own image' (in Phillipson, 2011, p. 441).

This quotation describes the imperialistic ideology that was the platform for the development of English as a global commodity. Not surprisingly, the UK, the US and their separate publishing companies' representatives in different countries are the prime carriers of ELT around the globe. I have previously acknowledged (Section 3.2) that Korea has a publishing industry; however, it is relatively small in relation to the powerhouses of Pearson Education, Oxford University Press, Cambridge University Press and Palgrave MacMillan.

3.6.1 The UK Influence

Throughout the UK, the British have promoted English at the expense of indigenous languages. This policy was also extended to its colonies, for example, North America and Australia. Before World War II (WWII), the British Council's ELT agenda was positioned towards cultural aid in developed European countries. Britain

had a monolingual policy in the period following WWII and, in line with the move away from overt colonisation, the British Council began covert colonisation: the provision of education to Inner Circle countries—its former colonies in particular (Pennycook, 1994, p. 152). In this way, the UK moved from exploitation through governance to exploitation through providing ELT, thereby creating a new product for existing markets (Phillipson, 2012a). One example of this kind of exploitation occurred through the Bangalore Project, which was conducted by the British in India between 1979 and 1984. A critical evaluation of the project by Beretta (1990) determined that the major, yet unstated, goal of the British was to create an ongoing need for ELT. Thus, the project was a means for economic gain, as well as ideological posturing.

The UK's contribution to the spread of English can be linked to colonialism, which was discussed in Section 2.5.5. The British Council, an agent of the UK government, has a base in Korea. The Council conducts IELTS preparation, training for IELTS assessors and conducts the IELTS examination.²⁵

3.6.2 The US Influence

While the UK was spreading imperialism, linguistic imperialism and colonisation, the US too, had vehicles for the same ideologies. When the US colonised Guam, Puerto Rico and the Philippines, it favoured teaching in English. In the Philippines, the prime goals of the US were to establish an Asian liberal democracy, launch education in English and train literate citizens (Foley, 1984).

With the neo-colonial influence of the US ascending, following WWII using its considerable resources, the scale of its charitable endeavours was greater than that of the UK (Phillipson, 2012a). While the UK had primarily one tool: the British Council, the US had the following: the Fulbright Awards, the Ford, Carnegie and Rockefeller Foundations, the US State Department in the form of English Language Fellows and the Peace Corps.²⁰ These vehicles of US aid contributed greatly to the global rise of US power, the promotion of US ideology and capitalism. With respect to the core of US aid, Brown (1979) says that it was shaped by ethnocentrism, class interests and support for its imperialist goals. By the time their humanitarianism was expressed in programmes, it was so intertwined with the interests of US capitalism that was indistinguishable as a separate aid programme.

²⁰ During the Vietnam War, males from the US went to Korea in the Peace Corps

In concluding this section, three important ideas emerge. The first is that the original growth of English was the result of the expansion of the UK's colonial power, while the recent growth of English can be attributed to the rise of the US as the current global power. The second is that, where once ELT materials may have been funded by the UK and US foreign aid projects, they became corporate profit-oriented projects (Littlejohn, 1992; Pennycook, 1994; Phillipson, 2012b). Finally, in all cases, foreign aid and commercial interests have ignored the local context (Pennycook, 2007, p. 17) and, in their place, foreign context, models and ideologies have been implanted.

In Chapter 2, I introduced and defined several ideologies, imperialism being among them. This ideology is connected to this section of the literature review because I problematise the US as being a promoter of imperialism by way of the ELT industry.

3.7 The ELT Textbook Industry

The global spread of English has created a platform for the growth of an industry to promote the commodification of English, the training of teachers and textbook production and distribution (Gray, 2012, p. 140). The trajectory of the industry has been led by ELT pedagogy, which has been informed by the discourse of the English Only language policy (Hornberger & McKay, 2010) and the cultural capital that is associated with the English language. This growth in ELT as a commodity means two things. The first is that the ELT industry is about producing and exporting global ELT textbooks, as well as about the publishers of the Inner Circle promoting their realisations of power and knowledge to the world. The second is that the industry is a business and, like any business, it needs to consider the markets if they are to grow. This is one reason that explains the homogenisation of textbooks across publishing companies. One result is the standardisation of textbooks that treats diverse students from across the globe as if they had the same learning needs, goals and trajectories.

In its attempt to capture the global market, the international publishing industry has developed a framework of publishing standards. Both Gray (2010) and Cortez (2008) describe the PARSNIP²¹ acronym and its relationship to the international ELT publishing industry. Publishers view the issues of PARSNIP to be potentially offensive to some of the students and, therefore, were intentionally omitted from ELT textbooks.

²¹ PARSNIP: politics, alcohol, religion, sex, narcotics, isms, pork

Finally, this category of publishing framework is an example of power brokering in that the conglomerates export their books to the Expanding Circle countries. The publishing houses elicit input from instructors working in various countries (see Appendix B and Section 3.3 of this Chapter) and support writers who have some knowledge of local conditions. However, in the global commercial textbook context, the economic and ideological interests of the dominant Inner Circle remain. Overall, ELT global commercial textbooks have been written by people from the Inner Circle, informed by English Only discourse, evaluative research and balance sheets.

In Chapter 1, I introduced this thesis by saying that relatively little was known about ideology and power relations within ELT textbooks used in Korean university compulsory language programmes. On this point, Littlejohn notes (1992), 'and yet, while the bestselling ELT texts have quietly gone about exporting the views of language learning held by authors and publishers, the language teaching professions have remained virtually silent on what it is that these texts actually contain' (p.3).

The next chapter introduces the notion of border theory as a theoretical position from which to elucidate the methodology for this thesis. In addition, four broad approaches to the methodology are introduced and theorised.

Chapter 4: Methodology

The focus of Chapter 3, the literature review, was previous textbook evaluations, showing that evaluative analyses are more frequent forms of research than are critical perspectives. Critical analyses are needed in the field of EFL in Korea to expose the presence of ideology and power relations in global commercial textbooks.

In this chapter, I introduce not only the methodology for my research but also the philosophical rationale for the selection of each of its components. I use two principle forms of critical inquiry: critical image analysis (CIA) and critical discourse analysis (CDA). As there is no single form of CDA, I present a framework that I have developed for use with English language textbooks, A Critical Analysis Template (ACAT) (see Section 4.4.1). In addition, and because my theoretical framework was informed by critical pedagogy, a movement tied to issues from the viewpoint of end users of education, I interview Koreans about their reactions to the content of *TN2* and their experience with ELT textbooks in general. To this end, I use Phenomenological Research (PR), which, while unconnected to critical analysis, is connected to critical pedagogy, in this way, I explain and rationalise its use in the present study. The PR will help answer Research Question 3. I apply Discourse Analysis to the interview data gained in the PR. Figure 1 diagrams the relationship between the diverse parts of my methodology.

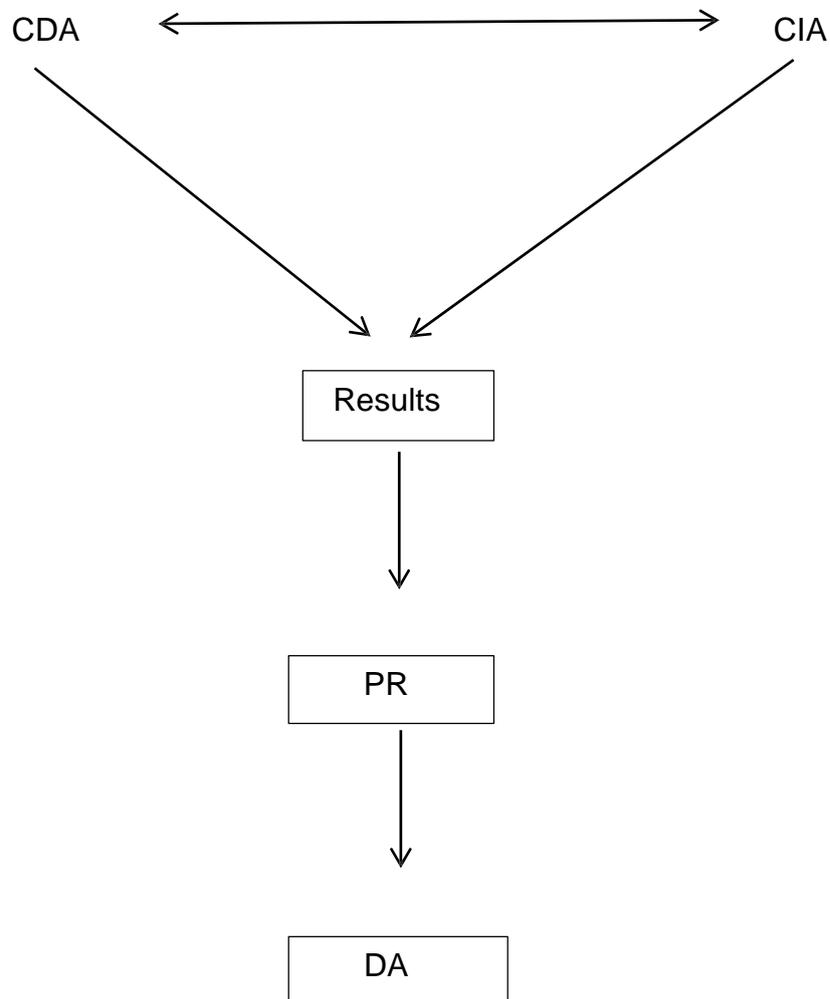


Figure 1: Relationships between subsections of my methodology

4.1 Systemic Functional Linguistics

I begin the discussion of my methodological framework with a brief

introduction to systemic functional linguistics (SFL) because it is the foundation of both CIA and CDA. SFL is Halliday's (1994) substantive theory of language centering on its function. SFL is highly influential in language education possibly because it offers a highly methodical metalanguage for describing language and its functions that lends itself to classroom instruction. In this theory metalanguage is a tool to enhance understanding of how language operates, and is not descriptive as is found in traditional grammar books. SFL theory proposes (and practises) that because genres are socially (and culturally) constructed their meaning-making assets must be taught explicitly. Thus, the teaching of genre-based reading and writing is highly relevant in EFL contexts because of the need for students to be informed of the ways in which English socially and culturally constructs meaning.

Halliday's (1994) theory includes the term systemic because he describes language as a system latent with rich potential choices. His theory is called functional in the sense that language involves functions that determine meanings from interactions with people and what he refers to as "texts"²². In the creation of a novel methodology, I apply Halliday's theorisations of the function of language (found in "texts") to the analysis of images. I chose this theorisation because it is a novel approach to the analysis of the function of images in the social and cultural construction of meaning. In Halliday's (1994) theory, four layers of language are analysed: Context, Semantics, Lexico-Grammar and Phonology-Graphology. The three relevant layers to this thesis are Context, Semantics and Lexico-Grammar because they readily relate to meaning making in images. Context has a strong relationship to meaning making, to the extent that Halliday (1994) states that language can only be completely understood when the surrounding context, the physical setting, the participants, and gestures and gaze are included in the analysis (see Table 3). With reference to his conceptualisations of 'Semantics', Halliday (1994) identifies three interconnected semantic functions of language: the ideational function, the interpersonal function, and the textual function. Meanings then merge in the creation of meaning (see Table 2). (For a longer explanation, see Section 4.4).

In this section, I clarify the use of the term 'text' in this thesis. In the field of

²² The next paragraphs contain definitions of 'text' and my theorisation of it in this thesis

language teaching, various definitions of text can be found. A recent conceptualisation of the term includes the idea that it is something that ‘happens’ and refers to the product of the process of talking or writing, ‘especially in the written form’ (Halliday & Matthiessen, 2013, p. 593). An earlier definition from Fairclough (2001) is the idea that texts are ‘part of social events’(p. 21). In my view, the idea of ‘product’ refers to a feature of text that causes it to be captured, frozen in time, for later analysis, thus, in this thesis the term text refers to written forms of language. For this reason, I apply Halliday’s (1994) SFL to the critical analysis of images: they are static visual texts.

Renkema (2004) provides a useful commentary on the meanings of discourse / text. She begins with the recognition that both words have Latin origins. ‘Discourse’ has evolved from the Latin *discurrere* and means ‘to circulate’, literally moving around, spreading among people. From this definition, a dynamic mental image emerges. Renkema (2004, p. 48) writes, ‘A discourse is something that runs from one person to another’. This statement conforms to two abstract ideas: Etymologically, the word ‘text’ originates from *texere* which means ‘to weave’, and from which the word textile has evolved. The notion of textile evokes an image of fabric with its warp and weft. In a static text, as in fabric, the threads do not move or circulate, but rather stay woven together. Reisigl and Wodak (2001) distil the notion of text into the concrete notion of oral expression and written words. To me this distinction explains why linguists such as de Beaugrande and Dressler (1981) and Halliday (1994; 2013) are concerned with textual coherence.

I am struck by an apparent similarity of Halliday’s concept of ‘text’ and the concept of ‘discourse’ as articulated by linguists such as Fairclough (2003) and Gee (2011b). In my reading, Halliday (1994), as a linguist, is interested in the theoretical basis of the structure and operation of language as a system, whereas Fairclough (2003), as an applied linguist, is interested in analysing the social use of language. This distinction reveals that each scholar has a different purpose and uses different terms to discriminate their work within their traditions. Signaling different associations of ‘text’ and ‘discourse’ is Luke (2000) who uses the two terms in the same sentence (p. 449).

In this thesis, I use the term ‘discourse’ in my analysis and not the term ‘text’ because current communicative ELT textbooks are receptacles of language as forms of

social practice that represent social events (Fairclough, 2001), in addition to structured forms of knowledge (van Dijk, 1993). One example of structured forms of knowledge in this thesis is 'the discourse of consumerism'.

4.2 Discourse Analysis

I include a discussion of Discourse Analysis (DA) for two reasons. The first is that CDA emerged from DA traditions, which means that an explanation is necessary to discriminate one from the other. The second reason is that I use DA to analyse data from interviews in the phenomenological research stage of my research.

Considerable amounts of theory and examples have been published about DA, a qualitative linguistic discipline that examines language use. Foucault's definition of discourse as being 'performance' (1972, p. 107) is possibly the foundation of the following definitions:

-Discourse analysis examines how stretches of language ...become meaning and unified for their users.' (Cook, 1989, p. viii)

-Discourse analysis is the study of language in use. Better put, it is the study of language at use in the world, not just to say things but to do things.' (Gee, 2011b, p. 8)

-Discourse analysis is concerned with the study of the relationship between language and the contexts in which is it used.' (McCarthy, 1991, p. 12)

These three definitions from well-known linguists share the features of language use and meaning making. The shared feature of meaning making, particularly the potential for meaning making, gives the definitions currency in this thesis because I am investigating an ELT textbook for ideology and power relations.

In a discourse analysis, practitioners can analyse the content of discourse or the content of the text, each according to their tradition. I used DA to analyse the content of the discourse produced by the Korean participants. In other words, I analysed the 'performance' (Foucault, 1972) of each student, that is, the ways in which they made meaning with language. I conducted this DA in order to practice critical pedagogy. Practicing critical pedagogy in this PhD is imperative because critical pedagogy is a central area of the Theoretical Framework.

Discourse analysis may provide descriptive qualitative insights; however, it can only provide micro interpretations of data. Micro interpretations analyse

language use, while macro interpretations analyse the power and ideology that some social groups have created (van Dijk, 1998). This difference is the principle difference between CDA and DA. One final demarcation between DA and CDA is provided by van Dijk (2001, p. 96) who notes that CDA applies a critical²³ perspective to discourse analysis by focusing on social problems. A DA of an ELT textbook would not answer my research questions in the way that a CDA can.

4.3 Critical Discourse Analysis

Critical Discourse Analysis (CDA) emerged following the collective work of Fairclough, Kress, van Leeuwen, van Dijk and Wodak in the early 1990s, in the course of ongoing discussions about the broad field of discourse analysis. These scholars determined that DA was inadequate to comment on discourse use in society or expose ideology and power relations within the discourse. In sum, the principle differences between DA and CDA is that ‘critical approaches differ from non-critical approaches in not just describing discursive practices, but in showing how discourse is shaped by relations of power and ideologies, and the constructive effects discourse has upon social relations and systems of knowledge and beliefs’ (Fairclough, 1992b, p. 12).

Scollon (2001) conceptualises CDA as a programme of social analysis (p. 139) and Blommaert (2005) writes that CDA practitioners have a ‘lively interest in theories of power and ideology’ (p.27). In these ways, critical approaches to discourse analysis are interested in exploring unquestioned assumptions, and those aspects of discourse that may have become naturalised in the society (Fairclough, 2001; Wodak & Meyer, 2001, p. 19), areas that are not investigated by DA practitioners.

²³ Questioning assumptions

Through a CDA, a social analysis, of an ELT textbook, its embedded ideologies, attitudes, values, power relationships and orientations can be exposed. Through CDA, I will be able to determine whether language and is being used to inform and, if so, what and by what means. I may also be able to clarify if language is being used to create bias, cause a stereotype, create disadvantage, construct a barrier, marginalise, or uphold the status quo. I will be able to identify the ideologies and power relations in *TN2*, in addition to the specific portrayals of power therein.

In particular, the use of CDA in this study will help to identify assumptions, which may have taken on attributes of normalcy in foreign language course books written by members of one social group, the Inner Circle, for use by another social group, in this case, groups of Korean students. The results of this CDA can lead to interpretations of buried orientations within *TN2*.

I conceive CDA as a way of analysing unjust social practices; moreover, I propose that CDA is an effective research tool for uncovering ideology and power relations in an ELT textbook because the Faircloughian tradition (2001), which I chiefly follow, employs description, interpretation and explanation. These three inter-related processes explore discourse in its social context (see Section 4.4). Finally, a critical perspective, is useful in this thesis because I focus on an ELT textbook and its attendant potential to be a social problem for PE students in compulsory EFL classes.

An investigation of the depth of this study necessitates research tools that are capable of connecting the discourse practices and background assumptions (Fairclough, 2001). In making these connections, I draw from my extensive experience in Korea, and definitions of ideology and power from Chapter 2.

4.4 Frameworks of Critical Analysis

In this section, I present the critical analysis frameworks emanating from CDA that I utilised to investigate ideology and power relations within an ELT textbook.

Acknowledging that CDA's techniques are complex (Liu, 2003) and that the interpretation of data is a 'risky, conflict-laden activity' (Thompson, 1990, p. 294), I devised a critical framework to consistently answer Research Questions 1 and 2.

(see Table 3). I created a novel framework, firstly because I analysed an ELT textbook with pedagogic²⁴ language, often simplified language, and secondly because I wanted to make the theorisations of Fairclough (2001; 2003) and Halliday (1994) accessible. Furthermore, while undertaking this PhD, I recognised the necessity to be original, to be diverse and not to merely follow the methods, tools and approaches of other researchers.

In addition to the ACAT (see Table 3) which acts as a series of initial prompts for critical investigation, I use the key analytic tools of Fairclough's features (2001; 2003) for the CDA (see Table 2) and Halliday's functions (1994) for the CIA (see Table 2). In my critical analysis in chapters 6 and 7, I use nomenclature from Tables 2 and 3.

Table 2 presents Fairclough's (2001: 2003) values of discourse and Halliday's features of text (2004), and Kress and van Leeuwen's (2006) functions of images. In the section that follows, I explain Fairclough's (2001) three values of discourse that I use in the critical discourse analysis.

The first is the experiential value, which expresses the 'contents' of the discourse, that is, the knowledge and beliefs in the discourse. Fairclough (2001) explains, '... [the] experiential value is a trace of and a cue to the way in which the text producer's experience of the natural or social world is represented' (p.93). In this quote, Fairclough means that people can uncritically foreground their worldview via the employment of the classification schemes of overwording and rewording, or the semantic relations of synonymy, hyponymy and antonym. Identifying the experiential values in *TN2* is important in my CDA and CIA because they show ideology and power relations that are encoded in the discourse. Moreover, they show how these can be conveyed in discourse with ease.

The second value is relational and expresses social relationships. Fairclough (2001) explains, '...[the] relational value is a trace of and a cue to the information about the ways in which the discourse positions the participants, social distance and social status as examples. Furthermore, as relational values can show equality, high power or lower power relationships their detection is imperative in my CDA and CIA to address the research questions 1 and 2.

The final value is expressive, which reveals the social identities of participants.

²⁴ Not authentic language

Fairclough (2001) elucidates, '[the] expressive value is a trace of and a cue to the producer's evaluation (in the widest sense) of the bit of the reality it relates to...' (p.93). Analysing expressive values is important in my CDA because they evaluate social identities, including the identity of the Other and the identity of the Self, and the means of achieving and maintaining social identity through vocabulary.

In the section that follows, I briefly present Halliday's (1994) three semantic functions of text ²⁵. I will briefly explain his propositions that I apply to critical analysis of images in *TN2*.²⁶ The first function is the ideational, which gives structure to experience. The second function is the interpersonal, which refers to the ways that the writer engages with the reader, and the third function is the textual, which refers to the ways in which written language is constructed to create a message. Witnessing the ideational, interpersonal and textual functions of images is important in my research because these facilitate identifying knowledge and beliefs, social relationships and social identities that are presented in images and offered as normal and natural. Halliday (1994) states that text can only be completely understood when the surrounding context, for example, the physical setting, the participants, and gestures and gaze are included in the analysis. This theorisation underpins Kress and van Leeuwen's (2006) conceptualisation of the grammar of images, which in turn supports my own conceptualisation of Critical Image Analysis (see Section 4.5).

Table 2: Shared features from Fairclough (2001), Halliday (2004), Kress and van Leeuwen (2006)

Fairclough-discourse / Halliday-text /Kress &van Leeuwen- images	Meaning
Experiential / Ideational / Representational	Knowledge and beliefs
Relational / Interpersonal / Interactive	Social relationships
Expressive / Textual / Compositional	Social identities

²⁵ Text in this thesis is theorised as being written language, inclusive of records of speech

²⁶ I chose to use Halliday's SFL, who argued that functions within texts can be traced to ideological representations and social relations

Table 3 is a concrete design, comprising of a series of questions that can be used to access ideology and power relations in language textbooks. Table 3 has been designed to use with pedagogic language, and its contents are drawn from observations, experience and analysis of the work of Fairclough (2001, 2003) and Kress and van Leeuwen (2006). Table 3 is in two parts, 16 concrete questions for the critical analysis of images in language textbooks and 16 concrete questions for the critical analysis of discourse in the same media.

4.4.1 A Critical Analysis Template

Table 3: A Critical Analysis Template

Source	Categories of analysis
Images	<ol style="list-style-type: none"> 1. Which countries are included? Why? 2. Which countries are absent? Why? 3. In what way is each country portrayed? 4. What is happening in the image? 5. What socioeconomic groups are portrayed? 6. What events are included? 7. Who is given the authority to look at others? 8. Who or what is the subject of the look? 9. What is the camera distance? Close? Medium? Far? 10. What is placed to the left and to the right in the image? 11. How is colour used? 12. Who speaks and who is silent? 13. What appears to be normal and natural? What appears to be out of place? How do you know? 14. What values are included? Whose are they? 15. What beliefs are evidenced? Whose are they? 16. Whose interests are served?
Discourse	<ol style="list-style-type: none"> 1. In what ways are pronouns used? 2. What does grammar reveal? 3. What does verb tense show? 4. What do nominalisation and pronominalisation reveal? 5. In what ways are rewording and overwording used? 6. Which metaphors are used, and what do they reveal? 7. What types of semantic relations are used? 8. In what ways is ethos presented? (i.e., social identity or class) 9. Who speaks, who is silent and who speaks for others? 10. What does the genre and register reveal? 11. Whose versions of events are foregrounded? 12. Whose versions of events are absent? 13. Who is absent from the discourse? 14. What appears to be normal and natural? 15. What values and beliefs are evidenced and whose are they? 16. Whose interests are served?

4.5 Critical Image Analysis

This section describes the treatment of the work of Kress and van Leeuwen (2006) and outlines the role of critical image analysis (CIA) in this thesis. The work of Kress and van Leeuwen (2006) in image analysis is related to Hallidayan SFL because it explores the manner in which images as grammatical systems of communication are structured to convey meaning. I chose to use Halliday's SFL as the foundation of a novel approach to the analysis of the three 'functions' of images in the social and cultural construction of meaning in an ELT textbook.

Over time, the specific nomenclature associated with image analysis has progressed from Kress and van Leeuwen, (2006) who label their work as visual grammar, to Chouliaraki (2008), who includes images in her explanation of CDA. In contrast, Albers (2007) uses the term 'visual discourse analysis', and Janks (2013, p. 83), uses the term 'critical visual literacy'. In a deliberate move away from these labels, and to mirror specifically the syntax and semantics of CDA, I have created the term critical image analysis.

I introduced CDA in Section 4.3 and presented its role in exploring ideology and relations of power. Kress and van Leeuwen (2006) theorise that images can express power relations and ideology, and have a system with a distinct structure. Gee (2011b) agrees, explaining that people communicate through symbols and images, offering mathematics and sign language as examples. Photographs, cartoons and drawings within an ELT textbook may be thought of as secondary or even neutral to the main content of the textbook; however, Y. Lee (2010) notes that images 'communicate and convey ideological messages through the way they structure the relations between represented participants and viewers of the image' (p. 26). Forceville (1999, p. 163) recognises that studies offering propositions for image analysis are uncommon and yet images contain complex rhetorical skills. Thus, CIA offers a window into the recognition that images contain ideologies and power relations and as a mechanism for their interpretation.

The study of the theoretical underpinnings used to read the meanings within images is useful in relation to *TN2* for several reasons. According to Baudrillard (1981), the first reason is that images have become commodities. Currently, this

statement implies a greater access to and effect from contemporary visual communication forms. Gee (2011a) writes that the digital age 'is awash in images' (p. 194). These images surround us, through magazines, multimedia, and the worldwide web, smart phones, handheld TVs and iPads, in addition to multi-coloured electronic signage. Further, without critical skills in reading images, the average PE student may be recruited by the unquestioned ideology and power relations within the images, in the same way that they would be recruited by the unquestioned ideology in the discourse (S. Choi, 2005). I theorise that interpellation of students is likely because there is some evidence to suggest that 'visual images are ousting language as a source of power' (Fairclough, 2001, p. 2).

The second reason is that visual social capital within language textbooks is derived largely from one dominant powerful group (Cortez, 2008). Tangential to this notion is that the meaning of images is socially constructed which can lead to the development of unequal power dynamics. Hodge and Kress (1988) acknowledge power and domination in the following statement: 'in order to sustain these structures of domination the dominant groups attempt to represent the world in forms that reflect their own interests, the interests of their power'(p.3). One result of the structures of domination can be that they become apparatus of subordination (Tollefson, 1991 p. 183) and may lead to students feeling discouraged, disinterested and distanced from the representations of the world in ELT books.

According to Gray (2010), another reason to study the images within ELT textbooks is that 'the role of artwork in ELT materials literature [is] under-theorized, despite the great changes in the nature and the quantity of visual imagery in course books' (p.43). In parallel to this, Luke (2000) writes that there has been 'a systematic neglect of visual materials' (p.452). In addition, analysing the 'unsaid' (Gee, 2011a) can expose the 'identities, relationships, politics, connections, and sign systems and knowledge' (p. 196) within ELT course books designed and written by those from the Inner Circle to be used by those in the Expanding Circle. Therefore, this thesis will include a systematic critical analysis of images within one ELT textbooks.

Critical Image Analysis does not include art appreciation; further, it is not concerned with the motivations or political persuasions of the artists or photographers. The focus, instead, is on representational, interactional and compositional functions (see Sections 4.5.1, 4.5.2 and 4.5.3) that carry meaning making mechanisms. Critical image analysis, according to my definition, is concerned with questioning representations of the world that are contained in images leading to the liberation stage of critical pedagogy (see Section 2.5).

In the sections that follow, I define and illustrate my understanding of the analytical framework, which I have developed based on the theories of Kress and van Leeuwen (2006). (see Table 2). I used all three functions to provide a metalanguage language for describing, explaining and interpreting the content of images.

4.5.1 Representational Function

The first function is used to analyse the representations of the social content of the image because, in this function, social knowledge and beliefs are found. Two types of representations can potentially occur: narrative and conceptual. Narrative representations of the world occur in dynamic events portrayed by visual verbs that are expressed in lines of motion, vectors that, in theory (Kress & van Leeuwen, 2006, p. 59), show a potential connection between the signified and the viewer. Conversely, conceptual representations show a static image. Figure 2 is a visual interpretation of representational functional meaning. In first level events, participants, objects and circumstances are examined. Finally, the circumstances can be understood as participants in an image, if when left out, do not change its meaning. Thus, vectors to the objects and other participants in the image do not connect to these circumstances. At each level, specific micro aspects, for example, the who, what, where and when, are analysed. In this thesis, I use Figure 2 frequently to explore the ways in which countries and people are represented in *TN2*. I do this to answer Research Questions 1 and 2.

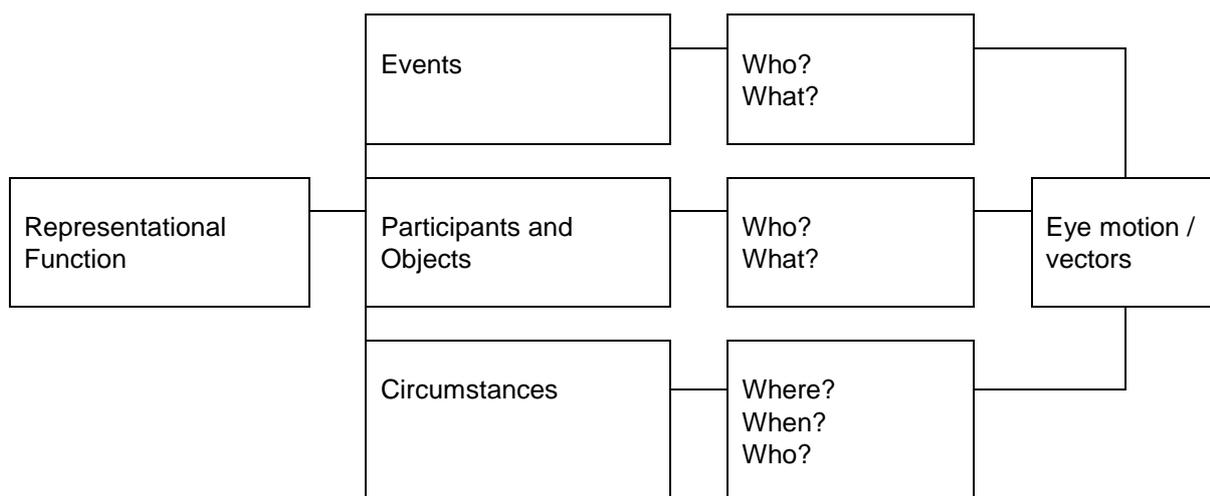


Figure 2: Representational functions based on Kress and van Leeuwen (2006)

4.5.2 Interactional Function

The second function is used to analyse social relationships and or the potential for

social relationships. Relative potential social interaction between the viewers and the people, places and objects represented in the image can be analysed using Figure 3. Lewis (2005) summarises that this function is concerned with 'the dimension ... that enables the speaker, writer, or image maker to interact and communicate with listeners, readers, or viewers' (p. 146). Figure 3 is a diagrammatic version of the interactional function. Interactional function can be found across three layers of possible analysis: contact, distance and attitude. Contact is the means through which the represented participants in the images connect with readers to create an imaginary relationship. In verbal and written language, this feature is realised through possessive pronouns (Kress & van Leeuwen, 2006, p. 139). The presence or absence of facial expressions and gestures towards the reader can be analysed to show social relationships. Further, the placement of the camera in relation to elements affects the way that the viewer will read the image.

As social relations determine physical distance between people, the concept of distance illustrates the degree of social distance that exists between the represented participants and the reader. For example, a close up²⁷ can be suggestive of an intimate social distance, such that the reader and the represented participants can be considered to belong to the same social group (Kress & van Leeuwen, 2006), while a long shot²⁸ can be suggestive of a greater social and emotional distance. Thus, the concept of distance in a foreign language textbook can reveal the ways in which power and hegemony can be evoked because social relationships regulate the degree of distance that people maintain between themselves.

Power relations can also be realised in images by means of contact: either through demand or offer. In a demand, the reader is addressed directly (Kress & van Leeuwen, 2006, p. 122) and, in an offer, the represented participants appear as objects (Kress & van Leeuwen, 2006, p. 120). Another way of thinking about contact is that, in a demand pose, the viewer's presence is acknowledged and invited, while in an offer, it is not. Kress and van Leeuwen (2006, p. 118) explain the demand paradigm by stating that the gaze demands something from the viewer, demands that the viewer enter into some kind of imaginary relationship with the depicted. Therefore, an offer or a demand pose suggests different social relations with the viewer in the same way that speech acts do. Perspective relates to an image's meaning potential: its objectivity or its subjectivity. Maps and charts are highly objectified knowledge, while subjectivity in an image is realised by the activity in

²⁷ Do not show the subject in a broad social context

²⁸ Shows the subject in context

the depicted scene.

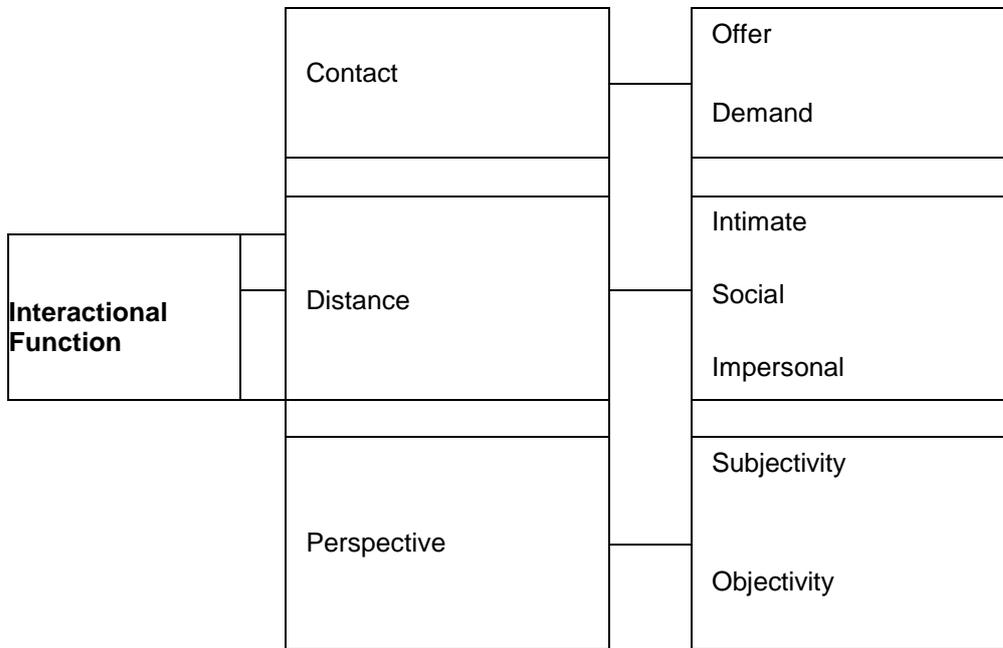


Figure 3: Interactional function based on Kress and van Leeuwen (2006)

4.5.3 Compositional Function

The last function is used to analyse the representations of social interaction and the subject position of the depicted. The term 'subject position' refers to the social identity of either the depicted or the Korean reader. In this function, three interrelated compositional features explain 'the way they are integrated into a meaningful whole' (Kress & van Leeuwen, 2006, p. 181). Figure 4 illustrates the elements of Compositional Function.

The first level of meaning is the information value, which analyses the position of elements: the location of an element on a page: high, low, in the centre or near the margins. Each specific location has a separate and significant meaning. For instance, power and high status are shown by placing an element in a high position on a page, while low status and powerlessness are shown by placing a component low on a page. Items positioned in the middle of the page indicate a degree of central importance, while elements placed near the margins are of secondary importance. Finally, images placed on the left-hand side of the page indicate known and familiar information, that is, images that the PE student is assumed to know about already, whereas images on the right-hand side of the page indicate information that is new and unknown but is also of importance to the meaning of the image.

The second feature is visual salience, which is the degree that an image attracts the attention of the viewer. Visual salience is realised through relative size, relative colour and foregrounding or backgrounding. The larger a feature, the larger the degree of salience, and conversely the smaller the feature, the smaller its salience. In summary, an image in the foreground with a sharp camera focus and strong colour attracts the reader's attention, while an image that lacks a strong focus and with a weaker colour would not attract the viewer's attention to the same degree.

The third and final feature is visual framing. Visual framing is the use of either one of two framing strategies that can either connect or disconnect elements of an image. Connection or lack of connection indicates that elements belong together or that they do not. For example, framing could show that people in a shot are isolated and have separate identities or that people are united and share a common identity.

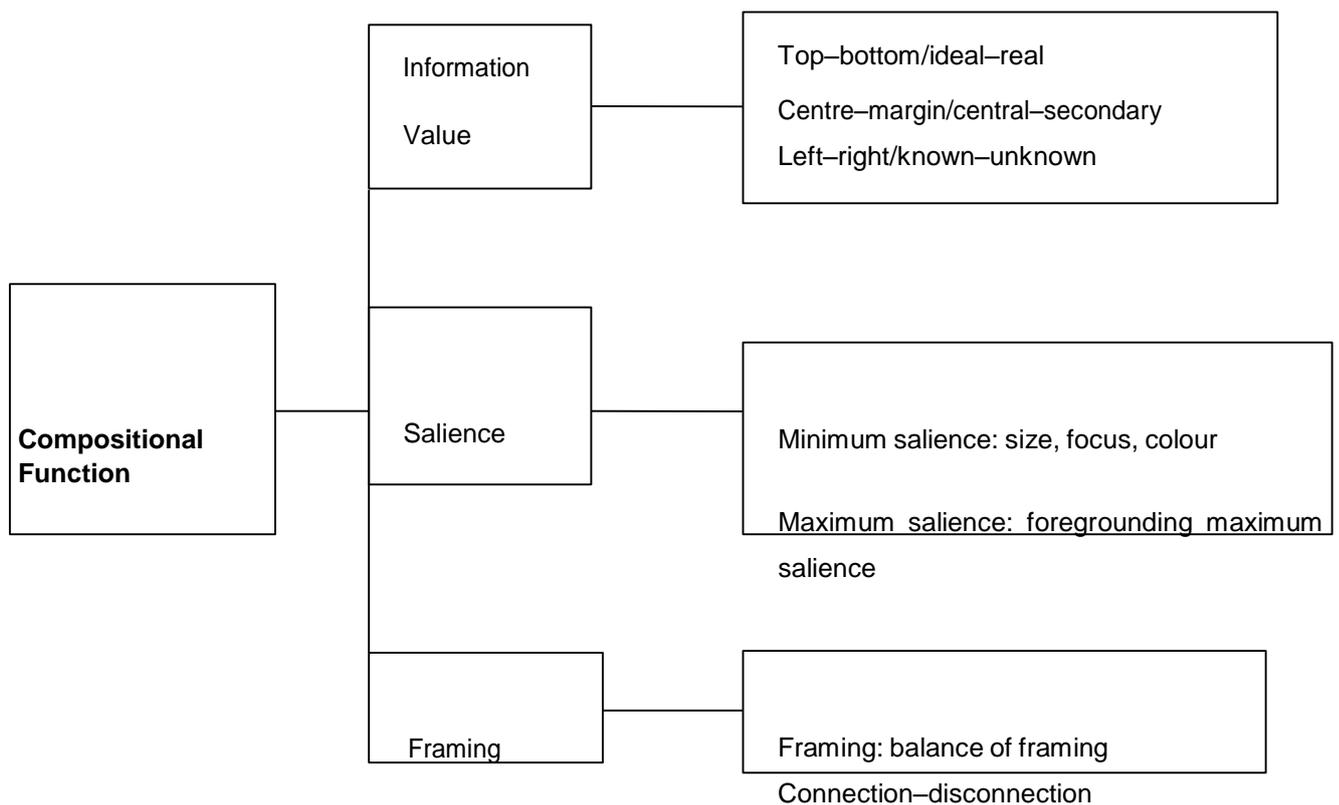


Figure 4: Compositional meanings based on Kress and van Leeuwen (2006)

To conclude this section, I would like to note the two advantages of using this form of critical image analysis. The first is that it is a practical and accessible method of analysis and the second is that it removes attention from the writers and designers' motivations by placing emphasis on the social and cultural interpretations of meaning.

4.5.4 Categorisation Rationale

Equal and unequal power relations can be found in many ways. Thompson (1990, p. 292) suggests class, gender, ethnicity and country of origin as being some of the more significant locations of inequality. Accordingly, I explored *TN2* for representations of power relations among illustrations of diverse people. In this thesis, Kachru's (1990) model of concentric circles aids understanding of the production and spread of ideology by examining which countries are represented the most and the ways in which each of these countries is represented.

To illustrate the spread of English around the world, Kachru (1990) uses the metaphor of three concentric circles, which I used for categorisation purposes. I chose this model because it does not use radicalised or burdened labels; instead, it positions a country depending on the spread and purpose of English use. In addition, I do not explore race because it is grounded in 'Western...discourses about Indians and Blacks [which] founded the...modern matrix of racism' (Mignolo, 2006, p. 209). In this thesis, as an Australian, I will not follow this ideological construct. I seek to expose this type of discourse and ideology for the reason that it relates to power, privilege and advantage.

In the centre of Kachru's model is the Inner Circle, which includes countries where English is the first and official language. Australia, New Zealand, the US, the UK and Canada are typical examples. The second circle is the Outer Circle, which represents countries that have at least one first language other than English but where English is used as an official language for administrative or other infrastructural purposes. English use in the Outer Circle is the result of colonisation. Singapore, India, Bangladesh, Malaysia and Kenya are some examples. The third and final circle is the Expanding Circle, which refers to all other countries in which the spread and use of English is not as a wide spread *lingua franca*. Examples of countries from this circle include Korea, China, Japan, Brazil, Chile and Spain.

4.6 Effectiveness of Critical Discourse Analysis

CDA is a research tool of some strength and utility because it offers a synergistic framework that draws a collection of different resources together (Rogers et al., 2005, p. 387). This statement means that efficacy increases following the combined effects of techniques that are greater than the sum of their individual effects. One of the practices making CDA interpretations stronger is making sociohistoric origins of the research area explicit. These practices include the descriptions, explanations and interpretations that Fairclough (2001) suggests, and that I follow.

The effectiveness of CDA is that it can lead to emancipation, being mindful of critical pedagogy (see Section 2.4) is the recognition of the twin forces of oppression and emancipation. Baik (1994), Cortez (2008) and Francis (1995) clearly demonstrate the oppressive nature of English language textbooks and call for praxis in respect to the orientations of the books. Baik (1994) comments that 'there is virtually no awareness of the effects of the contents of the language textbooks' (p. 243) and puts forward two important views. He claims that liberation from dominant and opaque ideology can occur after local academics have first become aware of the ideology in language textbooks and then become aware of its insidious effects. These comments lead to the use of CDA to identify ideology after which it can be challenged. Clark (1992) advocates that 'it is possible to pin down in linguistic terms the underlying attitudes and beliefs – or ideology – which are encoded in text' (p. 121). In summary, CDA research has an advocacy agenda, an agenda that is aimed at raising awareness about the aspects of discourse (and images) that are taken for granted so that emancipation can be achieved. Canagarajah (1993), Cortez (2008) and Liu (2003) all conducted critical analysis that can help to build awareness of the ways in which aspects of language teaching, including the use of global commercial textbooks, has become taken for granted. Moreover, with the results of a CDA, those involved with ELT textbook selection can gain capacity to make decisions based on the results of critical awareness so that new generations of students can be emancipated from curriculum and textbooks that have not been investigated for their unquestioned content.

4.6.1 Critics of Critical Discourse Analysis

CDA has been criticised from three major viewpoints. Firstly, CDA has been challenged because it holds 'a position of knowledge that is somehow able to decide for others what is true' (Pennycook, 2001, p. 88). This position may be the researcher's educational level and type, their access to English or their awareness of the need for critical inquiry. The latter can be a criticism in some contexts because not all those involved in education share the desire for critical inquiry. The second criticism is of the failure of some CDA practitioners to make explicit their socio-political stance (van Dijk, 1993, p. 252). Disclosures of analysts' ideological positions are necessary because a critical approach to discourse demonstrates the associations between language use and the political, social and cultural environments in which it is used. Therefore, the researcher's background and relationship to the discourse under scrutiny is required (Pennycook, 2001). The final criticism of CDA is that not enough research culminates with emancipatory intervention (Rogers et al., 2005, p. 386). In my view, this statement ignores the reality that educational change can be slow to be actualised because of the layers of policies, politics and procedures that have to be traversed and because of the lack of agency for some critical analysts.

4.7 Overview of Phenomenological Research

Phenomenological Research (PR) was theorised by Husserl in 1970 and is the study of people's first-hand experiences and perceptions (Moustakas, 1994). The objective is to gather comprehensive descriptions of experiences with the view of generating specific descriptions without interpretation or explanation. The main theoretical position of PR is its 'concreteness' (Wertz, 2005), that is, its ability to be specific, deliberate and rich. Therefore, a researcher asks question types that elicit concrete information. Importantly, during PR, the researcher purposefully separates their own experience and suspends assumptions. This separation is known as 'bracketing' in PR. My interpretation of bracketing is that it is a means by which the researcher can remain objective.

I chose PR as a resource to gather perceptions from Koreans in Brisbane about global commercial ELT textbooks for four reasons. The first was to give the participants the opportunity to have their opinions and experiences heard (see Chapters 5, 6 and 7), this opportunity is compatible with the critical pedagogy

position of my theoretical framework and my research. In other words, it is respectful to consult those who have used global commercial ELT textbooks. In addition, by soliciting the voices of Korean participants, and by not presenting the results of the critical analysis only, 'the voices of the oppressed would be validated' (p. 97), as Ramanathan (2002) suggests. PR is congruent with critical theory's concerns to overcome the limits of positivism, and is congruent with critical pedagogy. In particular, the perceptions of the ideology and power relations in *TN2* are instructive to this thesis in that they are offered as the experiences of end users of ELT books. Finally, eliciting perceptions from Korean participants would counter any criticism that I may have decided truth for Korean English language learners. I used Discourse Analysis (DA) in my treatment of the data gleaned from the PR study because DA is the analysis of patterns in language.

4.7.1 Critics of Phenomenological Studies

The focus on gathering people's subjective experiences of a phenomenon has been criticised by some researchers working with emancipatory positions of research (Campbell, 1997). One supposed problem is the lack of interpretation within the phenomenological research paradigm. Therefore, the argument that PR does not lead to emancipation could follow. This criticism is short sighted because it ignores the fundamental issue that a research methodology needs to be aligned with a theoretical framework, research aims and questions. This means that certain methodologies perform certain functions and, therefore, answer certain questions. I consider that this criticism also fails to recognise that the community involved can only achieve emancipation after their awareness has been raised. This criticism ignores Pennycook's (1998) statement about not speaking for other groups with 'easy authority'(p. 162). For me to ignore the Korean experience would not be in line with critical theory.

4.8 Participants

I interviewed 11 Korean participants for this research. The first four were on working holiday visas and their English proficiency (false beginner to low intermediate) rendered them not suitable to be interviewed in English. To find the remaining participants, I explored the broader Korean community for other possible candidates. I did this because I know that, before coming to Brisbane to study in a tertiary institution, Korean students will have typically completed up to two years of

undergraduate study, as it facilitates entrance to university in Australia. Thus, these representative Korean students had all completed a PE course while studying in Korea. I eliminated any student enrolled in a Master's Degree in Applied Linguistics because I felt that, as future ELT professionals, they would have a vested interest in English and associated language-learning issues. For this reason, such students would not be representative of the English language learning aspirations of the average Korean student in an average university in a compulsory PE programme.

4.9 Research Stages

One of CDA's central challenges is what Wodak and Meyer (2001) refer to as 'cherry picking' (p. 11), the deliberate selection of samples to match the researcher's expectations. My research had several discursive stages, based on Fairclough (2001), to identify ideology and power relations.

1-To avoid cherry picking, I investigated all of the pages of *TN2*, including the front and back covers, the results of which are reported in Chapter 5. Therefore, the first stage was a careful examination of the sections, the subheadings and chapter headings of *TN2*'s 121 pages. During this stage, I also categorised images on a number of indices, specifically those images clearly labelled as representing Inner Circle, Outer Circle or Expanding Circle countries. I also classified and tallied people's socioeconomic status, the number of male and females and the depicted age groups. I undertook this stage of research based on Apple's (1993) notion that power creates the right to 'name the world'. Therefore, I wanted to determine the ways in which *TN2* had named the world as this would answer the Research Questions 1 and 2 (see Section 1.6). I report on this stage in Chapter 5.

2-In the CDA, the specific questions from the ACAT (see Section 4.6.1) were posed to uncover ideologies and power relations in the discourse. The first phase is the description of discourse samples in terms of the content or the social world that they offer. In the second phase the connection between the discourse and social relationships are clarified. In other words, if a reader did not share the schema, knowledge or assumptions of the authors, what would have to be clarified for meaning making to occur. The final phase is explanation, uncovering the relationship of discourse processes and power relations and ideology through an expression of the

understanding of the social events and social structures or by nominating the subject position in which the reader is placed (Fairclough, 2001). In this stage, Gee's (2011) Tool #26 is applicable. This tool is the 'figured world' tool and, by its means, a researcher is able to probe for the typical narratives that a given representation of the world contains and, therefore, the typical storylines that the student reader is expected to know are uncovered. These stages of description, interpretation and explanation (Fairclough, 2001) co-occur in my analysis, as their complete separation would make the analysis artificial and decontextualised.

I completed numerous and comprehensive critical readings of the textbook, searching for assumptions and naturalisations in the discourse. I did this because as the nature of ideology is to become taken for granted, I needed to be certain that I had conducted a thorough review and noticed all of the ideology and ways that power relations are portrayed in the discourse. I report on the CDA in Chapter 7.

3-The CIA began in the same way as the CDA, that is, I looked at the images using the ACAT (Table 3) as a reference. Consequently, I investigated the ways in which each of the numerically dominant countries is portrayed. In this stage, all images that were labelled as being from a specific country, such as the US, the UK, Korea, Japan and Italy, were presented. I described, interpreted and explained these according to Fairclough's model (2001).²⁹ In this way, images were excluded only if they are unlabelled. This research stage had two outcomes: rich qualitative and quantitative data about the images of the numerically dominant countries in *TN2*. To ensure that quantitative data are reliable, a second rater counted the labelled countries in *TN2*.

In the analysis of the images, I based my analysis on the theoretical framework of Kress and van Leeuwen (2006) and used Figures 2, 3 and 4 extensively in the critical image analysis of the images in *TN2*. I report on the CIA in Chapter 6.

I completed many comprehensive critical viewings of *TN2* searching for assumptions and naturalisations in the images. I conducted multiple viewings because of the dominating ideological content of ELT textbooks.

²⁹ It was not possible to analyse all 92 images because of spatial and temporal limitations.

4-Once I had determined the ideologies in *TN2*, and determined the ways in which Korea and the countries with high power had been portrayed. I conducted the phenomenological research with the Korean participants to gather their reactions to the way that Korea had been represented. Thus, the final research stage was a series of interviews with Koreans who has used a global commercial EFL textbook. This stage addressed Research Question 3. In these interviews, as previously discussed I took a phenomenological research position. The analysis of the responses is located across Chapters 5, 6 and 7.

The following chapter of this thesis presents the critical content analysis of the textbook itself and the incorporated demographics that I conducted in the first stage of the research.

Chapter 5: Critical Content Analysis³⁰ of *Top Notch 2*

5.1 Introduction

In this chapter, I introduce the textbook *Top Notch 2 (TN2)* (Saslow & Ascher, 2006),³¹ which is the subject of the research. I present data on a number of demographic indices: location, age, sex and socioeconomic group, which answer Research Questions 1 and 2 (see Section 1.6). Gender has not been interpreted critically in this thesis as multiple researchers have treated it. Prominent examples include Carrell and Korwitz (1994), Norton and Pavlenko (2004) and Sunderland (2006). Giaschi's (2000) work focuses exclusively on gender in an analysis of images in EFL textbooks.

To be respectful to the principles of critical pedagogy (see Section 2.5), I interweave, into this chapter, comments made by Korean students, during the phenomenological research stage of my research, of their perceptions of the power relations that I found in *TN2*.

5.2 Production of *Top Notch 2*

Résumés for the authors of *TN2* are presented in two short paragraphs at the front of the textbook, which are followed by a second paragraph listing their previous textbook writing experience. Ascher has a Master of Applied Linguistics and Saslow's academic credentials are unstated. Both authors have experience teaching in Expanding Circle contexts and in the US.

The publisher for *TN2* is Pearson Longman. This book is the second in a six-level series, corresponding to A1 within the Common European Framework of Reference. The book contains 121 pages, including a two-page alphabetical word list, a two-page list of productive social language ('You look familiar', 'I missed it', 'Deal' and 'It'll be a piece of cake' are examples), a one-page pronunciation table, a

³⁰ I do not use the term Content Analysis to describe methodology, I use the term Critical Content Analysis to name my critical treatment of the 'content' of *TN2*, which are not included in either the CIA or the CDA. Examples include the critical analysis of the cover, the acknowledgement page and the use of colour in the textbook.

³¹ *TN* was identified as a bestseller in Korean PE classes by the Korean distributors (see Appendix B).

two-page review of verb tenses and a twenty-one-page section on grammar. It also includes a take-home CD-ROM. *TN2* has ten units, each following the same layout: vocabulary, conversation strategies, grammar, speaking, pronunciation, listening, reading and writing. Each unit is organised around a topic with accompanying content and skills. One such example is Unit 10, 'Ethics and Values', which has a grammar focus on possessive pronouns, such as 'I found this bracelet on the bus. Is it hers?' Vocabulary for this unit consists of various phrases used to acknowledge thanks and express certainty, moral dilemmas and values. Conversation strategies include 'Excuse me' to get a stranger's attention and 'You think so?' to probe the wisdom of a course of action. The speaking and listening activities consist of conversations about ethical and personal values. The reading section includes a values self-test on page 117, which is followed by a writing section, the objective of which is to write a fictitious or factual narrative about an ethical choice.

5.2.1 Notes to the Teacher of *Top Notch 2*

The book has two pages addressed to the teacher that outlines the instructional design. Luke (1995) describes this design as being 'industrialised knowledge within a textbook package' (p. 29) because the design treats the practice of ELT as if it were a technical skill and not the sum of complex factors. Moreover, based on the following reasons, these initial pages are examples of linguistic imperialism. The first reason is that they are in English, which assumes that all teachers of this book will have access to advanced English communicative competence. The assumption that all teachers of *TN2* have a high level of communicative competence, can use authentic and natural English, can use the practical content (i.e., leave and take a phone message, request hotel services and make contextually appropriate excuses) is problematic. These pages also assume that the teacher can confidently interact in English with a range of speakers and in a range of registers, genres and situations. To address linguistic imperialism, the book would need to recognise the potential teachers of the textbook, English experience and expectations of learning English for the average PE Korean student and the corollary teaching preferences of the teachers (Oak & Martin, 2003). Further, to aid comprehension, these pages could be bilingual. The principles of critical pedagogy, that is, liberation from oppression, would also be a useful source of inspiration for addressing all examples of imperialism within *TN2*.

Gee's (2011a) version of social good, that is, particular positions that equate something being good for society, are found on pages ix and x of *TN2*. On this point, Phillipson (2002, p. 10) argues that the 'something good' is the suggestion that English benefits all people across the world. He writes that 'strong forces are at work to create [this] impression'. Page x is addressed to the teacher and the page's nine labelled paragraphs include two items twice. The first is that the *TN2* series is for 'adults and young adults' and the second is the proposition that it prepares students to interact with 'native and non-native speakers of English'. This proposition is mentioned twice, indicating its overall significance to the publishers; however, according to Phillipson (2002), the division of people into native and non-native speakers 'is offensive because it is hierarchical and discriminatory in that the native speaker is taken as the norm, and others are defined negatively' (p. 7). The words 'vocabulary' and 'grammar' are mentioned three times each and, in the context of a language textbook, this may not be surprising; however, the significance is revealed when read with the notion of an apparent 'communicative' course book. This lexical item appears eight times on the same page. The emphasis on vocabulary and grammar ignores the Korean university students' extensive previous knowledge *about* English (Pfordresher, 2013).

5.2.2 Layout of *Top Notch 2*

On the first page of each unit, the Practical English student reader (PESR) is addressed in terms of behavioural goals, for example, 'greet a visitor to your country, explain local customs, and ask about a person's experiences'; however, the content of the book, as will be shown in the three analysis chapters, largely ignores the Korean student (i.e., the 'doer' of these behaviours). In the first unit, there are 72 images, two of which are of Korea. There are 37 separate learning activities, two of which include a Korean referent: 'tourist activities around the world' on page 6 and 'using pictures to write questions with the present perfect tense' on page 12. Korean PE students may feel included if Korea and Koreans were included with greater frequency and relevance.

The general layout of the textbook is a mosaic of written language and images that relate specifically to the topic or activity. Sometimes, one image is found multiple times within the unit. For example, on the top of page 75, there is a collage of four

separate photos acting as a decorative page border. The last photo in the collage, a wedding, appears again two pages later, signifying a happy event. In the same way, a photo of a woman from the same collage is used to accompany written language about 'learning to be your own best friend'. Each unit introduces new topics, discourse and images, which means that there is no underlying narrative nor recurring storyline or characters. The course book for Spanish as a foreign language, *Dos Mundos: Comunicación y Comunidad* (Terrel et al., 2010), and a French as a foreign language textbook by Char, Reboullet & Labadie (1998) have these particular features.

Risager (2007) describes *TN2*'s layout as postmodern; the features of such a layout include 'fragmentation and objectification³², interest in a bright surface, absence of expressed values and personal feelings, and the lack of a historical perspective' (p. 191). Risager's assessment supports my previous assertion, made in Section 3.1, that these books have been written to be used in global contexts from Brazil to Busan and from Canada to Korea, addressing what Luke (1995, p. 29) describes as the generic student (i.e., a culture-free, gender-free and background-free person). This lack of context is problematic in general because Korean people are highly dependent on context in a communicative event (Klopf, 2001) while a person from an Inner Circle country may place less emphasis on context and more emphasis on individual choice and self-determination (Nisbeth, 2003). Some examples of the focus on individualism and lack of attention to high context communicative events will be shown in Chapters 6 and 7.

The back cover blurb states that *TN2*, as a 'course for international communication, sets a new standard, using the natural language that people really speak' with 'authentic and refreshing content that connects students to the real world'. *TN2* claims that it teaches English as an International Language (EIL) through cultural fluency, greetings, politeness strategies, appropriate dress and table manners (p. ix) yet, within the textbook's pages, specific contextual clues are limited. This omission leads the critical reader to question whose cultures are being foregrounded in the teaching of politeness, greetings and introductions and the appropriateness of dress and table manners. Other referents are labelled as being from the US. For example, modesty on page 117 and honesty on page 110 are described using US dollars. In addition, page x informs the potential instructor of the

³² Objectification means to treat a person as a thing without regard to inherent dignity.

following: 'Corpus notes provide essential information from the Longman Spoken American Corpus'. If *TN2* did reflect EIL, then it would not offer a dictionary of US English as a reference; it would refer to numerous dictionaries. Thus, *TN2* contains linguistic imperialism because the US version of English is offered as EIL.

At the same time, *TN2* includes many images from Inner Circle countries. In addition, data from the demographic sections demonstrates Inner Circle inclusion (see Section 5.3.1). When used in compulsory EFL programmes at universities, EIL becomes problematic on three levels. Firstly, the book does not give a definition of EIL. Secondly, as mentioned in Section 1.1, PE students can typically have false-beginner language proficiency, which limits both the amount of discussion possible and their level of comprehension of intercultural information when it is presented in English. Thirdly, US English is concealed as EIL. As explained in Section 2.5.4. these issues are exemplars of linguistic imperialism, given the type of assumptions and generalisations they convey (Canagarajah, 1999; Phillipson, 1992).

5.2.2.1 Analysis of participants' responses

When I asked the participants to express their feelings and reactions to the ELT textbook that they used in a PE class using Question 2 in Appendix D, they made the following statements. This data shows the participants use of language to convey their experiences about the origins of the textbooks (see Section 6.4.2).

Sample 1 – Shin

'The contents were really unfamiliar to us. It talks about partying as well as the American baseball games. They have many American baseball teams, we are not interested in American teams but they talk about that kinda stuff. Americans show superiority of everything. The number one country in the world. Number one. I felt like when they show a situation, people, Americans were the important role, other people not'.

Sample 2 – Sam

'And then we entered university and we had native English speakers and we have this genuine, you know, American produced textbooks...so brings something powerful.'

Sample 3 – Tony

'In the point of view of America, they are treating us as foreign students.'

By using '*American*' five times, Shin indicates that the textbooks came from the US and were full of US social lives and sports:

1. 'Americans show superiority of everything' (Shin, Sample 1)
2. 'The number one country in the world. Number one' (Shin, Sample 1)
3. 'I felt like when they show a situation, people, Americans were important role, other people not' (Shin, Sample 1)

The use of adjectives recognises the hegemonic power of the US. Sam (Sample 2) used 'genuine' and 'powerful'. The language used by Shin and Tony indicates that they had been Othered by the content in the textbooks from the US. Shin (Sample 1) used the adjective 'unfamiliar', while Tony (Sample 3) used 'foreign'.

'We' was used four times by Shin and Sam (Samples 1 and 2) and 'us' was used twice by Tony (Sample 3). The use of these in-group pronouns expresses a collective solidarity, which constructs the Korean identities. These pronouns also express their Otherisation, in the 'us v them' manner that colonialisers have used to depict Asians.

The use of the exclusive pronoun 'they' by Shin (Sample 1) expresses the idea that the book and its contents were written by antagonists to him and his Korean friends. Tony (Sample 3) uses 'they' to express that the US were the antagonists.

5.2.3 Critical Image Analysis of the Cover of *Top Notch 2*

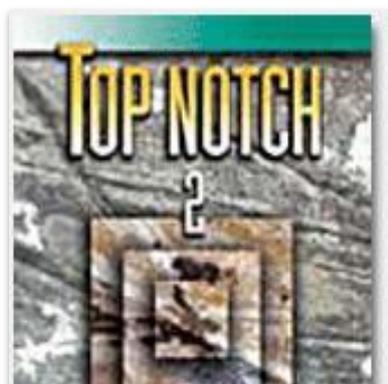


Figure 6: The cover of *Top Notch 2*

Kress and van Leeuwen (2006) (explained in Section 4.5) examine the ways in which an image attempts to draw the reader into its world, and the ways that the figures on the page relate to each other. This theorisation facilitates the way the syntax of the front cover can be analysed. The rhythm of the repetitive pattern of rectangles attracts the reader because of the balance they form; symmetry is, in general, an attractive feature to all humans. The pattern is suggestive of a set of containers, in this case, possibly containers of knowledge about the English language. To Lakoff and Johnson (2003, p. 92), containers are a metaphor for the mind that foreground a limited space with central and peripheral boundaries. Within this metaphorical framework, the cover of *TN2*, I interpret the bounded containers as ideologies or bounded containers of knowledge. Based on an optical illusion, these containers suggest a quality of depth, creating the visual impression that there is depth inside the pages of *TN2*. Colour is 'one of the potent signifiers of complex meanings which makers of a product wish to see clustered around their product' (Kress & van Leeuwen, 2002, p. 363). Consequently, the selection of dark green for *TN2*'s cover is instructive because it is associated with calmness and relaxation (Kandinsky, 1977), while the stone-like texture gives the impression of durability and strength. These interpretations are underscored in the textbook's title that is displayed in capital letters; the only way that printed language is able to indicate intonation (O'Toole, 2011, p. 12). The colour green acts as a cohesive device throughout the book. Each of the unit headings are in green, each unit's goals are in green text boxes and a green decorative border is at the top of each unit's first page.

5.2.4 Critical Analysis of the Acknowledgements Page in *Top Notch 2*

Acknowledgements are given on page viii of *TN2* (see Appendix B), which includes the names of pilots and reviewers. The page lists names in two separate

groups. A hierarchical power relationship is displayed on this page because people whose first language is English are portrayed as privileged. The first group is labelled “Top Notch International Advisory Board”. In this group, 22 names from Inner and Expanding Circle countries are listed at the top of the page. The first observations are that the USA alone represents the Inner Circle, while the Outer Circle is absent. In order of frequency, Japan (5), Korea (2), Mexico (2), Brazil (2), Thailand (1), Argentina (1), Columbia (1) and Taiwan (1) represent the Expanding Circle. This page expresses the hegemony of the publishers from the USA. The names on the page indicate that people from the Inner Circle are speaking on behalf of those in the Expanding Circle. To illustrate, Doreen Gaylord speaks for Japan, Louis Pardillo for Korea and Frances Westbrook for Thailand. Pennycook (1998, p.162) argues that these names are examples of colonialism.

The second group, reviewers and piloters, includes 4 people from the USA, again solely representing the Inner Circle, and 95 people from Expanding Circle countries. In order of frequency, Japan (19), Brazil (16), Taiwan (14), Venezuela (10), Korea (9), Mexico (7), Columbia (4), Thailand (4), UAE (3), Qatar (3), Dominican Republic (1), Argentina (1), Panama (1), Puerto Rica (1), Uruguay (1) and Chile (1) represent the Expanding Circle. In this group, G. Julian Abaqueta represents Thailand, Beth Bartlett represents Colombia, Marie Cosgrove and Gene Hardstark represent Japan, Julian Charles King represents Qatar³³ and Massoud Moslehpour represents Taiwan. This practice of having people from outside the local context speaking on behalf of the local populace is an example of linguistic imperialism (Canagarajah, 1999; Phillipson, 1992).

³³ ‘Oil rich Arab countries with their newly gained wealth could now afford to invest in education by recruiting... from abroad’ (Soh, 2003, p. 129).

It is unlikely that the people named above were born in any of these countries; it is more likely that their visits are on a work basis (Kirkpatrick, 2013). It cannot be assumed that those who trialled *TN2* are academics.³⁴ One reason for this assertion is that these names are not part of the known academic circle. In contrast, in an examination of the Editorial Advisory Board of the *Asia TEFL Journal*, over half of the names are recognisable in academic circles. In fact, two of these board members are full professors at the University of Queensland.³⁵

In general, Appendix B shows the hegemony of US English in that the voices of people from the US are elicited more frequently than the voices of others. In this sample, the US expresses opinions on behalf of all English speakers and elicits the views from teachers from the Inner Circle to offer beliefs and opinions about teaching in Expanding Circle contexts. This practice limits the voices, opinions and knowledge of Expanding Circle teachers about their own teaching and learning contexts. Thus, within the context of gathering input about *TN2*, two discursive ideologies are revealed: UScentrism and colonialism.

UScentrism is present because people from the USA represent all English speakers. For example, Cheryl Bell, Ann Cartier, Emily Gehrman, Adrienne P. Ochoa, Dianne Ruggiero and Alisa A. Takeuchi are all from the USA and represent English speakers on the International Advisory Board. No one from the UK, Australia, Canada or any other country where English is the first language was included. Pennycook (1998, p. 162) challenges the unquestioned practice of commenting on the Other 'with easy authority' and Kirkpatrick, Patkin and Wu (2013) contest the privileging of native speakers of English because the authority of the native speaker model has been revoked as a result of the use of English, by some, as a *lingua franca*.

Colonialism is present because the content is related to the myth that the autonomous, organised and inventive Self is responsible for civilizing the Other and is implicit in the native speaker's moral mission to bring a superior understanding of ELT local needs to the dependent Other. Pennycook (1998) stresses his concern with 'the problematic ways in which contemporary white culture, and contemporary

³⁴ One possible exception is Associate Professor Dr Reongrudee Soonthornmanee in Thailand

³⁵ Professor Dick Bauldauf Jnr and Professor Michael Levy

cultures of ELT deal with...Others' (p. 28). An example of this is the reviewers and pilots from the Inner Circle who made decisions about the content of *TN2* used in the Expanding Circle. Chad Wynne represents Japanese interests, Katy Cox represents those of Brazil and Beth Bartlett represents those of Columbia. On the Acknowledgements Page, there is evidence of hegemony because all names are presented following English language naming conventions. Therefore, Cho Eun is presented as Eun Cho and Choi Dong Sua is presented as Dong Sua Choi.

5.3 Demographics in *Top Notch 2*

Demographic indices help the analysis of the textbook because they determine who is in *TN2* and who is not, along with their relative frequency. This data will help to answer Research Questions 1 and 2.

In all cases, I counted only those countries that had been explicitly labelled. In Table 4 below, the Outer Circle countries are represented the least (i.e., 1 image or 1.08 per cent of the total number). Inner Circle countries are the next most visible with 25 representations or 27.17 per cent of the total number. Expanding Circle countries are the most visible locations, with 67 images or 72.82 per cent of the total. However, care needs to be used when interpreting these statistics. Clearly, the Outer Circle is represented by only one country. The Inner Circle countries are represented 25 times by five different countries and 67 images of 20 different countries represent the Expanding Circle. In the way that images are presented, *TN2* conveys the ideology of colonialism. I see this ideology as having an evangelical quality in that 25 images of Inner Circle countries are spread to 20 geographically and culturally diverse nations from the Expanding Circle. *TN2* spreads imperialism because it promotes the Inner Circle countries (the US and the UK, in particular) and the concomitant subordination of the Expanding and Inner Circle countries. This data also suggests that the 20 Expanding Circle countries are markets for the *Top Notch* series.

Table 4: Countries represented in *Top Notch 2*, according to Kachru's (1990)

model

Inner Circle	Outer Circle	Expanding Circle	Total
25 27%	1 1.08%	67 72.82%	92 100%

5.3.1 Distribution of the Countries Represented in Images in *Top Notch 2*

In this section, I classify the images in *TN2* into Inner, Outer and Expanding Circle countries, the model for which has been previously explained in Section 4.5.4. This analysis aims to answer Research Questions 1 and 2 directly.

5.3.1.1 Analysis of participants' responses

I asked the participants to share their reactions to Question 11 (see Appendix D) in which I presented my interpretation of the data that suggests *TN2* shows people's lives as being part of a fluid global community. This data below shows the participants use of language to convey their reactions to the notion of a fluid global community:

Sample 4 – Sunny

'In my deep mind, it's not easy to change identity. I met some Koreans and even though they live here [in Brisbane] a long time they don't change their identity much, it's exactly Korean. So, actually, I wondered, I was surprised they keep Korean here. They can change their citizenship, but in your deep mind, changing natural identity is not possible, that's my opinion.'

Sample 5 – Sam

'It's quite unlikely I think, unlikely to adopt to a global community. So I think they are not as flexible as Australians. Probably Australians quickly adopt to whatever location, uh, but Korean less likely.'

Sample 6 – Jimmy

'Most people living on the Korean peninsula have a strong identity. Outside peninsula they still keep strong identity, maybe many Koreans living in Brisbane, they still keep strong identity. And you know Korean children still using Korean

names. They can't change, they are Korea[n] there's no point to change, they still keep.'

Sample 7 – Shin

'I think Korean identity is fixed, or maybe change is very slow cos when you see here Koreans they gather along with other Koreans, I think fixed.'

By the use of specific language features, this data illustrates the ways in which participants delivered reactions to Question 11 (see Appendix D). Sunny (Sample 4) uses an idiom, 'deep mind', twice, which expresses her opinion that Koreans cannot easily change identity. By using a contrast, Sam (Sample 5) expresses his idea that Koreans 'are not as flexible as Australians'. Jimmy (Sample 6) uses nouns and adjectives to convey the idea that Korean identity does not change either inside or outside of Korea. He uses the word group 'strong identity', an adjective and a noun, three times. Indicating a high level of commitment to Korean identity, Jimmy (Sample 6) says Koreans 'can't change, they are Korea[n] there's no point to change'.

5.3.1 Distribution of the Socioeconomic Status of People in *Top Notch 2*

The next area of analysis is socioeconomic status, which is a measure of a person's work, economic and relative social position (normally based on income), education and occupation. In this thesis, I will limit the analysis to occupation, appearance and/or activity. I make these decisions because I cannot know a person's educational level. Table 5 presents the economic composition of *TN2*. In *TN2*, the majority of people represented belong to the middle class, that is, a group characterised by certain manners, broader behaviours and occupation. The distributions of the 491 images that appear in *TN2* are displayed in Table 5. Of the total of 488, 337 or 69.06 per cent are of the middle class. In *TN2*, this group is shown going to the movies and museums, staying in international hotels, eating international cuisine, using the gym and working in a business centre. Some members of this group are depicted hiring cars and driving abroad, while others are seen decorating their homes, discussing their feelings, ethical matters and discussing fine art produced by Andy Warhol.

From the remaining images, 64 or 13.11 per cent represent the working class.

This group is shown in images of gift shop assistants, hotel cleaners, petrol station attendants, mechanics and cashiers in small shops. All the people in this group were similarly attractive, well dressed, clean, well fed and well mannered. In the textbook, 46 or 9.42 per cent of the images represent the higher socioeconomic levels. A man wearing a cravat, attending the opera and seated in a private box represents this group. I was unable to classify 44 or 9.01 per cent of the images. There are no images of people in 3D professions in *TN2*.³⁶

Table 5: Socioeconomic groups represented in *Top Notch 2*

Socioeconomic group	Raw number	Percentage (%)
Middle class	337	69.06%
Working class	64	13.11%
Higher socioeconomic Level	46	9.42%
Unknown	44	9.01%

The data found in *TN2* is contradictory to the actual distribution of socioeconomics in Korea. Statistics made available in 2011 show that 28.8 per cent of Koreans identified as having high to mid-socioeconomic status. Conversely, 58.8 per cent of the respondents identified as being working class (H.-j. Choi, 2011). These statistics mean that there is a strong likelihood that the average PESR in an average university will have a working class background. In Korea, overall, 98 per cent of the population graduate from high school and 71 per cent graduate from either a vocational or an academically oriented university (H.-j. Choi, 2011). In Korea, because of educational zeal, strong emphasis is placed on gaining admission to prestigious universities, which is facilitated, in the majority of cases, by parents paying university fees in advance (Seth, 2007, p. 218). In the current decade in Korea, children from working class families are now attending university; therefore, these students may feel excluded from the images of middle class occupations and social conventions. Representations of the middle class in textbooks can alienate working class people from the process of education (D.B. Lee, 2005, p. 129), especially because the middle class social conventions, as will be explained

³⁶ 3D refers to professions that are classified as dirty, dangerous and difficult, for example, labourers.

throughout this chapter, emanate from the Inner Circle. In *TN2*, there are no representations of the underclass, meaning no beggars or homeless people. This exclusion is an example of how global commercial ELT books present a hygienic impression of the world of English.

5.3.2 Distribution of Gender in *Top Notch 2*

The next area for analysis is the distribution of gender in *TN2*, which is shown in Table 6. This table shows that men dominate the pages of *TN2* at 44.67 per cent. Women are depicted in 38.5 per cent of images, and the remaining 16.7 per cent are unidentifiable because of the size, quality or style of the image. In two units, images of women dominate the pages: Unit 5 focuses on the topic of personal care and appearance and Unit 7 covers the topic of psychology and personality. I have included a limited treatment of this area because gender in both ESL and EFL textbooks have been analysed previously, as was mentioned in the introduction to this chapter. I have determined gender by considering typical representations of the clothes, roles and behaviour of each.

Table 6: Gender represented in *Top Notch 2*

Gender	Number	Percentage (%)
Male	218	44.67
Female	191	38.5
Unknown	82	16.7

5.3.1 Age Distribution in *Top Notch 2*

A person's age is relatively easy to determine, as the person's appearance, clothing, activity, accessories and context are all clues. Table 7 shows the ages of people in *TN2*, which, based on simple frequency, show that people in their 30s dominate.

Table 7 gives the percentages of each age group, beginning with the youngest and ending with the oldest. The age group represented most in *TN2* is people in their 30s at 27.29 per cent. Older teens are not represented significantly, rating only 1.22 per cent; however, this is the average age of the typical

PE student.

Table 7: Ages of people represented in *Top Notch 2*

Age group	Raw number	Percentage (%)
Babies	1	0.20%
Young children	30	6.11%
Teenagers	6	1.22%
Older teens	32	6.52%
20s	89	18.13%
30s	134	27.29%
40s	77	15.68%
50s	16	3.26%
60s	5	0.81%
70s	7	1.43%
Unclear	94	19.14%

5.4 Conclusion

Many types of people have been excluded from *TN2*'s pages, including the disabled, the sick, the infirm, the diseased, the ugly and the obese, as well as 3D labourers, while attractive males in their 30s from the Inner Circle are foregrounded. The age group that represents the typical Korean student in a first-year compulsory Korean university PE programme is also marginalised. Minorities and marginalised people have been included in other foreign language textbooks. For example, *Dos Mundos* (Terrel et al., 2010) takes an inclusive position, with multiple examples of observable diversity, for example, Pablo has a wheelchair, Alberto has long red hair and a beard, and Carmen has dreadlocks. The exclusion of some people from *TN2* offers an ideological belief system that considers homogeneity as being normal and natural.

In the next chapter, I present and analyse a range of images from *TN2*. In some instances, I include and analyse discourse when it appears with an image. To conduct the analysis I used the tools introduced in Sections 4.5.1, 4.5.2 and 4.5.3.

Chapter 6: Critical Image Analysis

6.1 Critical Image Analysis of Inner Circle Countries in

Top Notch 2

In this chapter, I apply a model of critical image analysis based on the theoretical framework of Kress and van Leeuwen (2006) for the interpretation of the meaning in images. In this chapter, I apply analytical tools described in Sections 4.5.1, 4.5.2 and 4.5.3, as well as components from the critical analysis template (ACAT) (see Section 4.4.1). These tools will determine what each image expresses about the world, the level of interaction between participants and the student reader, and how the elements in each image combine to create meaning. Although each of the analytical tools can be used to find meaning, ideology and power relations in images, I do not use all features of the functions in all images because to do so would not necessarily reveal more ideology or power relations. While this is a principally a chapter of critical image analysis, I critically analyse discourse when it appears in the form of a caption.

To provide triangulation to my critical analysis and to be respectful to the principles of critical pedagogy, social justice and equity (see Section 2.4), I interweave comments into this chapter made by Korean participants during interviews (see Section 4.8). My aim is to offer the participants' perceptions of the values, beliefs and attitudes found in *TN2*. In addition (see Appendix D), I asked the participants to share their reactions to images of Korea and Koreans and to a select number of images from *TN2*.

6.1 Inner Circle

Quantitative analysis shows that the Inner Circle is represented by four countries: the US, the UK, Australia and Canada, at 11, 10, 2 and 2 times, respectively. The data are shown in Table 8.

Table 8: Inner Circle countries

Country	Frequency	Analysis
The US	11 times	Included
The UK	10 times	Included
Australia	2 times	Not included
Canada	2 times	Not included
New Zealand	Once	Not included

6.2.1 The US

By frequency, the US is the dominant Inner Circle country in *TN2*. The following images depict the US, and I analyse each according to the theories of critical image analysis (CIA) explained in Sections 4.5.1, 4.5.2 and 4.5.3.



go sightseeing
in New York

Figure 6: US Image 1



North Americans like a firm handshake.

Figure 7: US Image 2

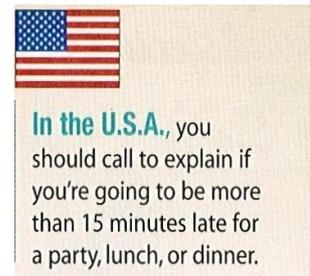


Figure 8: US Image 3



Figure 9: US Image 4

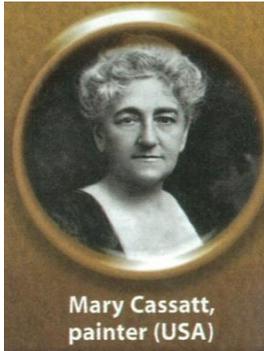


Figure 10: US Image 5

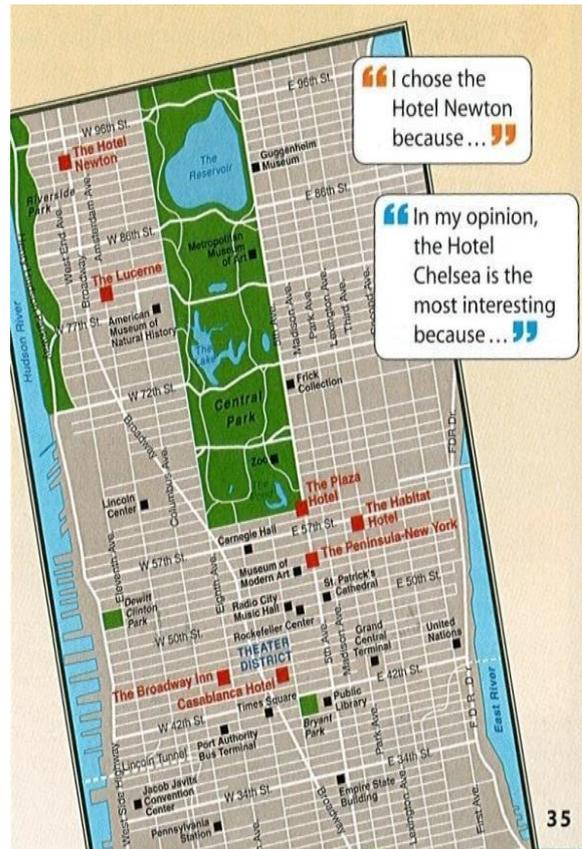


Figure 11: US Image 6

New York City has some of the best hotels in the world—and, believe it or not, some are not too expensive. But here are our picks for “the best of the best.”

\$\$\$\$ Very expensive
 \$\$\$ Expensive
 \$\$ Moderately priced
 \$ Budget

Most famous hotel
The Plaza Hotel \$\$\$
 768 Fifth Ave. (at 59th St.)
 800 441-1414
 805 rooms



Located at the southeast corner of New York's fabulous Central Park, The Plaza is as near as it gets to the best shopping along New York's famous Fifth Avenue. This 1907 hotel, with its beautiful fountain, is a famous location in many popular movies and books. Movie stars and the rich love to get married there.
4 restaurants, excellent full-service spa and health club, concierge and ticket desk, car-rental desk, business center, 24-hour room service, babysitting, laundry

SOURCE: Adapted from *Frommer's New York City 2003*

Best service at a low price
The Broadway Inn \$\$
 264 W. 46th St. (at Eighth Ave.)
 800 826-6300
 41 rooms
 Impeccably clean and very comfortable, this hotel is a real winner. Suites can be a great deal—with sofa, microwave, mini-fridge and lots of closet space. Located right in the noisy Theater District, the hotel is peaceful and quiet inside. Best of all are the attentive staff who work hard to make their guests happy. There is a special phone number in case guests have questions while they're out sightseeing. Note: This four-story hotel has no elevators.
2 restaurants next door, concierge, fax and copy service

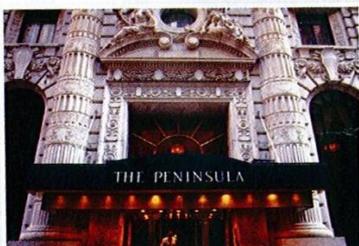
Most interesting hotel
Hotel Chelsea \$\$
 222 W. 23rd St. (between Seventh and Eighth Aves.) 212 243-3700
 400 rooms, 100 available to travelers



If you're looking for the usual hotel comforts, go elsewhere. But if you're looking for atmosphere—the New York of artists, actors, and writers—this is the only place to stay. Well-known novels and plays were written here. And artists

and writers live here even today. This 1884 Victorian hotel has beautiful cast-iron balconies and a busy lobby filled with artwork. Rooms are simple, but generally large. Everything is clean, but don't expect new. Not all rooms have air-conditioning. There's no room service, but the staff will be happy to help you order from local restaurants or take your clothes to the cleaners.
Restaurant, bell service, lounge

Best health club
The Peninsula-New York \$\$\$\$
 700 Fifth Ave. (at 55th St.)
 800 262-9467
 241 rooms



The Peninsula Hotel is a place to see. Every room is high-tech with remote controls for lighting, music, TV, and air-conditioning—even in the bathroom! As a matter of fact, the huge marble bathrooms may be the most beautiful in New York City. Wonderful food service and a very helpful concierge desk (“We'll do anything guests ask, as long as it's legal.”), and one of the biggest and best spa and health clubs on the roof, make this quite a hotel.
Valet parking, 2 restaurants, lounge, tri-level rooftop health club and spa with heated pool, exercise classes, whirlpool, sauna, and sundeck, 24-hour concierge, business center, 24-hour room service, in-room massage, babysitting, laundry service

Figure 12: US Image 7

6.2.1.1 US Image 1

The representational meaning analytic tools from Section 4.5.1 reveal that three tourists are sightseeing in New York. Image 1 accompanies a vocabulary activity to teach tourist activities around the world. The focus in this activity is sightseeing in New York. The caption, ‘go sightseeing in New York’, provides a link to the social context of the image. The bold font for the words ‘go sightseeing’ carries high visual salience because the contrast between the two forms of the font attracts the attention of the PESR (see Section 4.5.3). (Karagevrekis, 2012) states that captions are ‘mainly linguistic but the font size and the typeface are salience’ (p. 81).

When analysing the eye lines, the vectors between the tourists and the object of their gaze, the Statue of Liberty, a narrative relationship is revealed in which the PESR is ignored. The vector in an image functions as an action verb (Forceville, 1999, p. 165; Kress & van Leeuwen, 2006, pp. 59–78). In Image 1, the vector emanates from the tourists and moves towards the statue; therefore, the action verb could be 'looking'. The vector in this image reinforces the caption, accentuating sightseeing in New York, because the caption clarifies meaning and reduces any possible polysemy (O'Shaughnessy & Stadler, 2012, p. 127). This cartoon is fully contextualised by its numerous details, which firmly connect it to New York in recent times (Kress & van Leeuwen, 2006). As a result, it may be easier for the PESR to imagine visiting present day New York. In addition, the behaviour of the tourists signifies subjectivity, a powerful means by which point of view is presented. Point of view establishes involvement in the image. According to Messaris (1997, p. 32), the tourists are involved in an activity which itself can attract attention.

The interactional meaning analytic tools from Section 4.5.2 show no involvement between the tourists and the PESR because there is an 'absence of gaze at the viewer' (Kress & van Leeuwen, 2006, p. 148). As a result, the tourists and the Statue of Liberty are offers, being 'objects of contemplation' (Kress & van Leeuwen, 2006, p. 126), because the tourists and statue face each other, ignoring the viewer. According to Hodge and Kress' (1988, p. 56) theory, the contact in Image 1 denies a relationship between the tourists and the PESR.

The eye-level horizontal angle of the cartoon implies a sense of equality (Jewitt & Oyama, 2004) and is the 'angle of maximum involvement' (Kress & van Leeuwen, 2006, p. 145). Conversely, the medium modality of this cartoon reduces the possibility of emotional attachment. Modality refers to the degree to which an image is realistic—its reliability, veracity and authority. Hodge and Kress (1988, p. 130) explain that realism, 'in a common-sense view...[is] a visual code which corresponds to 'truth' in the verbal code'. Therefore, a realistic image is likely to be read as being true. Forceville (1999, p. 164) states that modality indicates high believability.

Using the compositional analytic tools from Section 4.5.3, the tourists in the cartoon are found to be in the horizontal position of 'Given',³⁷ meaning that their informational value is already known and self-evident to the reader (Kress & van Leeuwen, 2006, p. 209; Lewis, 2005, p. 181). One implication of this position is that tourism to New York is expected. Moreover, the Statue of Liberty is located on the right in the position of 'New'. The meaning of this position is explained as follows: 'For something to be New means that it is presented as something which is not yet known, or perhaps not yet agreed upon by the viewer.' Therefore, it is something to which the viewer must pay special attention (Kress & van Leeuwen, 2006, p. 181) because it is the vital meaning element in the message. Thus, this location gives power to the Statue of Liberty.

Kress and Hodge (1988, pp. 52-61) write that the position of elements in an image is complex yet, in general, agrees that a higher position signifies higher power. This proposition leads to the conclusion that the Statute of Liberty, a symbol of the USA, represents power by the use of a privileged camera angle (Williams, 2005, p. 19). Following from these theorists, Chandler (2007, p. 112) claims that the spatial position expresses less about physical relationships and more about evaluations of relationships and, therefore, the power of the statue is signified. Chandler (2007, p.112) also connotes the vertical axis as being associated with 'more'. In an extensive treatment of metaphors, Lakoff and Johnson (1980) describe the metaphorical orientation of 'up' as being associated with virtue, health, life, the future, high status, having control and power and rationality. In Image 1, the perspective highlights the activity of sightseeing in New York.

6.2.1.1 US Image 2

Image 2 presents two middle-aged, smiling men shaking hands and illustrates a reading article about gestures around the world. The caption indicates that the men are from North America. The man on the left is wearing a brown suit and a tie, while the man on the right is wearing casual yet tidy clothing. This could indicate that these men are businessmen. The man on the right is using his right hand to shake hands and his left hand is in his trouser pocket. Such behaviour does not conform to local courtesy norms.

³⁷ The predicate of the sentence in Hallidayian terms

Thus, *TN2* ignores Korean norms, instead offering cultural norms of the USA as the frame of reference. These two men are portrayed as offers (see Section 6.2.1.1), which makes them and their behaviour the focus of attention. The lack of interaction between the two men and the PESR causes the latter to be in a position of observer; therefore, the equality and similarity between the two men is highlighted because, as Jewitt and Oyama (2004, p. 135) write, ‘at eye level there is a relation of symbolic equality’.

Power is also achieved by the use of the green screen, otherwise known as chromakey. This screen is a common feature on television and movie sets. The green screen is a useful and effective trick because the screen can be edited and any image, either real or imagined, can be substituted. Using this technology, these two males from North America could potentially be placed in any location around the world, transferring US norms. Meanwhile, the caption ‘North Americans like a firm handshake’ anchors (Barthes, 1977), the greeting norm to North America (see Section 6.2.1.1). In this manner, the PE students’ attention is drawn to one particular interpretation: the preferences of North Americans.

6.2.1.1 US Image 3

The object in Image 3 is a drawing of the US flag and illustrates Goddard’s (2002) proposition that images do not have to include people to attract attention. This flag illustrates a pair work activity, which has the objective of reading and discussing ‘tips about customs around the world’. This image is a conceptual realization, that is, static and timeless in nature because the depicted objects do not have movement (Kress & van Leeuwen, 2006, p. 79), which adds to the truthfulness of their information value. The text ³⁸ near the flag reveals relational social values. The words ‘In the U.S.A.’ are shown in larger font than the rest of the sentence and shown in blue ink, not the black ink of the rest of the textbook. Both features create high salience (see Section 6.2.1.1). The text acts as information about social behaviour at a private social event in the USA because, as Chandler (2007, p. 77) theorises, readers treat signifiers of high modality as if they were real.

³⁸ I use the term ‘text’ in the Hallidayian (2004) sense of (written) language having a contextualized meaning

The location of Image 3 in relation to the other flags in the whole image gives it power because it is located first, in the top left-hand position. This location means that Image 3 will be read first because English and Korean are both read from left to right.

The attitude in Image 3 (see Section 4.5.2) shows impersonal objectivity, disregarding the PESR while informing him or her of what needs to be known about social etiquette in the USA. Kress and van Leeuwen (2006) explain that this flag is part of a genre of 'highly valued-objective, dispassionate knowledge, ostensibly free of emotive involvement and subjectivity' (p. 121). According to this claim, the text near the flag will be read as an objective fact.

6.2.1.1 US Image 4

Image 4 is a small photograph of a group of Hawaiian dancers in Honolulu who are performing outside. The image is part of a pair work survey designed so that the students can ask each other questions about their experiences using, in this case, the question 'Have you ever been to Honolulu?' The dancers' gazes are to the right of the frame, meaning that the diagonal vectors, the dancers' lines of sight, move away from the PESR (see Section 6.2.1.1). Thus, there is no visual connection between the PESR and the dancers, consequently the dancers are 'looked at'.

Elements of contact and distance reveal that Image 4 focuses on the bodies of the dancers; their whole bodies are positioned as offers impersonally on display (see Section 6.2.1.1). The use of the oblique camera angle is defined by Kress and van Leeuwen (2006) as 'what you see here is not part of our world; it is their world, something we are not involved with' (p. 136). In this definition, the PESRs are not part of the dancers' world. In Image 4, the lack of relationship between the dancers and the PESR is also realised using far social distance. In all variables of distance, potential social interactions are either possible or denied. Hall's (1974) notion of proxemics explains this to be the 'distance between strangers who are to remain strangers' and the mode of formal and impersonal business transactions (Lewis, 2005, p. 158). Image 4 is a photograph taken in full natural light, which results in its professional quality and creates high modality that, in turn, creates high believability, thereby underscoring the message (see Section 6.2.1.1).

6.2.1.2 US Image 5

Image 5 is a portrait of Mary Cassatt; the caption includes her name and occupation. This image is from a group of six artists and the students are to think of a famous artist and write a sentence explaining why they like that particular artist. There is a direct vector emanating from Mary Cassatt to the PESR, acting as a verb inviting the PESR to look at her (see Section 6.2.1.1). The close up shot of Mary Cassatt depicts her in friendship, offering a point of solidarity with the PESRs. However, in reality, Mary and the PESR can never be friends because the hierarchical culture of Korea dictates that Koreans are only friends with someone born in the same year (J. S. Choi, 2011, p. 140).

This photograph has no background information, which serves to foreground the subject, Mary Cassatt (Bate, 2009, p. 78). In addition, interactional meaning analytic tools show that Mary Cassatt is a ‘demand’,³⁹ addressing the viewer directly (Kress & van Leeuwen, 2006; Lewis, 2005, p. 156). That this position is used relatively infrequently⁴⁰ in *TN2* is indicative of the ideological construction of people from the USA: they have been afforded high social power. It also is a reflection of the issue of entitlement, in other words, of communicative power (Sacks, 1992). Kress and van Leeuwen’s (2006) comment that ‘some may be looked at; others may themselves be the bearers of the look’ (p. 121) explains the power of the woman in this portrait. Mary Cassatt, from the USA, is a bearer of the look; she looks directly at the PE student. The photograph of Mary Cassatt has high modality: high realism, which in turn highlights her power. In addition, the feature of ‘attitude’ (see Section 4.5.2) shows Mary Cassatt photographed against a flat background colour, projecting her objectivity (Lewis, 2005, p. 159). Kress and van Leeuwen, 2006) theory explains that Mary’s portrait makes the visual statement ‘I am this way, regardless of who or where or when you are’ (p. 137).

6.2.1.3 US Image 6

Image 6 shows a map of Manhattan in the city of New York. This image accompanies a discussion activity in which PESRs are to choose a hotel and discuss their selection relative to other attractions in New York, an activity that immediately

³⁹ The counterpoint to an offer

⁴⁰ 6.4 per cent of the people in *TN2* look directly at the PE student

draws attention to the city. Image 6 demonstrates markers of high modality. For example, the colourful map has the main streets named and parks and waterways are included and labelled (see Section 6.2.1.1). These features will assert truth-value, gaining the PESR's attention. This map, an inanimate object, is an offer presenting impersonal information, as if on display, to the PESR (Kress & van Leeuwen, 2006, p. 119). The element of perspective contributes to the map being read as fact (see Section 6.2.1.3). The power of New York is highlighted because, according to the theorists Kress and van Leeuwen (2006, p. 121), maps project knowledge and reality - the truth quality - which is likely to be accepted because Image 6 is a conceptual representation- a static and timeless quality (see Section 6.2.1.3).

In terms of its compositional function, this map is in the form of a floor plan with which people are familiar. Arnheim (1982) says, 'in the horizontal plane, the corresponding dynamics involves the user directly and is therefore largely social. The level plan is the arena of human action' (p. 213). The map of Manhattan introduces the discourse of soft-sell⁴¹ advertising because the PESR must navigate the map to complete the learning task, simultaneously learning about New York (Cook, 2001, p. 134).

6.2.1.1 Image 7

Image 7 is shown as a set of three photographs of hotels in New York. The image accompanies a reading article in which the students are to choose a hotel. The hotels are presented in a three-column layout, with each hotel being positioned at the top of the text. One hotel is labelled as being very expensive, one as expensive and one as moderately priced. The discourse of advertising is evoked because of the conceptual realisation of the hotels (see Section 6.2.1.3).

Features of contact and distance explicate that these photographs demand that the PESR look at the 'hotels as information and knowledge' (see Sections 6.2.1.3 and 6.2.1.6). The camera angle of The Peninsula-New York has symbolic power over the PESR, who has to figuratively bend backwards to observe the entire hotel. These full colour photographs have been taken in the daylight and so have high modality and consequently maximum credibility (see Section 6.2.1.1). The

⁴¹ Soft-selling relies on creating a reason for purchase without a direct appeal (Cook, 2001, p.5)

function of demand is most obvious in the photograph of The Plaza Hotel because it

faces the PESR in direct address. Conversely, Hotel Chelsea is photographed in an oblique angle, which imparts the message that the PESR is not part of its expensive exclusive world (see Section 6.2.1.4). This angle is an evocation of the position that 'you are not part of our world' (Kress & van Leeuwen, 2006, p. 136).

The layout of Image 7 has an appearance typical of an advertising brochure. Cook (2001, p. 220) explains that Image 7 is an example of the discourse of advertising because it is embedded in accompanying discourse and, therefore, is multimodal.

6.2.2 Interpretation

In the previous sections of this chapter, I analysed images from the USA according to the theories of image analysis explained in Sections 4.5.1, 4.5.2 and 4.5.3. These images show modernity, a corresponding colonial attitude, linguistic imperialism, high power myth and UScentrism.

Five of these images include the colour green, the colour of nature, cleanliness and freshness. In addition, two images show representations of clear blue water, further attributions of cleanliness. These characterisations exemplify the discourse of modernity (Soja, 1989) that showcases the US as a country of progress. The discourse of modernity is conceptualised as the modern age and refers to the results of economic, political, social and cultural change (Best & Kellner, 1992). This core discourse greatly implicates the centrality of the US in *TN2* and its relationship to the ideology of colonialism because, as Mignolo (2000) argues, there is no modernity without colonialism. That these images appear in a language textbook, a socially constructed artefact, supports Hasan's (1986, p. 126) claim that ideology is a set of ideas presented and accepted as if true (see Section 2.5.1). Image 4 is a trope⁴² of the exotic Other because photographs of the human body mediate the relationship between the Self and the Other. Urry (2002) concludes that 'to photograph is in some ways to appropriate the object being photographed. It is a power-knowledge relationship. To have visual knowledge of an object is in part to have power, even if only momentarily over it' (p. 127).

⁴² Figurative language

All images of the US, with the exception of Hawaii, which has been attributed with a colonial condition, have been attributed with high power. This is illustrated by the high salience in captions, the high modality shown in the use of colour, the position of the US as objective information, the location of the Statue of Liberty, the implication of the vectors in the images and the use of the close up. Also high power relations have been enforced persuasively through the discourse of advertising shown in hotels and maps of New York. The superiority of New York is shown because the label 'the USA' is absent from Images 1, 6 and 7. The authors have assumed that the PESR will know that New York is in the US. Finally, that representations of the US are offered as truth is construed because Images 5, 6 and 7 project objectivity (Kress & van Leeuwen, 2006, p. 149).

All images of the US are directly related to pedagogic activities; none are used for decorative effect. There is an important implication of this use in *TN2*, which is that the US is the focus of the activity. In *TN2*, PE students are taught the English language using mainly US referents. This aspect of *TN2* exemplifies linguistic imperialism because *TN2* has a predilection for one form of English at the expense of other forms. Importantly, there are no images of US cultural artefacts⁴³ to be collected. This means that mainland US does not perceive itself to be a country that was the subject of a colonial era. Nye (1990), an academic teaching international politics at Harvard, writes that, unlike other countries in WWII, 'the United States...was not bombed or invaded' (p. 5). This statement is an example of how Hawaii is not included as a representation of the US in *TN2* because Pearl Harbor in Hawaii was bombed during WWII. Such an attribution indicates that Hawaii has low power in *TN2*.

My explanation of these images supports Barthes (1999) argument that the function of myth⁴⁴ is to naturalise and construct what has been created as inevitable, which, in this case, is relational power. Gee's (2011a) conceptualisation of myth argues that particular worldviews become taken for granted and then, in his terms, they became 'figured worlds'⁴⁵ (p. 189). The particular figured world that has been created is that of a powerful US. The images of the US metonymically represent its

⁴³ I use this term to denote anything created by people that gives information about the ethos of its creator and users.

⁴⁴ Barthes (1999) theory of dominant discourses of contemporary culture

⁴⁵ A way of conceiving the world

power through assertiveness, cleanliness, confidence and displays of wealth and prosperity. The figured world begins with an image of tourists visiting New York and looking at the Statue of Liberty. Chandler (2007) theorises that, to trigger the comprehension of the meaning of a text, the reader must appropriate the desired ideological identity, an identity that has been conjured by the authors. He writes that 'to understand an advertisement we would have to adopt the identity of a consumer who desired the advertised product'(Chandler, 2007, p. 187). The implication is that, to be successful in the PE class, Korean students are required to adopt the identity of a tourist in New York, understand the advertisements about New York and complete the learning activities. In a further analysis of meaning, the tourists with their backs to the camera are an example of the discourse of advertising. (Messaris, 1997, p. 24) explains that the convention of 'back to camera' is commonplace within the advertising industry. The advertisers place people in the foreground with their backs to the camera/viewer to illustrate their engagement with the tourist destination. The depiction of the US, in *TN2*, begins with its construction as a protector of the powerless symbolised by the Statue of Liberty, before advertising it as a destination for tourists shown in the photographs of hotels and the map of New York and then normalising North American greetings in front of a green screen. The US flag has the power on the page. These are demonstrations of UScentrism because they legitimise the country's position in the world by situating it first. Finally, UScentrism appears in the portrait of Mary Cassatt because few people in *TN2* have been positioned with such power and authority to look directly at and survey the PE student. In *TN2*, only 6.4 per cent of people look directly at the reader. This figured world emphasises the US as having 'positional superiority' (Said, 1995, p. 7).

Said (1993) claims that the US does not want to be viewed as an imperial power in the way that the British, French and Dutch have been viewed. The US foreign policy uses, instead, the idea of world responsibility to rationalise its actions. He continues, saying that 'the official line most of the time is that the United States is defending its interests, maintaining order, bringing justice to bear upon injustice and misbehavior' (Said, 1993, p. 287). Perhaps one of the unstated aims of *TN2* is to influence and actualise representations of the US world, to maintain its interests and to spread its linguistic conventions, its representations of itself and its ideology to the

rest of the world.

6.3 The UK

The UK is the second most frequently depicted Inner Circle country in *TN2*. There are 10 images of the UK. The following images depict the UK, and I analyse these according to the same analytic tools used to analyse the US images.



take a tour of
the Tower of London

Figure 13: UK Image 8



Figure 14: UK Image 9



Figure 15: UK Image 10



Figure 16: UK Image 11

6.3.1 UK Image 8

The representational meaning analytic tools show three tourists in London. Image 8 accompanies a vocabulary activity planned to teach specific tourist activities around the world; in this case, the focus is on the idea of taking a tour. The caption, ‘take a tour of the Tower of London’, delivers a connection between the cartoon and London, the social context of the image. The words ‘take a tour’ are in bold print, which attracts the PESR’s attention by its salience (see Section 6.2.1.1). In terms of attitude, the behaviour of the tourists signifies their subjectivity (Section 6.2.1.1), in common with the tourists in New York, as tourists involved in an activity that attracts the attention of the PESR. Analysing the vectors, the dynamics between the tourists and the object of their gaze (the Beefeater)⁴⁶ reveals a narrative relationship in which the eye lines (vectors) between the tourists and the Beefeater are level, representing equality (see Section 6.2.1.1). In Image 8, the vector, functioning as an action verb, connects the tourists and Beefeater in a communicative relationship in English because the Beefeater is speaking English (Kress & van Leeuwen, 2006, p.

⁴⁶ A guard at the Tower of London

48). Possible verbs associated with the vector in this image are talking, listening and communicating. In addition, the spoken words of the Beefeater reinforce the caption; consequently, tourism in London is accentuated (Kress & van Leeuwen, 2006, p. 140). This cartoon is fully contextualised by numerous details, which firmly connect the image to London in recent times (see Section 6.1.2). All members of this tour group are wearing cameras around their necks, further cementing the image of modernity. As a result, it may be easier for the PESR to conceive themselves as tourists in present day London, as such contextualisation lends to believability (see Section 6.2.1.1).

The features of information value show the different ways that the Beefeater and the tourist can be read. The Beefeater is the subject of the image and he is in the position of New (see Section 6.2.1.1). In this location, the PESR must give him special attention'. In contrast, the tourists are in the position of Given (see Section 6.2.1.1), which acts as a signifier that tourism is expected in London.

6.3.2 UK Image 9

Image 9 is a sketch of the flag of the UK and illustrates a pair work task designed to support the objective of reading and then discussing 'tips about customs around the world'. The text near the flag reveals relational social values. The words 'In the U.K.' are shown in larger font than the rest of the sentence and shown in a distinctive blue ink. Both the size and the colour of the font indicate high salience, which gives them more truth-value (see Section 6.2.1.1). The text under the flag tells the PESR not to ask certain types of personal questions when talking to people in the UK.

1. 'In the UK it is better not to ask people personal questions about where they live, how much money they make, or what they do'.

In Line 1, the PESR is offered advice. This advice contrasts with the deontic ⁴⁷ modal auxiliary verb 'should' presented in reference to US norms in Section 6.2.1.3.

Line 1 also includes the present tense verb 'is', which is used to express laws that have a general timeless truth quality (Celce-Murcia, 2001). Therefore, three ideological notions follow: the definition of personal questions will be uniform within

⁴⁷ The deontic sense is concerned with the possibility and necessity regarding a person's freedom of action

the UK, definitions of personal questions in the UK and in Korea will be similar and the PESR will have a personal conversation, in English, if they are in the UK. While the topic of personal questions is related to relationships and, therefore, applicable in Korea (Nisbeth, 2003), its treatment in *TN2* excludes the PESR.

6.3.3 UK Image 10

Image 10 shows a partial map of the UK, although the missing northern section is shown in a larger image on another page (Image 18) (see Section 6.5). The map supports at least two language activities. The first is creating social conversations, 'Welcome to London. Have you been here before?', and the second is writing a postcard, as if the students were the tourists in the picture. The city of London is shown on the map alongside two buildings, one ancient and one modern: Buckingham Palace and the Millennium Wheel, respectively. The UK is shown in bright green being surrounded by bright blue water.

Analysing colour, size and focus shows that Image 10 has low salience. Firstly, the elements are relatively small and, secondly, the few background details reduce the truth-value, reliability, veracity and authority of the image (see Section 6.2.1.1). The distance between the features in the map and the PESR is that of far social distance, which creates relationships similar to an impersonal business transaction (Lewis, 2005, p. 143), implying a lack of potential social contact with the UK and London's attractions (as a contrast, see Section 6.2.1.4). The colours have low saturation, being dull and flat and neither pure nor crisp. The elements on the map have a balanced frame in which the connection between the UK and the tourist activities is clear. Framing, in this sense, increases the power of the UK because its representation has clarity and unity.

6.3.4 UK Image 11

Image 11 is a montage of photographs: two museums and two galleries, and is used in *TN2* to generate discussion about the pieces of art that students like, to use the passive voice and to create conversations using social language introduced in the unit. An example of an art piece from each collection is shown alongside each building, thus, contextualizing the artwork. Representation meaning analytic tools also locate these buildings in London, and interactional meaning tools reveal high modality because of the detailed nature of the photographs. Their realistic colours contribute to their reality value

(see Section 6.2.1.4), which reinforces the high power relations.⁴⁸ The use of highly saturated colours denotes purity because they are rich, strong, and crisp colours (Bailey & Cunningham, 2011, p.275).

The title of Image 11 is in all capital letters, which indicate a high degree of salience (Kress & van Leeuwen, 2006, p. 181), this title includes the word 'GREAT'.

1. 'The greatest museum of decorative art in the world.'

Line 1 is the first sentence in the text under the image of The Victoria and Albert Museum, and describes itself in hyperbolic terms: 'The greatest ... in the world', and is second incidence of the word 'greatest'. The associated language activity is for the students use the passive voice, and not superlatives as these language features suggest.

2. 'Best known for its exhibits of art from ancient Egypt, Greece and Rome.'

Line 2 is the sentence under the image of the British Museum, and advertises its ancient Oriental collection by the use of the word 'ancient' and then names of the countries.

Image 11 is complicated to analyse in terms of composition because of its combination of photographs of buildings and examples of art. Read separately, each of the four sets of images is balanced in the Given and New locations. This means that the building is in the position of Given, meaning that the PESR is already aware of the building, and the examples of art are in the New location, offering one example of an artifact from each of the buildings (see Section 6.2.1.1). The features in the image are balanced within the frame, which means that they belong together and carry equal salience. The far social distance in the image creates the impersonal business relationship (see Section 6.3.3).

⁴⁸ Modality in images is connected to the epistemic sense concerned with the possibility of propositions being wither true or not true.

6.3.5 Interpretation

In the previous sections, I analysed the images of the UK principally following Kress and van Leeuwen's models (2006) explained in Sections 4.5.1, 4.5.2 and 4.5.3. These images show modernity, linguistic imperialism, high power myth, orientalism and colonialism.

Two images include nature's greenery, associated with cleanliness and growth. In addition, one image shows clear blue water and three images show a blue sky, all further attributions of cleanliness of an Inner Circle country. These attributes are examples of the discourse of modernity, which functions in the construction of the UK as a location of progress, measured by logical thought and logical behaviour (see Section 6.2.2.2). These attributes are associated with imperialist ideology represented by Buckingham Palace, the art galleries and the museums. Theorists such as (Mignolo, 2000) argue that modernity and colonialism co-exist. Mignolo's (2000) point is that is, if it were not for this ideology, there would not be a framework from which to describe modernity in the UK. The ideology of imperialism underpins the ideology of colonialism because colonialism cannot occur without the policies of the former (see Section 4.6.4 and 4.6.6). In the UK, the key manifestation of colonialism is the exploitation of people's work, and Image 11 is a prime example because it contains artefacts created in ancient Rome and Syria. Image 9 is also evidence of colonisation of the mind, expounded by (Phillipson, 2012a), in which there is some level of social or cultural control.

All images of the UK are related to pedagogic activities; none are used for decorative effect. There is an important implication of this inclusion in *TN2*: the UK, in this section, is the focus of the activity; however, US English conventions, spelling and punctuation are mandatory, as a result, *TN2* is not offering EIL, as it asserts ⁴⁹. Instead, it is teaching the language of a particular country: the US, and, as such, is an example of linguistic imperialism because the US version of English dominates all other versions (see Section 2.5.5).

A useful contrasting model is found in *Dos Mundos* (Terrel et al., 2010), which is used to teach Spanish as a foreign language, considering it as an international language. The textbook teaches Spanish as used in Latin American but includes the

⁴⁹ 'English is treated as an international language, rather than the language of a particular country or region'. Page xi *Top Notch 2*

pronoun *vosotros*⁵⁰, which is only used in Spain. In addition, numerous footnotes about linguistic varieties used in Argentina and lexical differences found in different Spanish-speaking countries are included.

All images of the UK have been attributed with high power. Power is exemplified by the high salience in captions, the high modality shown in the natural colour of all aspects of Image 11, the positioning of aspects of the UK as objective information, the location of the Beefeater in the position of New, the communicative vectors between participants in Image 8 and the use of English in the same image. In addition, the majority of images are of conceptual realisations, presenting the UK as information.

All images show the UK as a destination for tourism, focusing on its past glory (including the Tower of London), tourist activities, art galleries and museums and advice for potential tourists. The discourse of the UK is projected as truth because Images 10 and 11 project objectivity (Kress & van Leeuwen, 2006, p. 149); however, the actual signifiers of this objectivity have less power than those of the US (see Section 6.2.2). The Beefeater's high power is shown in that he has an English voice. My critical analysis of Image 11 reveals that *TN2* is normalising the ideologies of orientalism and colonialism (Sections 2.5.6 and 2.5.7) because the UK museums have objects from other countries. To exclude objects from collections from outside the British Isles 'would set a limit to the reach of the British power' (Clunas, 1998, p.43). Items have been removed from Syria and Rome and displayed in London for the pleasure of locals and tourists alike. The normalising of orientalist and colonialist activities occurs through the learning activity because PE students are to talk about the pieces of art using the passive voice. The passive voice, as explained on page G15 of *TN2*, is used when the 'people undertaking the action are not important or not known'. Consequently, one potential statement in the passive voice could be 'The 13th century vase from Syria was brought to The Victoria and Albert Museum in London'. A second statement could be 'The discus thrower from 5th century BC Rome was bought to The British Museum'. Such potential statements and actual learning activities are examples of the ways in which English becomes a vehicle that drives ideology (Ramanathan & Morgan, 2007, p. 455). Barringer (1998, p. 11) describes The Victoria and Albert Museum as a place that houses the results of the

⁵⁰ A familiar form of the pronoun 'you'

imperialist policies of the Victorian era. The connectivity between imperialism and colonialism was explained in Section 2.5.4.

Gallagher (2006) writes that the UK consists of England, Northern Ireland, Scotland and Wales. In Image 10, only England is acknowledged by the inclusion of the capital London and two of its iconic buildings. All other countries in the UK have been omitted. The superiority of England is shown because it is afforded its capital city, a notable palace and a tourist activity.

The totality of images of the UK create a diachronic figured world of colonialism led by imperialism in which the PESR is offered historical buildings and museums that house collections of artefacts taken from Others, notably Syria and ancient Rome. Thus, the temporal and spatial narrative of colonialism moves from 'there' to 'here' and maintains the primacy of the UK over Inner and Expanding Circle countries.

6.4 The Expanding Circle

In *TN2*, a number of countries represent the Expanding Circle. Table 9 shows the frequency of each country's representation.

Table 9: Expanding Circle countries

Country	Frequency	Analysis
Korea	8 times	Included
Japan	6 times	Included
Mexico	6 times	Not included
China	5 times	Included
Italy	5 times	Included
France	5 times	Included
Brazil	5 times	Included
Egypt	3 times	Included
Taiwan	3 times	Not included
Spain	3 times	Not included
Thailand	2 times	Not included
Peru	2 times	Not included
Russia	2 times	Not included
Venezuela	2 times	Not included
Argentina	1 time	Not included
Austria	1 time	Not included
Ecuador	1 time	Not included
Greece	1 time	Not included
Guatemala	1 time	Not included
Switzerland	1 time	Not included
Saudi Arabia	1 time	Not included
Turkey	1 time	Not included
Vietnam	1 time	Not included

In this section, I analyse select images of Expanding Circle countries. In particular, I focus on Korea, countries in North East Asia and countries in Europe. I include Korea because it is my research context and Asian, European and African countries because they all appear in one map together and the images will contrast the ways in which power relations are constructed in *TN2*. I do not include those countries that have been depicted fewer than three times because less than this number indicates low status and low power in *TN2*. I do not analyse all of the images because of spatial limitations and the unavoidable timeframe of the PhD process.

6.4.1 Korea

From among the Expanding Circle, Korea, has the largest number of images in *TN2*. The following images depict Korea and, as with images of the US and the UK, are analysed in the sections that follow.



Figure 17: Korea Image 12



Figure 18: Korea Image 13



Figure 19: Korea Image 14

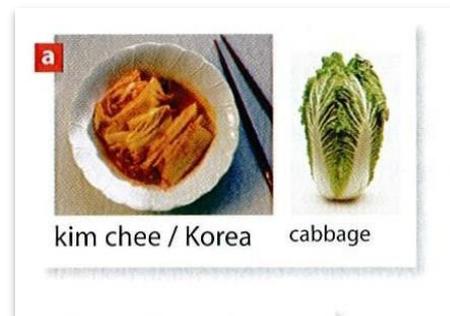


Figure 20: Korea Image 15

6.4.1.1 Korea Image 12

In this section, I analyse images from Korea according to the methodology of CIA explained in Sections 4.5.1, 4.5.2 and 4.5.3. In terms of representational function, Image 12 is a pedagogic photograph taken from page 12 and is also used as part of a decorative border at the top of page 3. In the first instance, the purpose of the image is to aid grammar practice of the present perfect with 'ever', for example, 'Have you ever been to Korea?' The photograph shows a troupe of five *nongak*⁵¹ dancers performing at the Korean Folk Village theme park. Image 12 includes a caption indicating the specific location of the image: 'Korean Folk Village/Yong-in, Korea', which connects the image to a certain location (see Section 6.2.1.1). The font has high salience, which attracts a visual response from the PESR.

Interactional features show the Korean dancers positioned with their bodies angled away from the Korean PESR, creating social distance between the Korean dancers and the Korean students in two ways. The first is with the oblique angle,

⁵¹농악 Farmer's Dance

which creates the connotation of detachment from the content of the photograph. The employment of this angle constructs the Korean dancer as ‘the other/the stranger’ (Kress & van Leeuwen, 2006, p. 138) (see Section 6.2.1.4). The second way that social distance between Koreans is constructed is through impersonal distance, which (Kress & van Leeuwen, 2006, p. 125) defines as ‘the distance between people who are and are to remain strangers’. By this angle, the PESR is led to be disinterested in and a stranger to Korean *nongak* dancers. The colours in this photograph demonstrate that it was taken in natural light, which enhances high modality, accentuating the believability of the low power of the dancers.

6.4.1.1.1 Analysis of participants’ responses

When I asked about their perceptions of the realism of Figure 12, using Question 9 from Appendix D, participants made the following statements. The use of specific elements of language illustrates the ways in which participants reacted to the image used in *TN2*.

Sample 8 – Shin

‘They just show...I think they could find a better one for Korea. I don’t know why they put these guys here? Maybe they try to show two sides, we have *Kyŏngju-si*,⁵² scattered towers⁵³ which is also nice but they just show a Farmer’s Dance. I think an ancient building or a famous person, Kim Yeon-a, is better to show to the real situation there. ‘

Sample 9 – Sunny

‘I can’t see the publisher think another country’s position. I can’t feel respectation. Also, in my opinion, when I see the most English book, whenever America information, they used American information for the book most, actually very often I figure out their flag there. Behind the photo their flag there. ‘

Sample 10 – Jeong

‘We can feel racism. I can understand the writer, because they didn’t intended

⁵² 경주시

⁵³ Registered on UNESCO’s World Heritage list (J.S. Choi, 2011, 0.129)

to do some racism or something on that book. I think they just didn't think about that.'

The following extracts taken from the Samples 8, 9, 10 show recognition that a group of people separate from Koreans created *TN2*. Shin (Sample 8) used the exclusive pronoun 'they' five times in five lines, indicating the 'out-group' antagonists. He used an adverb 'just' as a strategy to demean the out group's choice of Korean content in *TN2* (Sample 8). To reference the same out group, Sunny (Sample 9) used the noun 'publisher', while Jeong (Sample 10) used 'writer' to refer to the same group. The phrase 'they didn't intend to do some racism' indicates awareness that the exclusive Other created *TN2*.

The adjective and noun 'better one' is used to indicate Shin's (Sample 8) desire for qualitatively different photographic content to represent Korea. Shin (Sample 8) also used a comparative form, 'is better to', to convey his preference for content that reflects a Korean version of Korea in *TN2*.

The utterance 'I can't feel respectation' conveys Sunny's (Sample 9) overall reaction to the images of Korea and Koreans in *TN2*. The adjective noun word group 'American information' is used twice to express her perception of UScentrism in *TN2*, and her use of a metaphor, 'Behind the photo their flag there', summarises her perception that the US promotes itself in the textbook. Jeong's (Sample 10) phrase 'we can feel racism' summarises his belief that all Koreans will feel the same thing about the contents of *TN2*.

6.4.1.1 Korea Image 13

Image 13 is a pedagogic cartoon, introducing students to tourist activities around the world. In this case, the focus is on the verb 'try'. Two people, using chopsticks, are seated at a Korean BBQ table. The man is wearing a business suit and tie, while the woman is wearing a casual and atypical red and yellow blouse, which might be more normally worn by an older married woman.⁵⁴ The woman asks the man a question in English and he responds. The male is a visitor to Korea, which is indicated by his clumsy use of chopsticks. Korean chopsticks are metal, while the chopsticks in this cartoon are wooden and, therefore, not Korean. The PESR would

⁵⁴아줌마 *ajumma*

immediately recognise the misrepresentation.

The vectors between the two people exclude Korean students from the typical daily Korean activity of eating Korean *kalbi*,⁵⁵ while simultaneously acknowledging interaction. As previously noted in Section 6.2.1.1, vectors function as action verbs (Forceville, 1999, p. 165; Kress & van Leeuwen, 2006, pp. 59–78). The vector in this image reinforces a relationship between the two people, while excluding the Korean PESR. This cartoon is largely decontextualised, which constructs a timeless quality (Kress & van Leeuwen, 2006). As a result, it may be not be easy for the Korean PESR to imagine themselves associated with this routine Korean activity of eating *kalbi* or speaking English in the present time.

Analysing contact shows that the two people in this cartoon are offers presented to the Korean student for examination because, as Lewis (2005) explains, ‘with an offer image we are invited to scrutinize whatever is represented as a dispassionate observer without being drawn into a quasi-personal relationship’ (p. 156).

The compositional function places the woman in the position of Given and the male in the position of New. As was explained in Section 6.2.1.1, when in a Given position, a character’s informational value is already known and understood by the PESR (Kress & van Leeuwen 2006, p. 209; Lewis, 2005), while the PESR must pay special attention to the position of New. As mentioned, males dominate *TN2* and this image illustrates this domination. This woman’s role is represented as a nurturer—a subordinated inquirer of a man’s experience. Her own experience is not explored.

6.4.1.1.2 Analysis of participants’ responses

When I asked the participants to voice their reactions to Figure 13, using Question 9 in Appendix D, they made the following statements. This data shows the participants use of language to convey their reactions to the image used in *TN2*.

Sample 11 – Sunny

‘Korean food? [Pointing to all other cartoons and frowning]. I can’t see through this photo, I...[can’t] pick up that’s symbolic Korean things. The other things are

⁵⁵갈비 Korean BBQ

symbolic somethings, this is a hidden something. Looks Japan...as Korean, I'm not happy [looking angry]. So, what exactly Korean food, they didn't mention. And also, that's not Korean symbolic setting table for meals. Basically, there isn't any vegetable, *ssamjang*⁵⁶ and lettuce. They didn't describe exact Korean food. If they want to put some idea of photo here they need to research some more and put some more relevant. This is... not, I don't think we eat like this. Where is the *ssamjung*? Where is the sesame leaves? And lettuce? And they don't have spoon as well. ...We don't eat like this. At least have to put some more side dishes as well. *Teonjang*⁵⁷, boiling pot something. This is a false transferred idea.'

Sample 12 – Shin

'No, they even said 'try Korean food', the chopsticks is not Korean, ... uh also this is not like Korean when we eat *pulgogi*⁵⁸ We have some *panch'an*⁵⁹ and some lettuce. This is really, like something Japanese chopsticks, Japanese bowl and they just add Korean BBQ. It's not realistic. She doesn't look Korean. She looks more Japanese, her dress is Japanese style clothing. When we look at her chopsticks normally, we don't hold like that. The manner... if you are used to the chopsticks normally we hold around ... further away from bottom. Normally we are skillful. They are not very competent, she look like really uncompetent. He's the first time...?[to use chopsticks]. Yeah, this is not normal, this is insulting one because one Korean lady is serving⁶⁰ with a Western man. A Korean man must be there. There is no Korean man there, only Korean lady's there.'

Sample 13 – Jimmy

'Oh, that's a bit weird, where is the picture? Compared to other country, Japan, it's so clear to symbolise that country, New York, France, China but they just talk about food [for Korea]. Even the food is not so clear. What kinda food? And chopsticks? The lady on the cartoon say 'First time?' and the man say 'Yes'. WHAT? Is this first time to use chopsticks or the first time to try some food from this bowl or

⁵⁶ 쌈장

⁵⁷ 된장

⁵⁸ 불고기

⁵⁹ 반찬

⁶⁰ Hosting

some sizzling some meat. It's not so clear. Where is the *panch'an*? Lettuce? With the bowl is not like Korean style is more like Chinese style I guess. Even the clothes that the lady is wearing is more like a Japanese kimono.'

Sample 14 – Jimmy

'No, you know this sizzling meat, could be *kalbi* or *pulgogoi*. Unless they have tried *kalbi* or *pulgogoi* nobody get clue what kinda Korean food is this. Anybody who is not Korean would not know about this food, would not know this food is. The image of Korea to represent Korea is not quite a good one. The other images Great Wall all typical symbolic one, but this one, is not clear.'

Sample 15 – Kitty

'Rice doesn't look like rice. I dunno, looks like I dunno, yeah if you look at it closely the rice bowl is not right. Should be a different shape, and looks like they are eating *pulgogoi*, which is Korean BBQ. Doesn't really look like traditional Korean table setting. Maybe um, this is, not really, doesn't really reflect real Korean table. Not in a restaurant or in at home. People don't really eat like that, maybe, I'm not sure. It needs lots of *panch'an* uh, lot a *panch'an*.'

Sample 16 – Tony

'No, realistic no, not at all. Uh, I can feel more like its Japanese girl, like wearing kimono, something like that, because the colour, the colour and style is more like a Japanese style. And it's also, in the dialogue of the chopsticks and the dishes is more like Chinese, more like Chinese dim sum dishes. These chopsticks are wood, I think more wood means, I think that wood doesn't represent with Korea, I think that wood is more like representing Japan. We have more like steel ones. Quite number of things is not match with reality. If its they want to represent Korean kinds a things, they put spoons and steel chopsticks. That's more like, ah, Koreans always put a metal spoon and chopsticks, and then that's more like representative of Korean BBQ. You can tell. This is more like *mandu*⁶¹. They don't serve *mandu* with *kalbi*, that's a like silly disrespecting things.'

Sample 17 – Sam

⁶¹ 만두

'No, not really cos it doesn't have much about, you know, Korean icons. You know something that clearly shows that its Korea, without these things, it could be in any country. Yeah. The others [images] are all well-known things, landmarks, well-known landmarks. But this one's got nothing, it's just a meat, but even this dish looks like a dim sim, like a Chinese, so this is quite careless kinda drawing. Somebody who has no knowledge about the things Korean, I guess.'

The extracts taken from Samples 11,12,13,14,15,16,17, and 18 show the participants' use of specific language, which conveys their reactions to a misrepresented Korea.

1. 'We don't eat like this. I don't think we eat like this'. This is a false transferred idea.' 'If they want to put some idea of photo here they need to research some more and put some more relevant.' (Sunny, Sample 11)
2. 'It's not realistic.' 'this is not normal, this is insulting' (Shin, Sample 12)
3. 'The image of ... Korea is not a good one.' (Jimmy, Sample 14)
4. 'No, not realistic at all.' (Tony, Sample 16)

The extracts taken from Samples 11,12,13,14,15,16,17, and 18 show the participants' use of specific language, which conveys their reactions to a misrepresented Korea.

5. 'We don't eat like this. I don't think we eat like this'. This is a false transferred idea.' 'If they want to put some idea of photo here they need to research some more and put some more relevant.' (Sunny, Sample 11)
6. 'It's not realistic.' 'this is not normal, this is insulting' (Shin, Sample 12)
7. 'The image of ... Korea is not a good one.' (Jimmy, Sample 14)
8. 'No, not realistic at all.' (Tony, Sample 16)

Participants' expressed their perceptions that the image misrepresents Korea; at the same time, signalling 'better' representations of other countries.

1. 'Compared to other country, [like] Japan, it's so clear to symbolise that country..., but in here [in TN2] just talk about food.' (Jimmy, Sample 13)

2. 'The others [images] are well-known things, landmarks, well-known landmarks' (Sam, Sample 17)

Participants express the idea that the image does not conform to Korean expectations and in fact has been give attributes of another country.

1. 'Japanese' used four times (Shin, Sample 12)
2. 'more like Japanese' (Jimmy, Sample 13)
3. 'more like Chinese' (Tony, Sample 16)
4. 'looks like a dim sum, like a Chinese' (Sam, Sample 17)

Participants express a lack of realism in the image also that it does not conform to Korean expectations because of the omission of typical accompaniments to a Korean meal.

1. 'Where is the *ssamjung*?'⁶² (Sunny, Sample 11)
2. 'Where is the sesame leaves?' (Sunny, Sample 11)
3. 'And lettuce?' (Sunny, Sample 11)
4. 'I can't see..... Korean things' (Sunny, Sample 11)
5. 'that's not Korean' and '... don't have spoon' (Sunny, Sample 11)
6. 'not Korean' and 'not like Korean' (Shin, Sample 12)
7. 'Where is the *panch'an*?'⁶³ 'Lettuce?' (Jimmy, Sample 13)
8. 'Doesn't really look like a traditional Korea table...' (Kitty, Sample 15).
9. 'needs lots of *panch'an*, lot of *panch'an*.' (Kitty, Sample 15)

6.4.1.1 Korea Image 14

Interactional function shows the head and shoulders of a male, identified in the accompanying text as Mr Soo, a Korean, planning a driving holiday in Australia. The students are to read the accompanying text and then choose the best car for Mr Soo's purpose. This photograph has no background details, which causes the foregrounding of the male (Bate, 2009, p. 73); however, the image has an oblique angle indicating detachment and connoting that the depicted person is a stranger

⁶²쌈장

⁶³반찬

and not part of the Korean students' world (see Section 6.2.1.4). Thus, Image 14 is part demand and part offer. The former is indicated by Mr Soo's face looking at the camera (see Section 6.2.1.5) and the latter is because his body is photographed from the side (see Section 6.2.1.1). Chandler (2007, p. 192) explains that this image creates an enigma, which is difficult for the PESR to comprehend because the demand pose elicits interaction with the PESR but this is cancelled by the part of the image that is the offer. Paradoxically, the eye-level angle of the photograph denotes equality between the PESR and Mr Soo. Further meaning of Image 14 is predicated on compositional function. Image 14 shows a tight close up in which there is little space between the top of the man's head and the frame of the image. This boundary brings intimacy with the viewer (Kress & van Leeuwen, 2006, p. 125).

6.4.1.2 Korea Image 15

Image 15 is a photograph of *kimch'i*⁶⁴ and cabbage. Its main ingredient is shown by representational function (see Section 4.5.1). The image is part of a listening comprehension activity in which students are to listen to descriptions of international food. The bowl of *kimch'i* is placed on a table with chopsticks alongside. The chopsticks are wooden and the PESR would immediately recognise the misrepresentation of Korean chopsticks.

The interactional feature of contact shows that Image 15 is an offer because it contains a representation of an inanimate object (see Section 6.2.1.1). The plate of *kimch'i* is an objectified image offering the PESR the meaning potential of reality and knowledge (see Section 6.3.3. Image 15 has high modality, which is shown in the use of a full colour photograph taken in strong light, enhancing the realism of the misrepresentations (see Sections 6.2.1.1 and 6.2.1.4). In terms of distance, the photograph is shown at a social distance, at which the PESR's interest and involvement are elicited (Lewis, 2005, p. 158), meaning that there is a relationship between the food and the Korean PESR, which results in high power being attributed to the photograph of iconic *kimch'i*.

Compositional function shows the bowl of *kimch'i* and chopsticks on the right,

⁶⁴김치, referred to as kim chee in TN2

whereas the whole cabbage is on the left. These horizontal locations signify information that is already known and information that is new, respectively. The convention of reading from left to the right has been ignored in that the final dish, *kimch'i*, is presented first and the ingredients last. The sequential significance of reading the images in the expected 'before and after' sequence is reversed.⁶⁵

6.4.1.1 Korea Image 16

Korean *pibimbap*⁶⁶ is displayed at an international buffet in Image 16. The associated activity has two objectives: to practice writing negative yes/no questions and to practice social language introduced throughout the unit, for example, 'I'm a chocolate addict'. A traditional and typical meal, *pibimbap* consists of cooked rice, numerous vegetables and red pepper paste.⁶⁷ In *TN2*, this popular meal has been misrepresented. Among the ingredients, the textbook lists black pepper and rice wine. In Korea, these two ingredients are never included in this well-known meal. Black pepper is not used in Korea but is a common condiment in the US and the UK.

Analysis of the interactional function of Image 16 demonstrates that it is an offer with social distance, which involves the personal interests of the viewer (see Section 6.4.4), and high modality which is indicated in the realistic colour for the same reasons as in Image 15. Image 16's power is reduced because of the misrepresentations in the text.

Compositional function analysis locates the bowl of *pibimbap* on the right, whereas the ingredients are on the left. Correspondingly, the horizontal position signifies information that is already known and information that is new. The misrepresented ingredients are placed in the New position meaning that this misrepresentation is something to which the Korean PESR must pay extra attention.

6.4.1.5.1 Analysis of participants' responses

When I asked the participants for their reactions to the truth-value in Image 16, using Question 9 in Appendix D, they made the following statements, expressing their reactions to the image used in *TN2*.

⁶⁵ Korean language is written and read left to right

⁶⁶ 비빔밥 *pibimbap* referred to as bi bim bop in *TN2*

⁶⁷ 고추장

Sample 18 – Jimmy

‘I’m not exactly a cooker, but I think rice wine is a bit weird to put in *pibimbap*. In my experience rice wine is not to use, when to make *pibimbap* we use red pepper but not black pepper.’

Sample 19 – Shin

‘Rice wine? this is like a Japanese style, with like a sake alcohol made of rice. Normally we don’t use that in this dish. Oh, black pepper we don’t use either. Strange. It’s bad really bad; I think when they wrote this book they didn’t think properly without carefully knowing what ingredients are actually in *pibimbap*. Just they add what they think they know from their own... they didn’t concern properly.’

Sample 20 – Kitty

‘I don’t know whether you need rice wine for *pibimbap*. I don’t think you need rice wine for *pibimbap*. Most recipe for *pibimbap* don’t really have rice wine. And lettuce also not so much. Instead of lettuce for green things, they put um spinach.’

These extracts taken from Samples 18,19 and 20 illustrate that the participants feel that *pibimbap* has been misrepresented in the image in *TN2*. Jimmy (Sample 18) uses the adjective ‘weird’ and a negation ‘not to use’. By the use of negation, Shin (Sample 19) denies the use of rice wine and black pepper, the attributed ingredients: ‘we don’t use’ (twice). The adjectives ‘strange’ and ‘bad’ and the adverb ‘really’ expresses Shin’s (Sample 19) reaction to the misrepresented Korea. Shin’s (Sample 19) use of the phrase ‘like a Japanese style’ describes his conclusion of the misrepresented Korea. The three denials by Kitty (Sample 20), ‘don’t need’, ‘I don’t think you need’ and ‘don’t really have’, emphasises that rice wine is not used in *pibimbap*.

Jimmy (Sample 18) and Shin (Sample 19) use the collective pronoun ‘we’ to demonstrate a group identity. In contrast, by the use of the exclusive pronoun ‘they’, the participants show an awareness of the hegemony in the misrepresentation of Korea. Examples include:

1. ‘Just they add what they think they know from their own’ (Shin, Sample 19)
2. ‘They put spinach’ (Kitty, Sample 20)

6.4.1.6 Korea Image 17

Image 17 is a photograph of a Korean gravesite and an elderly Korean woman in front of a tombstone. This photograph accompanies a vocabulary activity to teach adjectives of emotion, 'sad' in this case. The adjective has high salience, attracting the PESR, because it is shown in an emboldened font (see Section 6.2.1.1). Semantics mark the Korean woman as being sad in print and in context. To van Dijk (2004) such an illustration is racist discourse, reasoning that the woman's agency is de-emphasised. The woman's image accompanies a vocabulary exercise, a negative semantic space; however, the way in which the sadness affects her life is not described nor is her story elicited. According to Pennycook (1998, p. 50), these negations are examples of the discourse of colonialism because this woman has no name and no face. In addition, the woman and her experiences have been trivialised and objectified (Hodge & Kress, 1988, pp. 40–46).

The woman is in front of an ancestor's tomb with her face hidden by her hands; she appears to be weeping. Using interactional function tools, this woman is read as an offer and, therefore, an object of contemplation (see Section 6.2.1.1). The oblique angle of this photograph depicts her as an Other because her weakness is exposed (see Section 6.2.1.1). This Korean grandmother is crouching and, therefore, in a 'down' position. Lakoff and Johnson (1980) associate the following lexis with this position: depravity, sickness, death, low status, being controlled, being powerless or having emotion. The high angle forces the PESR to look down on the grandmother, which suggests their superiority over her. Hodge and Kress (1988) state that kneeling and, by extension, crouching 'reduces the height of a person and so it is a transparent signifier of minus power' (p. 56). This physical state is a powerful symbolism for Orientalist evaluations of the Korean grandmother.

6.4.1.6.1 Analysis of participants' reactions

When I asked the participants about the realism in Figure 17, using Question 9 from Appendix D, they made the following statements. Participants express their reactions to the images that are used in *TN2*.

Sample 21 – Shin

'Another lady, in a tomb... Not realistic cos, when you have, she's crying... look, but other families, uh, it's not on the funeral day; she just visited her husband or

family who died. Then maybe she can bring flowers, it's OK, but hardly we wear *hanbok*⁶⁸ when we visit our parents' tomb. We wear normal clothes, so there's oh, a Korean flag. To show Korea they put a flag here! It's not genuine one cos, usually normal clothes, then we bow and leave some food, some people leave some flower, then we come back.'

Sample 22 – Sam

'Sad occasion, yeah. That day most people visit the fathers and the sons. I think it's a bad example because all of the other pictures [in the sequence] depicts kinda neutral things. She is weeping, but again it doesn't make sense cos there are so many other people gathered around, looks like they are having party.'

Sample 23 – Kitty

'Yeah, sad occasion, someone died and went to the graveyard to pay respect, but I don't know why they put crying um because someone has died is not negative. Is natural, not necessarily negative emotions. It's sad, but not negative. It's natural to be sad when someone dies who is dear to you or one of your family and you go to their graveyard and cry, it's natural. I dunno why they projected in that way. So, in that way maybe it's not realistic. Looks like Memorial Day or something, I dunno, cos it's got some flag, this person who is crying must be in front of their family member so it's quite usual to cry, of course. When you are sad, you cry. I don't know why they put headings like that, emotions are not negative to me, positive you can call an attitude. Yeah, I dunno but when a person is sad it's not a negative thing.'

Sample 24 – Sunny

'Whaa! Why it's negative emotion? [indignant angry facial expression]. You know this, for this they fight, the soldiers who are buried here, they fight for Korea, Korea and then we appreciate them and then ah, I think as the person's relatives or at least mum or something, is natural thing, natural emotion, and then why it can be negative emotions? [shaking head]. I don't know, it's not relevant thing to separate positive emotion and negative emotion. When we normally think ... it's a bad thing, normally in the general concept. Why they say this emotion, negative emotion about

⁶⁸한복 Korean clothing

Korean photo? With this ‘disgusting’ scene photo [nearby], I don’t think it’s a good idea. I don’t want to see negative emotion in this case, how can I say, *jong yeong halman han?*⁶⁹

Sample 25 – Jimmy

‘The lady look mother or grandma is crying before the tombstone cos I guess should be his son die in combat, that’s a memory. Should be sad very sad. I think *hyŏnch’ungil*.⁷⁰ It’s sad but shouldn’t be negative emotion. I’m not quite sure what is sad occasion, but negative emotion, why negative? It shouldn’t be negative. Maybe some other picture should be replaced with this sad. I’m little bit feeling against using negative emotions, shouldn’t be like that. But the sad could be the sad scene but shouldn’t be negative. We have to respect for this *halmoni*⁷¹ and for somebody who die fighting for the country, but shouldn’t be negative. This photo should be replaced.’

The extracts below taken from the Samples above illustrate the participants’ reactions to the lack of authenticity in the image in Question 9. This is seen in the following statements:

1. ‘Not realistic’, ‘hardly wear *hanbok*’ and ‘it’s not genuine’ (Shin, Sample 21)
2. ‘It doesn’t make sense’ and ‘bad example’ (Tony, Sample 22)
3. ‘Not realistic’ (Kitty, Sample 23)
4. ‘It’s not relevant thing’ and ‘I don’t think it’s a good idea’ (Sunny, Sample 24)
5. The following statements contain the outcomes that the participants would like to occur:
 6. ‘I don’t want to see’ [this image] (Sunny, Sample 24)
 7. ‘This photo should be replaced’ (Jimmy, Sample 25)

The phrase used by Kitty (Sample 23), ‘because someone has died is not negative’, expresses a rationale for her sentiments.

TN2 presents an image of a sad, weeping Korean woman and labels it as a negative emotion. A participant questions this attribution using a rhetorical question:

⁶⁹존경 할만한 honourable

⁷⁰현충일 Memorial Day

⁷¹할머니 grandmother

'I don't know why they put headings like that?' The use of the exclusive pronoun 'they' expresses a barrier between the writers of *TN2* and this Korean participant (Kitty, Sample 23).

Three respondents showed angry or indignant reactions to the portrayal of an elderly Korean woman who is labelled with the word 'negative'. Their reactions are shown in the following extracts:

1.'I don't know why they put crying um because someone has died is not negative. Is natural...It's sad, but not negative' (Kitty, Sample 23)

2.'Yeah, I dunno but when a person is sad it's not a negative thing' (Kitty, Sample 23)

3.'Whaa! Why it's negative emotion? [indignant angry facial expression]. You know this, for this they fight, the soldiers who are buried here' (Sunny, Sample 24)

4.'I think as the person's relatives or at least mum or something, is natural thing, natural emotion, and then why it can be negative emotions?' [shaking head] (Sunny, Sample 24)

5.'Should be sad very sad. I think *hyŏnch'ungil*. It's sad but shouldn't be negative emotion. I'm not quite sure what is sad occasion, but negative emotion, why negative' (Jimmy, Sample 25)

6.'I'm little bit feeling against using negative emotions, shouldn't be like that. But the sad could be the sad scene but shouldn't be negative' (Jimmy, Sample 25)

7.'We have to respect for this *halmoni* and for somebody who die fighting for the country, but shouldn't be negative' (Jimmy, Sample 25)

6.4.2 Interpretation

In the previous section, I analysed the images of Korea according to the principles of critical image analysis explained in Sections 4.5.1, 4.5.2 and 4.5.3. The images display low power myth, misrepresentations, linguistic imperialism, orientalism and colonialism.

TN2 specifically locates and then labels Image 12 to be in Yong-in, Korea. The caption constructs Korea as inferior and unknown in contrast to the US.

The caption used in Image 12 (see Section 6.4.1.1) negates the key Korean

ideology of 'we-ism',⁷² central in collectivism, which is evoked by Koreans when talking about other Koreans. According to J. S. Choi (2011, p. 143), Koreans have a strong tendency to use 'we' or 'our' when referring to Korea or Koreans and the we-ism is negated because the typical PE student would already know about *nongak* dancers.

Korean students would be very comfortable with intimacy proxemics displayed in Image 14 because these mirror Korean proxemics. By way of contrast, (Y.-S. Kim, 2008) found, in a study of communication experiences of professionals from the USA in Korea, that they were aware of the different proxemics used by Koreans. One US participant responded:

'In the United States, your personal space extends out about 18" from you. If anybody gets closer than 18" from you, it's perceived as an invasion...yea you feel threatened...I am talking about just the ordinary, everyday moving along the street kind of thing. In Korea, there isn't any such thing, my personal space ends at my skin...' (p. 513)

One result of this image could be that PESR identifies with the Korean male. The identification with Mr Soo, the potential tourist to Australia, is an important factor in recruiting the PESR to accept the idea of international travel as a part of everyday life.

As shown in Section 6.2.1.4, Chandler (2007, p. 137) suggests that the use of the impersonal social distance creates the 'us v them' paradigm, which is incompatible with the average Korean worldview of Korea (N. Lee, 2007, p. 66). In Images 13 and 17, *TN2* imposes the colonialist strategy of the binary construction of the Other by the use of the impersonal social distance that is used to separate people.

The ideology of linguistic imperialism is evident in Image 17 because, in this image, the Korean culture is stigmatised (see Section 2.6.5). Specifically, this activity is linguistically imperialistic because the dominant US language practices are imposed on the Korean students without contextualisation because the complex Korean system of titles and kinship terms mediated by the use of honorific is ignored

⁷²우리의 literally 'our'

(Brown, 2011).

Image 13 exemplifies orientalism because it is a part of the set of recurring mental images, associated with the Orient, the corporeal and available woman being chief among them (Said, 1995). Moreover, this image is an example of orientalism because it is conveying biased information about Korea. Much of Said's (1995) work is based on Foucault's (1972) theory that power and knowledge are related to the concept of the gaze. All images of Korea are objects of the gaze. The ideological function of the Image 13 is expressed in terms of male pleasure because the male gaze results in the PESR being placed in the position of a heterosexual male (Mulvey, 1999). In Young's (1995) terms, the woman's presence in Image 13 is an example of eroticisation, the available Other, a trope of colonial discourse in which sexual attraction between groups of people occurs. The use of the colour red in the woman's blouse is instructive of her positioning as an object of desire. Hodge and Kress (1988) argue that red is a 'marker of energy' (p. 105), which also operates to label the woman as an object of desire. The woman asks her male companion if this is his first time. The reader may assume she is referring to eating *kalbi*. Further, orientalism is also found in the way that knowledge of Korea appears in *TN2*. Korea has been misrepresented in a number of ways; as a result, Korea has been imagined and produced through the knowledge of the US writers and not through the knowledge of Koreans: Koreans have not been given autonomy.

Food, long-established activities and women denote Korea. The dancers and the grandmother are dressed in traditional clothing, presented in traditional settings and associated with traditional events. The figured world of Korea begins with an ancient farmers' dance performed at a modern-day theme park. Metonymically, these images portray low power because Korea is stigmatised by the multiple misrepresentations and by the majority of images that express an ancient traditional Korea in which the discourse of modernity is absent and, by default, presenting the discourse of colonialism (see Section 6.2.2).

Many may argue that the inclusion of images of Koreans in a global commercial ELT textbook that is used in Korea is a positive move. Positivity would be realised if people's lives had been woven into the fabric of the book and not left

as isolated, objectified ⁷³ appendages. Positivity would have been realised if the woman in Image 13 had been given a name and a face. As it is, this woman has been objectified, which occurs in Said's (1995) conceptualisation of orientalism and Pennycook's (1998) theories of colonialism.

6.5 Map from Page 13

In this section, I describe, analyse and interpret Image 18, a map on which Europe has been labelled, while Africa and Asia have not. In this section, I focus on the ways in which power relations and ideology are demonstrated in the representations of these continents. I analyse the map according to the theories of critical image analysis, which I explained in Sections 4.5.1, 4.5.2 and 4.5.3.

⁷³ The dehumanising reduction of a person to the status of a thing or an anonymous body (Chandler & Munday, 2012)



Figure 23: Image 18 from page 13

Image 18 is a map that includes people, food and tourist activities in the UK, Spain, France, Italy, Austria and Greece. In contrast Asia and Africa are empty. This map has two related language activities: using social language that was introduced in the unit in the conversation models, and writing postcards from the social position of the tourists in the image. This map has two related language activities: using social language that was introduced in the unit in the conversation models, and writing postcards from the social position of the tourists in the image. In the UK and Europe, narrative processes, signifying verbs, are shown by the participants, the tourists and the locals, by way of vectors (see Section 6.2.1 and 6.3.1). These visual vectors indicate that the tourists and locals are communicating information, which reinforces the power paradigm introduced by the treatment of the continents and continued in the use of colour.

The idea of textual cohesion in *TN2*, which was introduced in Section 5.1.3, is included on this map. The proper noun 'Europe' on the map is written in green. This colour links to the book cover and the chapter titles and, as a result, is an indicator of European relative power because the continent is tied to prominent features of *TN2*. Modality, another indicator of power, is expressed with colour (see Section 6.2.1.1). Colour, on this map, has a fundamental role in meaning making. Europe is represented by the colour green, a colour that, according to Kress and van Leeuwen (2002, p. 343), expresses hope, whereas Africa and Asia have been represented by the colour yellow, the colour of sand, which is associated with heat. Also, green is associated with grass (life), whereas the colour for sand is associated with the desert, where there is minimal life. Moreover, two objects have been drawn on the map of Africa and Asia: a compass and a language activity. The consequence is that Africa is minimised.

The use of colour also influences the PESR to read Image 18 in terms of vertical composition, emphasising the information value of its ideal/real positions. Kress and van Leeuwen (2006, pp. 186–193) theorise that elements in the ideal location demonstrate the core meaning of the image, while the elements in the real location represent practical and everyday information. Europe is in the location of ideal, while Africa is in the polar opposite position. Meanings continue in the up/down paradigm as explained by Lakoff and Johnson (1980). They propose the metaphor of 'up' (see Section 6.2.1.1) to be associated with a range of positive attributes, such as health, life, the future and high status, conversely, the 'down' location is associated with sickness, death, low status and being controlled. The spatial positions express powerful evaluations of human relationships (Chandler, 2007, p. 112) because biased textbook content shapes the beliefs and attitudes of students. One possible belief is that Africa and Asia are powerless in contrast to the powerful UK and Europe. As Said (1995) states, 'the absolute demarcation between East and West...had been years, even centuries, in the making' (p. 39). This particular rendition of Europe, Africa and Asia establishes and conveys knowledge articulated by ruling males in Europe to understand the truth about the Orient and the people who live there (Birch, Schirato, & Srivastava, 2001, p. 3). The knowledge as truth concept has introduced the idea that Asia is empty (Said, 1995, p. 56) (see Section 2.5.6).

Kress and van Leeuwen (2006) state that 'diagrams, maps and charts are

most often found in contexts that offer a kind of knowledge which, in Western culture, has traditionally been highly valued-objective, dispassionate knowledge, ostensibly free of emotive involvement and subjectivity' (p. 121). This quote means that the map represents facts. Asia and Africa are empty and arid, while the UK and Europe are lush and resplendent with food, tourist sites and people. Moreover, this map and the summary of student learning demonstrate the 'zero point of observation' that Mignolo and Tlostanova (2006, p. 206) describe as the European perspective and not the perspective of Others. This map shows a location and locates the reader in a particular position, which affects the reading of the map. The learning summary says that, at the end of the unit, students will be able to greet a visitor to my⁷⁴ country, explain local customs and ask about a person's experiences. The context is Europe; therefore, it becomes the point of observation and knowledge. By embedding this learning summary over this particular map, PESRs are to be able to greet a visitor to Europe, explain European customs and ask about visitors' experiences in Europe, however, they are not expected to greet a visitor to Korea, explain Korean customs to a visitor or ask about a visitor's experience in Korea.

Image 18 summarises the discursive ways in which orientalism appears in *TN2* because the image shows Europe as being complex, sophisticated, verdant and populated; whereas, Asia and Africa are depicted as being arid, empty and inert. These two regions were the most affected by expansionist policies and activities of the period 1815–1914; subsequently, the map focuses on the political boundaries and the tourist activities available in Europe and depicts Asia and Africa as *terra nullius*.⁷⁵ The groups of tourists in Europe are attributed with high power because they are not depicted as insecure and powerless while abroad (Cheong & Miller, 2000, p. 380).

6.5.1 Analysis of Participant Reactions

I showed the participants Image 18 and I asked them for their reactions, using Question 8 in Appendix D, and they made the following statements. The participants, by the use of specific features of English, expressed their

⁷⁴ The subject position of 'my' is unstated

⁷⁵ Latin for 'empty land' and describes the situation where observers view it as belonging to no one

responses to attitudes that the map contained.

Sample 26 – Jeong

‘I already know this map. Europe has many things but the Africa and the Asia is empty.’

Sample 27 – Kitty

‘Maybe the writer had only Europe in their mind because they are Eurocentric, they don’t yeah, think um maybe other country so much.’

‘It’s no good that Asia is not there... I imagine it is written by Europeans not many African countries and Asian countries are like, are not regarded like Western countries, whereas these countries [pointing to Western Europe] are regarded Western countries.’

Sample 28 – Sunny

‘I think this is ethnocentrism. They proud of their cultural value and they put it in the book. This is disrespectful things. They should put some uh symbolic things in this African side, and Eurasia side as well.’

Sample 29 – Shin

‘The different colour, the Europe is more lively or prosperous, but this colour really different desert colour...same of Africa here. They have name here [pointing to Europe] really like they uh, recognise important things here. Other countries are like really missing here [pointing at Asia] . Less respected.... Look at Turkey here, Asia, I think without name. Koreans are very proud and we would like to be present in the book. As a *tae han min guk*⁷⁶ like France and the UK here.’

Sample 30 – Jimmy

‘Um, this European map mainly focus on Western Europe, Italy, France and Spain. And even the picture here, cartoon, but I think there is no even clue for Eastern Europe. Also some country in top of Africa and Asia. There is no clue about

⁷⁶대한민국 South Korea

that. Even the colour, Europe is green but Africa and Asia is brown yellowish colour. The colour of green represented to me more fresh, more normal, more prosperous, um but the colour on Africa is a little bit dark, hot. Yep. Africa and Asia are empty. Nothing, there's nothing to talk about it. Regarding Asia is invisible, nothing.'

The participants use specific linguistic features to express their feelings to the attitudes conveyed in the map, which are analysed in the paragraph below. The adjective 'many' modifies the noun 'things', which Jeong (Sample 26) saw in Europe. In contrast, for the depictions of Asia and Africa, he used the adjective 'empty'. The phrase 'it's no good, Asia is not there' expresses Kitty's (Sample 27) reaction to the map. Sunny (Sample 28) used the noun 'ethnocentrism', declaring an ideology, and she added the phrase 'this is disrespectful things', which reveals a reaction to the ethnocentrism of the writers of *TN2*.

The proper nouns, 'Europe', 'Africa', 'Turkey' and 'Asia' indicate what Shin (Sample 29) saw on the map, while 'Turkey', 'Asia', 'Koreans' and '*tae han min guk*' specify what he did not see. Shin (Sample 29) used the adjective and noun pair 'different colour' and the noun 'name' to indicate that the European side of the map included 'important things'. By using the phrases 'colour really different desert colour' and 'without name', he revealed that Asia and Africa are 'less respected' in *TN2*.

The verb 'focus' reveals that Jimmy (Sample 30) thinks the map emphasises Western Europe. Using a form of negation, 'no', before the qualifier 'even' and the noun 'clue' (twice) shows that there is no information about the countries other than Europe. He also states, 'Europe is green but Africa and Asia is brown yellowish', 'The colour of green represented to me more fresh, more normal, more prosperous, um but the colour on Africa is a little bit dark, hot' and 'Asia is invisible'.

The participants used the exclusive pronoun 'they', which expresses their disconnection to the writers of *TN2*. This is seen in the following extracts:

1. 'the writer had only Europe in their mind' (Kitty, Sample 27) 10. 'they are Eurocentric' (Kitty, Sample 27)
2. 11. 'they' (used twice) (Sunny, Sample 28) 12. 'they' (Shin, Sample 29)

The participants reveal their preferences for what they would like to see on the map in the following examples:

1. the inclusive pronoun 'we' in the phrase 'we would like to be present in the book' (Shin, Sample 29)
2. 'they should put some African and Asian items' (Sunny, Sample 28)

6.6 North East Asia

In this section, I present images from Japan and China for critical image analysis. I analyse the images according to CIA methodology explained in Chapter 4.

6.6.1 Japan

In this section, I analyse images of Japan according to the theories of critical image analysis explained in Section 4.5.1, 4.5.2 and 4.5.3.

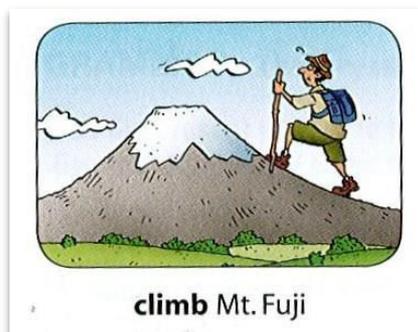


Figure 24: Japan Image 19

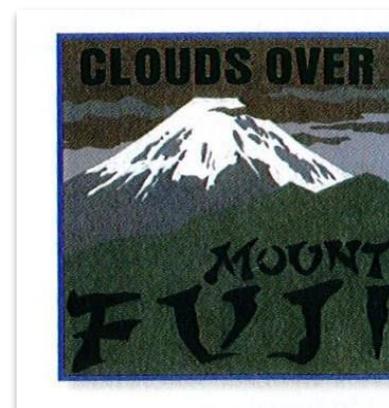


Figure 25: Japan Image 20

6.6.1.1 an Image 19

Image 19 is associated with a vocabulary activity about tourist activities from around the world. In this image, the emphasis is on the verb 'climb'. In the representation of Mt Fuji, the solitary male, non-Japanese hiker has been given the power and freedom to climb the famous Japanese mountain. The caption links the cartoon to the social context of a tourist activity of climbing Mt Fuji. The emphasis on the verb 'climb' indicates salience, indicated by the use of bold font (see Section 6.2.1.1). In terms of interactional meaning, the hiker is an offer (see Section 6.2.1.1) for observation by the PESR. Far social distance is created as the man and the mountain can be seen in full (Lewis, 2005, p. 157), which indicates that the man and the PESR are strangers and are likely to remain as such.

The information value of compositional meaning shows that the male hiker has high salience (see Section 4.5.3) because the PESR's attention is drawn to his

disproportionately large size and position on the mountain and, therefore, his action of climbing Mt Fuji. Chandler and Munday (2012) explain that ‘our attention is drawn to anything that dramatically flouts our expectations’ (no p#). This male hiker flouts expectations because it is not possible to climb Mt Fuji in a few steps, as depicted in Image 19.

6.6.1.2 Japan Image 20

Image 20 is a movie poster illustrating a listening activity from page 20. The first way that image 20 can be analysed is by its representational meaning. The movie poster contains the title without a tagline, that is, a short phrase, similar to an advertising slogan, containing further information about the movie, which results in meaning being drawn from the images on the poster. The size of the word ‘Fuji’ carries further high salience.

In common with Images 1 and 8 (in Sections 6.2.1.1 and 6.3.1), the bold font of the caption has high salience and, subsequently, attracts attention from the PESR, and the whole font connects meaning to the image, accenting the mountain (see Section 6.2.1.1). The image is related to a listening comprehension activity in which the students listen to a conversation and choose which movie poster is being discussed.

The font types in the movie poster can be analysed using interactional function. The title is shown in two lines; each line uses a different font. Salience is an independent element relating to the ability to attract attention (see Section 4.5.3), and is shown in this poster because captions are ‘mainly linguistic but the font size and the typeface are salient’ (Karagevrekis, 2012, p. 81). In this case, the reader is likely to ascribe different sense to the two lines, which are:

Line 1: CLOUDS OVER

Line 2: MT FUJI

Line 1 uses a font similar to that used throughout the textbook, while Line 2 approximates calligraphy creating an Asian appearance. Capital letters have been used in the font, possibly to replicate the effect of a typesetting machine, functioning to portray a former era, and possibly to attract attention. These fonts function as

intertextual devices, which implicitly communicate difference; the Japanese mountain is marked as 'different', following orientalism's representation of the world of the familiar 'us' and the non-familiar is 'them' (see Section 2.5.7). Using Lakoff and Johnson's (2003) explanation of metaphors, Line 1 can be read as meaning 'status, power and control', while Line 2 means 'no power and no status' (see Section 6.2.1.1).

6.6.2 China

In this section, I analyse the images of China according to critical image analysis methodology explained in Section 4.5.1, 4.5.2 and 4.5.3.

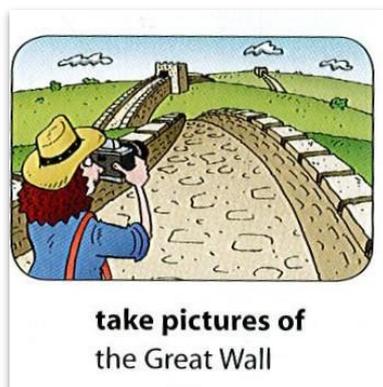


Figure 26: China Image 21



Figure 27: China Image 22

6.6.2.1 China Image 21

Image 21 shows a person taking pictures of the Great Wall. This image is a pedagogic cartoon, introducing students to tourist activities around the world. In this case, the focus is on taking pictures. In common with Images 1, 8 and 20 (in Sections 6.2.1.1, 6.3.1 and 6.5.1.1), the bold font of the caption carries salience, which draws the attention of the PESR. The font connects meaning to the image by highlighting the act of photographing the Great Wall (see Section 6.2.1.1).

A solitary person, a non-Chinese visitor, is placed on the left, in the position of Given, which, according to Kress and van Leeuwen (2006, p. 181), symbolises something that the reader already knows to be true. Interaction function shows the non-Chinese photographer's back to the camera, making the photographer an offer of observation (see Section 6.2.1.1). The view of the photographer's back implies that she has turned her back on the PESR, being absorbed in her activity (Messaris, 1997, p. 24).

6.6.2.2 China Image 22

Representational meaning shows Image 22 to be a photograph of the Forbidden City, captioned as 'The Forbidden City/Beijing, China'. Beijing is not named as the capital of China but, rather, as the Forbidden City, a small area within the capital. This image accompanies a listening comprehension activity where the students listen to people using the present perfect.

At the second level of analysis, the interactional meaning of this photograph shows it as an offer (see Section 6.2.1.1.1). The city is shown at far social distance, which is used in formal and impersonal business transactions (Lewis, 2005, p. 158). The interactional meaning resources of contact portray the city in an aerial oblique angle, allowing the PESR to see the entire city from a distance. (see Section 6.1.7). Image 22 has high modality because of its realistic colour, which adds to its credibility. This, in turn, adds to the truth-value of its message.

6.6.3 Interpretation

In Sections 6.5.1.1 to 6.5.2.2, I analysed four images from two countries in North East Asia, according to CIA methodology as explained in Chapter 4. In the images of North East Asia, the ideologies of colonialism and orientalism are evident.

Bate (2009) identifies image types that arose in the nineteenth century, and

whose objective was to document the 'pure fact' (p. 97) of the Other because in the mindset of the European 'the Other' was not capable of doing it. Price's (2004, p. 82) substantive point is that, at the height of the Victorian era, photography developed and photographs became an apparatus of colonialism because of the attitudes that were captured and then conveyed. Price's (2004, p. 86) assessment is that photographers were a major part of the imperial project, and the general population 'at home' were intrigued with photographs of people and places in the empire. Professional travel photographers emerged around 1865, and the camera and photograph became connected to travel and later to tourism.

The ideology of colonialism is in all four images noted by the omission of people who can speak English in Japan and China. However, these countries are to be talked about in English. This form of colonial authority suggests the discourses of colonialism about the inferior and primitive Other adhering to English (Pennycook, 1998; Ramanathan & Morgan, 2007) (see Section 2.5.6).

Colonialism is implied in Image 19 through the depiction of the male sexual conquest of the virgin female (in the form of land), which is a recurring trope of colonialism (Barringer & Flynn, 1998). Moreover, in the same image, a non-Japanese male has been positioned to 'bring civilization' (Pennycook, 2007, p. 13) to the Other. The depiction of this non-Japanese male hiker on Mt Fuji is an example of the attitude of colonialism because such a hiker could be attributed with the adjectives of 'vigorous and strong' (Young, 1995, p. 104), which highlight his conquestal capacity. The hiker, being alone in Japan, has imperial and colonialist attributes because of the negative and demeaning provenance of Mt Fuji (Cheong & Miller, 2000, p. 372).

Hannam and Knox (2010, p. 107) argue that an empty portrayal of China constructs it socially as the inferior mythical Other. The perspective used in Image 21 portrays colonialism because the photographer appears to have sole authority over the Other (see Section 2.5.7).

Orientalism is present in Image 19 because the font casts Mt Fuji as 'the exotic other'⁷⁷ (Ashcroft et al., 1998, p. 95). Moreover, Said (1995) argues that

⁷⁷ Ashcroft, Griffiths and Tiffin (1998) used the term 'other' as an opposite of the Self. This is in contrast to Pennycook's (1998) 'Other' that I have used in this thesis

orientalism is a male ideology, and his proposition is exemplified in the image of the lone Inner Circle male with authority over the mountain.

Orientalism is shown in Image 21 because a non-Chinese person is in China with the authority to photograph its landscape, capturing knowledge about China. In Said's (1995, p. 32) dictum, to have knowledge of a country means to dominate it while also having authority over it (see Section 2.5.7). Said (1995) describes an example of orientalism in that it is natural for those in power to 'survey from time to time the world with which they must deal'(p.46). Chandler's (2007, p. 193) acknowledgement of the use of the impersonal social distance adds to the idea of control in the 'us v them' paradigm.

Cultural geography is not represented in the same way as physical geography. In the former, 'landmarks are not used to simply record a terrain but to designate a cultural meaning' (Mirzoeff, 1998, p. 170). This proposition means that, in Image 21, the cultural meaning afforded by the writers of *TN2* removes the historical significance, current importance and, therefore, power from the Great Wall. The image shows the PESR that the area surrounding the Great Wall is empty (see Section 6.2.1.4), an execution, which places it in a position of inferiority compared to the images of the US and the UK (see Section 6.2.2.2 and 6.3.5).

Japan's relative inferiority in contrast to the superiority of the US is demonstrated in the caption 'Japan'. The need to label the country with a proper noun is an indication of its low power (see Section 6.2.1.1). Unlike the findings of the US, the UK and Europe, where English is spoken, in Asia, no one speaks English; moreover, there are no images of locals and tourists communicating in any way. Japanese are excluded from Japan in common with the way that Chinese are excluded from China. In the US, the UK and Europe, tourists are presented communicating with the local populace. Critical analysis of these images indicates that Japan and China have been placed in positions of low power and as sites of colonialism and orientalism.

6.7 Europe

In this section, I present images from Europe, specifically France and Italy, following CIA methodology as detailed in Sections 4.5.1, 4.5.2 and 4.5.3.

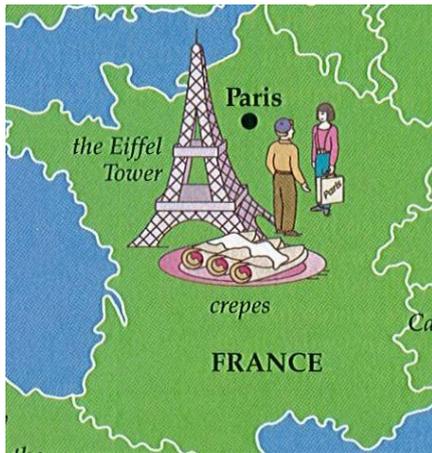


Figure 28: France Image 23

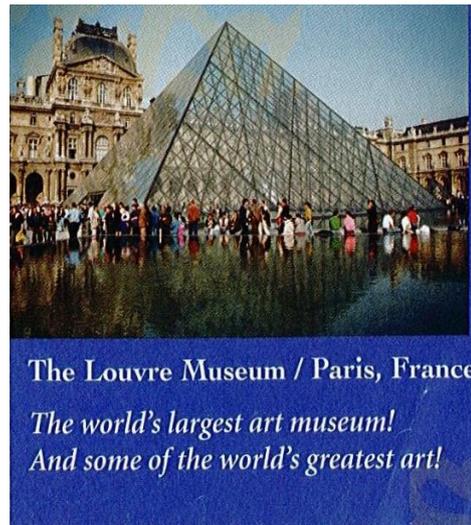


Figure 29: France Image 24

6.7.1 France Image 23

Image 23 is part of a larger map from page 13, the purpose of which is to invite the use of oral social language and writing. Image 23 has similar meanings to Image 10 (see Section 6.6.3) across two of the three functions. In its representational meaning, the country and its capital city are labelled, as are the Eiffel Tower and crepes. France is bright green in colour and surrounded by bright blue water. These features indicate the discourse of modernity (see Section 6.2.2). Two people are shown, one a possible tourist and the other a French male, identified by his beret. The visual vectors created between the tourist and the Frenchmen indicate a narrative and interactive relationship, which is found in the vector acting as a verb, possibly ‘communicate’ in this case (see Section 6.2.1.1).

Interactional meaning analytic tools show Image 23’s low modality and low credibility because the image has limited background detail. Far social distance of the map in Image 23 implies an absence of social contact between the PESR and France and French activities (see Section 6.2.1.4).

Using compositional meaning, the image has low salience, which is revealed in the use of low saturated colour (see Section 6.3.3), the size of people and the objects. The elements on the map, the tourist, the local and the French objects, have a unified connection within the frame, which increases the power of France on this map (see Section 6.3.3).

6.7.2 France Image 24

Image 24 is captioned 'The world's largest art museum', establishing a relationship with the PESR because the caption helps to convey the meaning of the image and the social context becomes the largest art museum in the world. The image contains the museum and a lengthy line of people waiting in front of the building. The image's purpose in the book is visual stimulus for pair work conversation.

The distance in this image is one that Kress and van Leeuwen (2006, pp. 129-131) label as far social distance because people's whole bodies can be seen with space around them. This distance will not lead to imagined interaction between the PESR and the depicted people, leading effectively to a formal and impersonal business transaction (see Section 6.2.1.4).

Compositional meaning shows that the museum in Image 24 has been backgrounded. The colours in the photograph appear to be dull and not crisp and, therefore, have low saturation.

6.7.3 Italy

In this section, I analyse two images of Italy according to the principles of critical image analysis developed in Section 4.5.1, 4.5.2 and 4.5.3.



Figure 30 Image 25

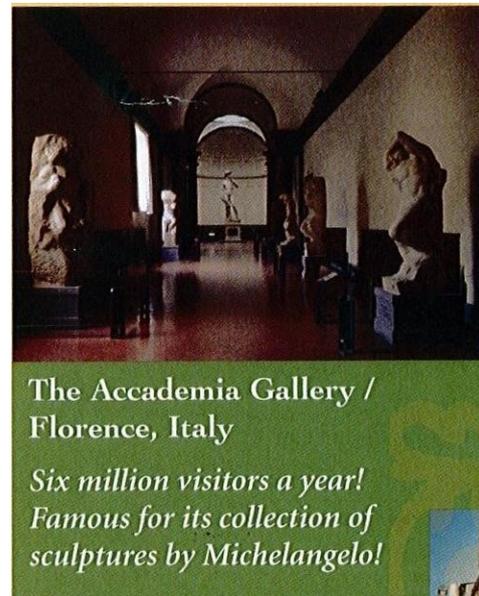


Figure 31 Image 26

6.7.3.1 Italy Image 25

Image 25 has similar meanings to Images 10 and 23 across two of the three functions. Image 25 is part of a larger map from page 13. The purpose of this map is to create conversations for the tourists, in this case, in Italy and as a springboard for writing a postcard. In its representational meaning, the country and one city are labelled, as are the Campanile Tower and a gondola. Italy is depicted in the same colours as Images 10 and 23, exemplifying the discourse of modernity. Three people are shown: two tourists and a gondolier, who is recognisable by his clothing and behaviour. The male tourist is taking photographs of the Campanile Tower and his female companion is pointing to the tower. The vectors, the visual verbs, from the tourists are directed at the tourist activities in Italy, which conveys their interest in the country.

Again, referring to Images 10 and 23, Image 25 has low salience because the colours on the map have low saturation (see Section 6.3.3) and limited background details (see Section 6.2.1.1). The tourists' actual location in Italy is implied, which reduces the connection between them and Italy. The result is that the power of Italy is reduced.

The far social distance in Image 26 indicates an absence of social contact between the PESR and Italy (see Section 6.2.1.4).

6.7.3.2 Italy Image 26

Image 26 is from a unit about enjoying the arts, and its function is to support a pair work conversation to recommend a museum. Image 26 is captioned, which connects specific meaning to the image (see Section 6.2.1.1). The image is a horizontal angle of the interior of one section of the museum. According to Kress and van Leeuwen's (2006) theories, the reader is likely to feel a sense of involvement with the scene because of the horizontal angle.

The captions carry salience, and the exclamation marks indicate strong feelings towards the information in each line, which adds to the degree of salience that each carries.

Compositional meaning shows two parts, the ideal and the real. In this paradigm, the famous collection carries the most power because the core meaning of the image is attributed to it, while the caption has less power as it carries secondary

information.

6.7.4 Interpretation

In this section, I analysed images from Europe according to the principles of critical image analysis explained in Section 4.5.1, 4.5.2 and 4.5.3. Within the images, relative low power, European male centeredness, high social culture and colonialism have been found.

After examining Images 23 and 25, the PESR is to write sentences using the present perfect. Therefore, the pedagogic purpose of these images is to begin conversations with the tourists in France and Italy, introducing a figured world in which the PESR would have to suspend their Korean identity and take up a French or Italian identity.⁷⁸

All images of France and Italy are labelled with the countries' names, showing less power than the US because, by implication, France and Italy are less well known because their images need to be labelled with proper nouns (see Images 1, 2, 6 and 7 in Section 6.2). These representations of European countries and the US are examples of Hasan's definition of ideology as a set of ideas, which appears to be inevitable in *TN2* because the same pattern is repeated with countries other than the US (see Section 2.5.1).

Images 23, 25 and 26 include phallic structures located in Europe are examples of European male power and authority. Images 24 and 26 denote imperial motivations of colonialism, that is, the practice of collecting and displaying material objects gathered from the colonies. The caption under Image 24 announces the Louvre to be 'The world's largest art museum'; therefore, according to its own rhetoric, the museum is the location of colonialism because it houses art that has been collected from across the world (Barringer & Flynn, 1998).

Drawing from Bourdieu's (1986) concept of cultural capital in which social assets can promote social rank progression, France and Italy have been privileged by images associated with high culture (see Images 23, 24, 25 and 26). Bourdieu

⁷⁸ One of the participants in my research reveals that Koreans have strong national identities. Therefore, I argue that having the same activity on a map of Korea would be more beneficial for typical PE students (see Sample 6 in Section 5.3.1.1).

articulates that the objectified state is of interest in relation to cities because of the ways in which some have gained cultural capital through restoration of buildings, creation of urban retreats or reclamation of areas for new use. Image 24 shows the Louvre with a modern extension; no other image includes cultural capital. In addition, according to the treatment of a city, it is possible to construct a symbolic hierarchy of the accrued status in terms of culture capital; Florence, Paris and Rome would be near the top of such a hierarchy (Featherstone, 2007, p. 105).

6.8 Egypt

In this section, I analyse Egyptian images using the principles of CIA explained in Section 4.5.1, 4.5.2 and 4.5.3.

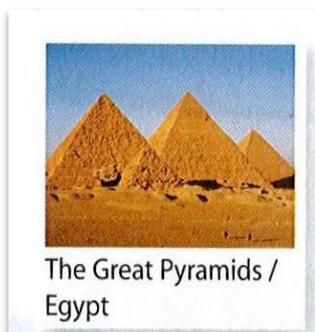


Figure 32: Egypt Image 27

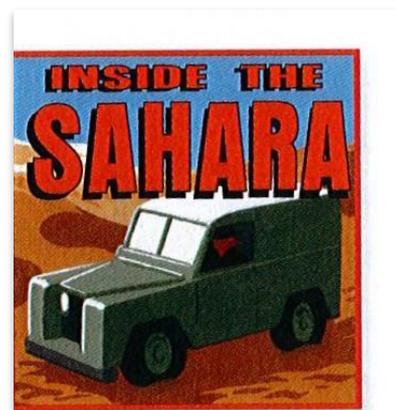


Figure 33: Egypt Image 28

6.8.1 Egypt Image 27

Image 27 is a photograph of the Great Pyramids of Egypt and reflects features of the African continent already realised in Image 18- its lifelessness and desolation. The image is associated with a listening comprehension activity for the present perfect. The caption makes obvious the structure's name and location for the PESR (see Section 6.2.1.1.1). The photograph of the pyramids was taken in full daylight, which results in high modality with a corresponding high truth-value of the timeless nature of these structures. The far social distance used in the photograph indicates an impersonal relationship between the pyramids and the PESR. The inference of this distance is a formal and impersonal business relationship (Lewis, 2005, p.

158).

Image 27 has maximum salience because of a number of its features. Firstly, salience is realised in the sharp use of colours: the bright blue sky creates a striking contrast with the bright yellow of the Pyramids and the surrounding sand. Secondly, the caption 'The Great Pyramids/Egypt' attracts the reader's attention and is a further meaning maker (see Section 6.2.1.1). The final marker of salience is the strong mid-ground position that the pyramids have within the photograph (see Section 4.5.3).

6.8.2 Egypt Image 28

Image 28 is a movie poster captioned 'Inside the Sahara' and is associated with a listening comprehension activity. The object in the image is a large grey army jeep, which is foregrounded in the poster. The sky is bright blue and the landscape is yellow, making it a third depiction of sand ascribed to Egypt (see Images 22 and 27). The title of the movie is shown in two lines; this caption, in common with all other captions in *TN2*, carries salience in the size and type of font (Karagevrekis, 2012, p. 81).

Line 1. INSIDE THE

Line 2. SAHARA

Lines 1 and 2 are in uppercase letters, featuring a shadow effect. The use of the upper case letters draws attention to the name of the movie. There is no tagline containing further information about the movie, and this omission results in the viewer relying on the poster to gain meaning. In addition, the size of the word 'Sahara' draws the attention of the reader.

This jeep, an inanimate object, is an offer giving impersonal information, as if on display for examination by the PESR. Image 28 exemplifies far personal distance because the whole jeep can be seen (Lewis, 2005, p. 158). According to Lewis (2005), it is at this distance that matters of personal interest and personal involvement are discussed. The jeep has been drawn from the front, an angle that, as explained in Section 6.6.2.2, is likely to enhance the viewer's involvement with what has been depicted.

Informational value in Image 28 is structured along a vertical axis. The large caption at the top is in the position of ideal and the drawing of the jeep at the bottom

occupies the position of real. In this image, there is contrast-an opposition between the two parts. The top section shows the name of a movie and the bottom shows an old army jeep surrounded by sand. Kress and van Leeuwen (2006, pp. 186–193) theorise that the ideal element demonstrates the central meaning of an image, while the real element represents practical information conveyed. In this image, the name of the movie occupies a large portion of the poster, drawing attention to the desert and the jeep to traverse it. Image 28 has medium salience as its colour is closer to grey, realising low saturation (see Section 6.3.3).

6.8.1 Interpretation

In this section, I analysed images from Egypt according to the principles of critical image analysis explained in Section 4.5.1, 4.5.2 and 4.5.3. The images reveal low power, the discourse of advertising and the ideology of colonialism.

Ideology, as a set of ideas, has created a figured world (Gee, 2011a, p. 189) about Egypt. The labelling of Egypt reduces its power because the writers of *TN2* have assumed that the reader will not know the location of the Great Pyramids and, therefore, the representations of Egypt are examples of Hasan's definition of ideology: a set of ideas that can be predicted. (See Section 6.7.3).

The movie poster is a part of the discourse of advertising because the information comes from a newspaper movie review, the purpose of which is to engage the potential audience. In this image, the name of the movie occupies a larger portion of the poster, consequentially, foregrounding the information about the movie.

The presence of the jeep is suggestive of colonialism because it is a means to cross the arid empty desert. In 1876, Belgian's King Leopold wrote about the need to open up the African continent 'to civilization [because it] has not been penetrated, to pierce the darkness which still envelopes whole populations' (Flynn, 1998, pp. 190–191). Flynn (1998, p. 191) submits the view that the metaphors of 'penetrate' and 'pierce' suggest a male colonial attitude.

As shown in Section 6.6.3, Price (2004, p. 86) explains that photographers were key figures in the imperial project, and the general population "at home" were fascinated by photographs from across the empire. Professional travel photographers emerged around 1865, and the camera and photograph then became associated with travel and later tourism among the moneyed classes.

Critical discourse analysis demonstrates that English is not used in Egypt; however, the English language is used to advertise a movie that is set in Egypt.

6.9 Brazil

In this section, I analyse the images from Brazil using CIA methodology as explained in Section 4.5.1, 4.5.2 and 4.5.3.

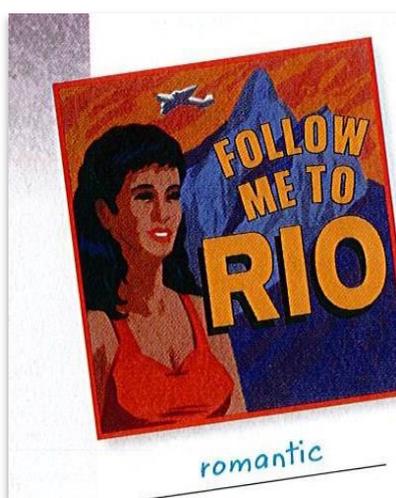


Figure 34: Brazil Image 29

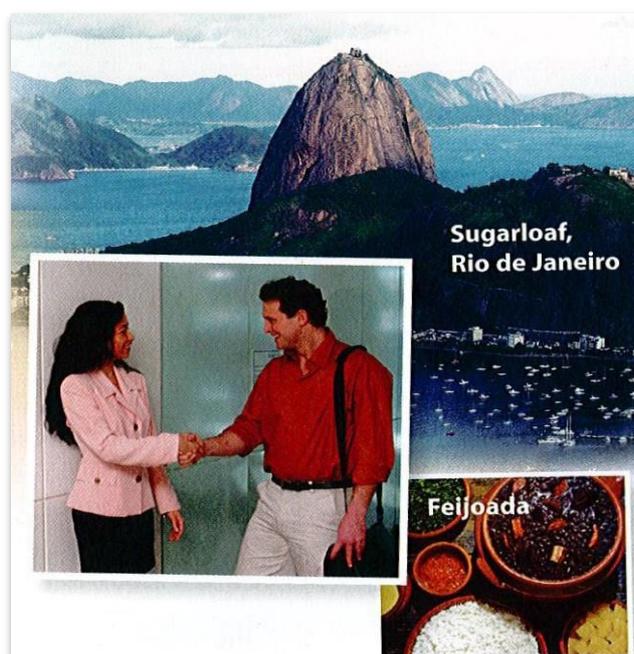


Figure 35: Brazil Image 30

6.9.1 Brazil Image 29

Analysing the representational function of Image 29 reveals a movie poster advertising 'Follow me to Rio', a movie that is set in Brazil. The movie poster is next to a listening comprehension activity. The caption of the movie suggests that the depicted woman is waiting for someone to arrive in Rio de Janeiro. The adjective 'romantic', which can be used to describe movies in the learning activity, acts as a second anchor to the social contextual meaning of Image 29 (see Section 6.2.1.1.1). The vector created by the young woman's line of sight reinforces the word 'romantic' because she is looking off camera, thus, being depicted as an offer to be watched by the viewer.

The title of the movie is shown in three lines:

Line 1.FOLLOW

Line 2. ME TO

Line 3. RIO

The title of the movie is shown in uppercase letters, with similar results to the movie posters in Sections 6.5.1.2 and 6.7.2. This title has salience, attracting the viewer's attention because of the font size and style. In particular, by the size of the letters, the PESR's attention is drawn to the name of the city. As was found in Sections 6.6.1.1 and 6.8.2, the movie poster only has a title and no tagline, which compels the viewer to rely on the images to gain the full meaning of the poster.

In Image 29, the woman's head, shoulders and part of her torso are visible, which, in Lewis (2005) classification, is far personal distance. According to Lewis (2005, p. 158), the meaning of this distance is that those interacting feel comfortable enough to discuss topics of personal interests and connection. In my view, this distance highlights the meaning of the adjective 'romantic' because its Oxford English Dictionary definition is 'conducive to or characterised by the expression of love'.

In terms of the composition of its elements, this poster shows the young woman in the position of Given, a placement indicating her as the known, familiar and expected. The phallic mountain located on the right is in the position of New and illustrates an object or an idea with which the PESR is not familiar and, therefore, it requires extra attention. Information value is also found in the positions of top ideal and bottom real. The top of the frame includes two objects: an aircraft and the apex of a mountain. The value of the ideal section can be read to mean that the arrival of an unknown person in Rio and a tall mountain peak are the main pieces of information in this poster and that they carry meanings of social control, status, health and life. The information value of the Brazilian woman in the real position is read as general information, secondary to the main information contained in images of the airplane and the mountain.

Image 29 has medium salience, which is found in the following features: the foregrounding of the woman and the size of the mountain, which dominates the frame, increasing its overall salience, even though the mountain is backgrounded. The low saturated colour has the effect of reducing salience because the colour reduces the realism of the message itself (see Section 6.2.8).

6.9.2 Brazil Image 30

Image 30 is an example of an embedded image and, as such, is a complicated visual expression. Lewis (2005) explains that 'just as speakers and writers may create complex sentences involving embedded clauses with differing levels of subordination, so image makers frequently produce more or less complex image structures' (p.154). This image is pedagogic and accompanies a model conversation between the two people. Brazil is represented first by the two people and then by a tall rock formation surrounded by clear blue water and many boats. The final image is of a meal of rice and black beans.

The mountain is captioned 'Sugarloaf, Rio de Janeiro' and the meal is labelled 'Feijoada'. The captions act to facilitate the meaning of the images. The people are not named in the photograph or in the accompanying natural conversation, and the lack of names objectifies them. In Image 30, the woman is an offer because her gaze does not meet the PE student's gaze, resulting in her being presented as an object for study. The man is also an offer and, therefore, is read in the same way. However, he cannot be seen as powerless. There are three reasons that support this interpretation. The first is because, as was shown in Section 5.2, males numerically dominate the pages of *TN2*. The second is that he is wearing a red shirt, a colour commonly associated with power. The third is that this man's subjectivity has been shaped, attributing masculine characteristics to him. He is tall, well built and has dark hair. These characteristics give him high social power (O'Shaughnessy & Stadler, 2012, p. 374).

The Brazilian woman and male visitor are the subjects of the composition; therefore, they are its most important part. However, the woman is located on the left, in the position of Given, and the man is placed on the right, putting him in the position of New. As this is an embedded image, the relationships between each part are mediated by the existence of other parts. For example, Sugarloaf has status because of its central and relative high position in the frame. The image of Brazilian food has low status because of its location in the total composition (Halliday, 2004; Kress & van Leeuwen, 2006).

6.9.3 Interpretation

In this section, I analysed images from Brazil using the principles of critical image analysis from Section 4.5.1, 4.5.2 and 4.5.3. Within the images, I found the

ideologies of colonialism and orientalism, serving as power making apparatus. The figured world (Gee, 2011a, p. 189) created in Images 29 and 30 is a world where women wait for males to arrive in Rio. Certain features of Image 29 are illustrations of orientalism. The first feature is the caption because it suggests that the young woman is waiting for someone to return to her. This is orientalism because the woman is an offer and insofar as her clothing reveals, rather than conceals, her body. In the movie poster, the woman's body, her clothing and the name of the movie create a 'seductive, but enervating world of the —native which exemplifies the discourse of colonial desire (Ashcroft et al., 1998, p. 41). Said (1995) explores the ways in which colonial discourse supports the interests of the powerful. He argues that the powerful colonisers viewed the Other as inferior, which, in turn, allowed a way of perceiving the superior Self. Said (1995) writes that, within the ideology of colonialism, the Orient is perceived as a feminised world and becomes an occupied world, having been conquered and penetrated by the powerful masculine. Images 29 and 30 both contain a phallic mountain that represents the powerful masculine.

This discourse, described by Young (1995), is located in the ways in which sexuality is understood in colonial attitudes. Colonisation is itself grounded in sexualised images and, consequently, interactions between men and women are coloured by the broader implications of colonial conquest. In Image 30, colonial desire is displayed by having a male from the Inner Circle touching a Brazilian woman. The gaze between interracial couples has been treated by Gaines (1999), who concludes that interracial gaze is an important and difficult issue. She determines that 'framing the question of male privilege and viewing pleasure as the "right to look" may help us to ... consider, for instance, how some groups have historically the license to "look" openly while other groups have been "looked" illicitly' (p. 409). Gaines' conclusion explains the unquestioned 'looks' in *TN2*.

Moreover, Said's (1995) original concept of orientalism reveals how stereotyping occurs in everyday life. Disrupting and examining the sources of preconceived ideas about Others takes particular pedagogic skill on the part of the instructor, and intermediate and above foreign language proficiency, on the part of the EFL student. Therefore, this particular residual ideology (O'Shaughnessy & Stadler, 2012, p. 201) is a set of ideas and beliefs from the past that may continue

to be accepted as true by most students. Put simply, colonialism and orientalism may be difficult to expose and then difficult to challenge in a PE classroom. Orientalism, in Oldmeadow's (2004) definition, is knowledge, which generates a series of stereotypical contrasts between East and West. This ideology supports the West to view those in the East as the Other. The inclusion of male phallic symbols in Images 29 and 30 at the ideal value position are emblematic of the ideology of colonialism purely on basis of recounting traditions.

Critical analysis of these images determines aspects of the ideologies of orientalism and colonialism and locates the images in positions of low power.

6.9.4 Overall Interpretation

In this chapter, I presented the results of a critical image analysis of multiple images from *TN2*. By analysing the three functions, I have found that representations of Inner and Expanding Circle countries differ in important ways. In addition, I discovered a macro-level hierarchy of power, and I identified a second hierarchy of power at the micro level within each circle. The US leads at the macro level of frequency and is followed by the UK, European countries and, finally, Asian countries. This power is identified across the three functions of representation, interaction and composition. At the micro level, different countries in each circle have been represented with different types of power; for example, in all four images of Europe, there is evidence of interaction between the tourists and the local Europeans. This is in contrast to Images 19 and 20 of Japan and Images 21 and 22 of China where no interaction occurs. Social semiotics posits that power is a relative social position (Kress, 2009, p. 59); therefore, it can be concluded that France and Italy have relatively higher social positions in *TN2* than Japan and China because of the way that tourists are depicted.

Chapter 7: Critical Discourse Analysis

In this chapter, I apply critical discourse analysis (CDA) based primarily on

Fairclough's theories (1992a, 2001, 2003). My CDA is conducted on the pedagogic language of *Top Notch 2*. *TN2* does not contain authentic, naturally occurring language. It is pedagogic in the sense that it has been written for use in an ELT textbook. The reading articles are based on authentic articles (see Sections 7.1.2, 7.3.1, 7.3.3 as examples) however, they have been rewritten and simplified for use in *TN2*. Nevertheless, I analyse explorations of the experiential features of the discourse (the author's perceptions of the social world), the relational features (the author's views of social relationships) and the expressive features (the author's representation of social interaction), which are explained by Fairclough (2001). See Table 2 for Fairclough's (2001), Halliday's (2004) and Kress and van Leeuwen's (2006) shared features. While this is a chapter of CDA analysis, I apply Critical Image Analysis when an image is associated with the discourse in the textbook.

7.1 Introduction to Imperialism

This first section offers the results of the CDA of the instances of imperialism in *TN2*. Briefly, imperialism is domination by Inner Circle values, practices, ideas and policies. Caslin's (2006) proposition that imperialism is a patriarchal supremacist ideology that both dominates and subjugates is found in the first example, which is drawn from the social world of work, where the discourse and the image place the male in the subject position of dominance.

7.1.1 Conversation Model and Image



Figure 36: Image from Page 102

This conversation model from page 102 of *TN2* is a short reading and listening activity. The PESR is to use this activity to practice English rhythm and intonation. This discourse contains social relations found in an example of Inner Circle daily work culture. The conversation model follows the A/B/A/B/A format, and only the man, Eugene, is given a name (shown in Line 1):

Line 1: A: 'Eugene, could you take a look at this?'

Line 2: B: 'Sure, what's the problem?'

In Line 1, Eugene's colleague uses his name to attract his attention, although the woman herself is not named. The authors provide her with the auxiliary modal verb to modify the lexical verb 'look'. Ideology is found in 'could' because of its dynamic⁷⁹ sense of Eugene's innate ability to solve the computer problem.

This verb and the features of the image show the woman in a passive role, which is highlighted by the way that she has been positioned in contrast to Eugene. Figure 36 portrays a valuation of masculinity, which is shown in a number of ways. Firstly, Eugene is placed in the public world of work (Bell, 2004, p. 17). Secondly, he is depicted wearing a long-sleeved white shirt and a tie, which are normally only worn in formal or professional capacities. Hodge and Kress (1988) recognise that clothes are an important part of the construction of gender when they state that 'they

⁷⁹ Contrasted to the deontic and epistemic senses, and refers to person's own ability or willingness to help

[clothes] draw on transparent signifiers whose basic meaning concerns relations of power and solidarity' (p. 102). However, Eugene's unnamed colleague is wearing a jumper, which could be worn in a variety of contexts (professional, formal, private or informal). In this way, Eugene's clothing marks him as a professional and, as a result, he is afforded power. Kress and van Leeuwen (2002) discuss the ways in which colour conveys interpersonal meaning; they state that colour can achieve things; it 'can impress, or intimidate, through power dressing' (p. 348). Power dressing is associated with male power (O'Shaughnessy & Stadler, 2012, p. 374). One reason for choosing this particular man to portray Eugene's role is that size is linked to physical power because, in this particular conversation model, Eugene's role is to help his female colleague.

O'Shaughnessy and Stadler (2012, p. 374) write that 'male power inevitably involves power over something or someone, or both. This includes not only male power over women, over other men, over the environment'. Eugene has been attributed with power over a female colleague, as well as having power over their shared work environment. Eugene's power over his colleague can be determined by using Kress and van Leeuwen's (2006) theoretical model to analyse the interactional function (see Section 4.5.2) in terms of vectors, in which real lines of sight between elements in a photograph function as action verbs to describe relationships (p. 56). Eugene is shown looking down on his colleague; this shows that he is in a more powerful position. In this photograph, Eugene's power is found in that he is positioned on the right, in the position of New, while his colleague is in the position of Given. In summary, Eugene's position places him on the right and, therefore, in a location to which the PESR must give attention. Moreover, the oblique angle prevents the PESR from seeing themselves as a part of this figured social world of work.

7.1.2 A Reading Article and Image

Discourse in *TN2* is a rich site of ideology for the reason that the media contains ideological messages. The second example, 'Tips on driving abroad', is a reading article from page 46. The reading article and image are followed with comprehension questions and then a discussion question. The article is an imperialist message because somebody else's road rules and, therefore, knowledge is being imposed to 18–20-year-old Korean students. The authors of this article

reference a US website address ([http:// travel.state.gov](http://travel.state.gov)).

Fairclough's (2001) experiential features show the dimension of meaning in knowledge and beliefs offered in the article. In the warm up, *TN2* asks:

Line 1: 'Are you a good driver?'

Line 2: 'If you don't drive would you like to learn?'

Examining the content, the representation of reality is one where people drive and those people are good drivers who follow international rules. In my analysis, I found imperialism in Line 1 because the adjective 'good' acts as a form of social control by informing all people of international rules. Phillipson (2012b) writes that social control is a function of imperialism. These questions assume that a number of attributes are applicable to all PE students. The first is that the writers and PE students will share the same understandings of what it means to be a good driver. The second is that all students everywhere have the material and economic means to be able to drive.

In the context of Korean PE classes, the content is an example of ideology by legitimation, wherein international road rules are represented as legitimate and as being in everyone's best interest, while presenting information from a US website. The following extracts come from the reading article:

Line 3: '**foreign** country'

Line 4: '**buckle up**'

Line 5: 'Many countries require you **to honk your horn**'

Line 6: 'or **flash your lights** before **passing**'

The emboldened words in Lines 3–6 are all examples of US English or the US view of the world. Through these words, imperialism operates to recruit the PESR by the hegemony of the international rules. The acceptance of the international rules creates domination and inequality. Moreover, high power is being exercised through the word 'international' because international travel is a privileged activity, as is driving internationally. Driving internationally requires the possession of two driver's licenses, driving experience and some level of confidence, as well as local knowledge and the finances to be able to hire a vehicle. In addition, to drive internationally in the example in *TN2* the PESR is placed into the subject position of someone who needs English.

By analysing Fairclough's (2001) expressive features, I found that the discourse in this reading, places the PESR in a particularly subjective position, that is, *TN2* creates a certain social identity for them. This positioning goes beyond the genre of the textbook because the student is not placed in a position of a learner of EFL only. The PESR is placed in a position of a learner of US English and norms, passing as international road rules and driving norms, which are ultimately connected with social stratification.

With respect to linguistic imperialism in this reading article, Phillipson (2012b) argues that linguistic imperialism occurs when language does not relate to local needs. Therefore, and particularly in the case of PESR, the content should be about the social world of driving in Korea. Placing the PE student in the subjective position places the US in a position of power. However, in *TN2*, the students are powerless because the rules belong to someone else. In one sense, they are powerless because the language presented in *TN2* cannot be used readily outside the class in Korea. One way to reduce the effect of linguistic imperialism would be to have the students rewrite the section to make it conform to local conditions and local needs, becoming inclusive of their lives.

Privilege exists because one group has something that is denied to others because of their membership to a certain group. This latter group includes PE students who do not yet drive in Korea because of typical Korean norms. Learning to drive in Korea is not the milestone of an 18 year old as it may be in countries like Australia, New Zealand or the US.

This reading article is not an example of academic English. The topic sentence has no controlling idea, the text lacks cohesive devices and it contains dots points. I will clarify the implication of the inclusion of informal English in *TN2* in the conclusion of this chapter.

7.2 Introduction to Linguistic Imperialism

This second section offers the results of the CDA of the instances of linguistic

imperialism in *TN2*. Linguistic imperialism is the dominance of English stressed by policies and organisations and maintained in corollary cultural inequalities between English and other languages (Phillipson, 1992, p. 47). This first example is of a pedagogic conversation between two men in a supermarket.

7.2.1 A Natural Conversation

This natural conversation from page 3 shows two men from an Inner Circle country speaking in a supermarket. This conversation is provided as a listening activity, the students are to read along silently as they listen. After the listening activity, the students are to do a pair work activity where they discuss six questions related to the conversation.

A1: You look familiar. Have we met before?

B2: I don't think so. I'm not from around here.

A3: Aren't you from Australia or something like that?

B4: As a matter of fact, I am. Keith Lowe. (Offering a hand to shake)

A5: Ed Santos. I think we met at Jack Bailey's house two weeks ago.

A6: Oh, that's right! Now I remember you. You're Jack's colleague. What have you been up to?

A7: Not much.

This content of this natural conversation is an example of linguistic imperialism because it foregrounds English language knowledge (Young, 1995). It is an example of linguistic imperialism because the PE students are being asked to acknowledge multiple conventions as being logical and natural, for example, talking to strangers, greeting with a handshake, the use of given names and entertaining in a private home. In terms of relational value (Fairclough, 2001), this natural conversation promotes informal English, which is marked by vocabulary and behaviour.

The use of these cultural and linguistic norms in Korea will be problematic because these practices do not occur and their inclusion here may lead to students cementing superficial stereotypes because discussion of variations is difficult when the average PE student has false-beginner proficiency in English. Koreans have a specific means of creating solidarity and of being polite. Moreover, in Korea, the hierarchical relationship culture is central to any transaction; Koreans need to know a person's age to know how to address someone appropriately (Kim, Guan, & Park,

2012) because age decides the respective positions of individuals in the hierarchy of Korean society and influences language use. Thus, linguistic behaviour is backgrounded in Confucianism and is the reason that knowledge of a person's age matters in Korea, and is still common practice (I.-C. Choi, 2008). This natural conversation is an example of US politeness, which is the pervasive norm throughout *TN2*, while ignoring Korean politeness norms based on Confucian tradition.

7.2.2 Biography of Antonio Banderas

The second example of linguistic imperialism is found in an article from page 16. The article is a close activity in which the students are to complete the gaps using the words 'for' and 'since'. The ideology of linguistic imperialism in discourse is displayed in the idea that Banderas needed to speak English to win international fame.

Line 1: Banderas has acted for more than 20 years.

Line 2: He has worked in the theatre since 1982, and he has acted in films since 1992.

Line 3: Banderas has had an international reputation since 1988, when he appeared in 'Woman on the Verge of a Nervous Breakdown'.

Line 1 conveys the message that Banderas worked for over 20 years in movies. The marginalisation of his work and fame in the Spanish-speaking world and Europe is presented as secondary to fame gained in English. Line 2 communicates to the PESR that learning English is crucial and implies that international fame is a consequence. Linguistic imperialism is also found in Line 3 because the name of the movie is actually *Mujeres al borde de un ataque de nervios*; however, *TN2* messages the title of the movie in English.

The practice of rewording employs word use to highlight that action occurred. In this text, the words 'acted', 'worked' and 'appeared' have been used in Banderas' biography and are all concerned with the expression of his career in Spanish.

7.2 Introduction to UScentrism

As previously mentioned, UScentrism is an ideology in which the US promotes itself in US representations of experience, knowledge and belief. In *TN2*, UScentrism is the most frequent ideology. In the following section, I present nine examples of UScentrism.

7.2.1 Body Talk!

The first example of UScentrism is found in the article 'Body Talk'. After reading this article the students are to determine if the five given statements are true or false. I show how UScentrism is portrayed in the following extracts:

Line 1: 'To communicate well with people of other countries, you must learn to speak well, right?'

Line 2: 'When you have to meet someone from a different culture, be prepared.'

Line 3: 'Do you know what kind of gestures and customs are appropriate?'

Line 4: 'Let's look at shaking hands.'

Line 5: 'Everyone around the world knows the 'OK' hand gesture, don't they?'

The extracts construct intercultural communication as being dependent on English language skills and associated body language, such as the 'OK' hand gestures and handshaking. These ideas are communicated in Line 1, although the word 'English' has not been stated. The words 'North American' appear in the associated image's caption.

Line 1 contains an assumption that intercultural communication depends on speaking English well and uses the deontic auxiliary modal verb 'must' to convey an obligation to learn English. Line 2 uses the modal verb 'have to', which, in the same way, conveys an obligation. Halliday (2004) defines a modal verb as a grammatical device that conveys the writer's judgment about the possibilities or obligations associated with what is being communicated. Thus, Line 1 sends the message to the PESR that there is an obligation to learn English, and Line 2 conveys the possibility of meeting someone from a different culture. Lines 1 and 5 contain the grammatical device of a tag question, 'right?' and 'don't they?' A tag question tries to gain agreement from the PESR to what is really a declaration (Celce-Murcia, 2001). Line 3 contains a topic sentence with a hook question, which introduces a quiz-like

quality, questioning the PESR about their knowledge of other cultures and expectations of intercultural interactions. In Line 4, the authors choose an informal cohesive device. Line 5 contains the homogenising word 'everyone', which simultaneously includes 'us', 'we' and 'all', including the PESR, in the promotion of US culture as the norm. The tag question is used to gain tacit agreement to this notion. The use of 'everyone around the world' at the head of the sentence magnifies the US styled 'OK' hand gesture.

This article is informal. In terms of Fairclough's (2001) relational feature, this shows that the authors of *TN2* promote informal and casual social relationships.



Figure 37: Image from Page 8 illustrates the text 7.2.3 When in Rome...

The second example of UScentrism is found in an illustration of eight flags, which accompany a pair work activity where students are to read and then discuss 'tips about customs around the world'.

Line 1: In the U.S.A., you should call to explain if you are going to be more than 15 minutes late for a party, lunch, or dinner.

By using the modal verb 'should', the textbook's authors create a subject position in which the PESR has a duty or obligation to people in the US by promoting the assumption that the PESRs have to be aware of US social norms (Fairclough, 2003, p. 219). The expressive features show that the students are put in the subject position of learning US behaviour. Language students can learn to use modal verbs by using conventions that are relevant to their own social lives.

The discourse that accompanies the flag emphasises differences, which could cement superficial stereotypes because of the PE students' English proficiency. The typical PE student has false-beginner English proficiency, which makes communication in English problematic in the EFL class.

7.2.4 Can Violent Movies be Dangerous?

The first example of UScentrism is found in a reading article about movies. The purpose of this article is for the students to read for accuracy. This article is an example of UScentrism because it contains information and values from the US and is offered in an ELT textbook that claims to teach EIL. Consider the following extracts from the article:

Line 1: 'Some people are worried that viewing a lot of violence in movies and video games can be dangerous.'

Line 2: 'Other people disagree.'

Line 3: 'One popular filmmaker asks why the violent images on screen are a problem since we live in such a violent world.'

Line 4: 'There's so much violence right now,' says a well-known European actress.

Line 5: 'Today, special effects technology has made it possible to create very realistic images of bloodshed and violence.'

In Line 1, the choice of the word 'some' implies a few people are worried about violence in movies. Who are these invisible people? In Line 2, the use of 'other' by its position in the sentence (i.e., at the front) marks those people as having common sense and being in a position of power. This word also magnifies the real numbers of actual people. The author attempts to justify their claims by the use of 'some'. Line 3 introduces a popular filmmaker who, though while popular, remains unnamed. However, he or she has been given authority and quoted. In Line 4, a well-known yet unnamed European actress' justification for violence in movies is legitimised. The use of the term 'well-known' is used as an appeal for authority. By using the viewpoints of one popular filmmaker from an Inner Circle country and a well-known yet unnamed actress, the author constructs the pro-violent movie ideology, which is supported by Hollywood and multinational companies—the producers of the violent

movies and those who act in them. In Line 5, technology, not the producers, is credited with the creation of violent movies. This attribution is realised by placing the 'special effects technology' at the head of the sentence.

This article about violence contains several articulations of social practice. The first is that the two words in the title, 'violent' and 'dangerous', are synonyms, which both carry negative semantic meanings used to reduce the violence among the general population. This specific orientation is found in the article's thesis statement from page 22: 'They [Penn and Pechinpah, two filmmakers from the 1960s] believed that if audiences could see how truly horrible real violence was, people would be less violent in their own lives. '

This article is an example of the ideology of UScentrism because blockbusters from the US are promoted and show 'preoccupation with some aspect of reality'(Fairclough, 2001, p. 96). In this case, the subject of preoccupation is the US movie industry. The result is that, from the pages of a language textbook, the PESR is assailed with the discursive and dominating values associated with the US movie industry. This article is illustrated with images of US movies that were made in the 1970s.

7.2.5 Eating Well

UNIT 6

Eating Well

UNIT GOALS

- 1 Make an excuse to decline food
- 2 Talk about food passions
- 3 Discuss lifestyle changes
- 4 Describe unique foods

A **TOPIC PREVIEW.** Look at the Healthy-Eating Pyramid that suggests daily eating habits to avoid heart disease. Is there anything in the pyramid that you never eat?

meat, butter (rarely)

sweets, pasta, potatoes, white rice, white bread (rarely)

dairy (1–2 portions / day)

seafood, poultry, and eggs (0–2 portions / day)

nuts and legumes (1–3 portions / day)

vegetables (at least 5 portions / day)

fruits (2–3 portions / day)

whole-grain foods (at most meals)

vegetable oils (at most meals)

daily exercise and weight control

B Fill in the empty pyramid to show how you eat. Compare your pyramid with a partner's.

rarely

1–5 portions a day

at most meals

C **DISCUSSION.** How is the Healthy-Eating Pyramid different from how you eat? Do you think the Healthy-Eating Pyramid gives good advice?

SOURCE: Adapted from *Eat, Drink, and Be Healthy*, by Walter C. Willet, M.D.

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Figure 38: 'Eating Well' from Page 62

A further example of UScentrism is found on page 62 of *TN2* through the title 'Eating Well' and the use of 'rarely', an adverb of frequency. Figure 38 appears at the beginning of the unit, in a topic preview activity. Students are to look at the food pyramid and locate food items that they never eat. The unit's title is an example of power that is established through language (Mooney, 2011, pp. 16–17) as the authors advance their version of the content of the social world, their knowledge and their beliefs about food to the PESR.

Concealed in an activity about adverbs of frequency, the Korean students read that white rice is to be eaten rarely. Such frequency might be common sense to a doctor from the US; however, Korean common sense includes eating white rice three times a day. In summary, this page has a hegemonic effect for all groups from North East Asia and gives the impression that the foods that Koreans eat are not healthy. This pyramid renders the Korean perspectives of the daily diet to be invisible,

unhealthy and, therefore, unimportant. Moreover, that the pyramid takes up almost three-quarters of the page is a hyperbolic overstatement of the importance of the US representation of the world of 'eating well'. Figure 38 and its accompanying text is an example of McLaren's (1998) notion that 'knowledge is always an ideological construction linked to particular interests and social power' (p.186). Here, knowledge is used to serve US interests. In the unit about food, ideology is created by legitimization, where an idea is represented as being credible and referenced to a male doctor, therefore, being worthy of support (Thompson, 1990).

UScentrism serves US institutional interests, while pretending to serve the interests of the PESR. The food pyramid is offered as the preferred diet through the inclusion of a name, Walter C. Willet, MD, the person who constructed the layout and content of the US healthy-eating pyramid. The US superiority that is being asserted is so robust that attention is to be given to a solitary male US doctor's wisdom.

7.3.4.1 Analysis of the participants' responses

I showed the participants Figure 38 and I asked them for their reactions using Question 7 in Appendix D. The participants commented on the message in the image.

Sample 31 – Kitty

'This person is putting this illustration because he thinks eating white rice rarely is eating well? Is that what he thinks? In Korea, there is white rice at breakfast, lunch and dinner! If this picture is telling us that eating rice..., so 'don't eat rice' is not good message.'

Sample 32 – Sunny

'Hmm, when the Korean students see this graphic it's not relevant graphic for Korean uh student, and also many, many uh population in the world they are using rice every day. In Korea, rice is eaten normally eaten three times [a day]. They need a little bit more consideration, maybe they just focus in their culture to make a book, so actually they need to considered other cultures, non-English countries content in the book. They need to consider other countries' culture and value little bit more. You can't put your culture on, you can't keep continue your culture in a book. You need some relevant Korean culture parts to make easy way to students better than the

whole Western culture.'

Sample 33 – Jimmy

'I think in Korea and even North Korea, any Korean, even some Koreans living in China, they're still Korean, eating rice every day. Main dish, three times a day, yeah, three times a day, yeah main dish. I'm not comfortable when I see this rice and this adverb [rarely]. 'Eating Well', what does that mean? [looking at the unit's title]. In Korea, most meal should be rice. When I see this drawing, I understand that some bread and some corn should be most meal for Western people, is good for Western people, but not us. Ha ha [laughing]. I guess, I think the author means eating well is just for Western style. Um, I'm still uncomfortable. I'm eating well eating rice every day, uh. In the classroom...with this pyramid, might be a little bit confused [for the Korean students].'

Sample 34 – Tony

'Wow, white rice is the majority of the food of Korea. We, Koreans eat the rice three times a day...I think it's one of the researchers reports, so OK, so maybe in his view white rice is rarely consumed, OK, but in my point of view, in my reality, I'm consuming it, and I'm living well. I feels like the reality of Korea is totally ignored, Nah, I don't understand this diagram, totally ignored Korea. We eat rice.'

Sample 35 – Shin

'Oh, is really unusual, we eat rice everyday three times. So, it's not like relevant to Koreans. This drawing is really like foreign and not relevant to us, yeah. This talks about really other culture because we are learning a foreign language, maybe we can have a look at what they are eating, we can with a curiosity, we can have a look, but still this information can give us force. We don't want to accept this kinda stuff. We have our own cultural values and beliefs.'

In the first three extracts taken from the Samples 31,32,33,34 and 35 the participants situate themselves in Korea to answer the research question. While, in the final three extracts, the participants use the inclusive pronoun 'we' to express their identity as Koreans. All participants stressed that Koreans eat rice three times a day-at each meal, in fact:

1. 'In Korea, there is white rice at breakfast, lunch and dinner!' (Kitty, Sample 31)

2. 'In Korea, rice is eaten normally eaten three times [a day].' (Sunny, Sample 32)

3. 'In Korea...eating rice every day. Main dish, three times a day, yeah, three times a day, yeah, main dish.' (Jimmy, Sample 33)

4. 'We Koreans eat the rice three times a day.' (Tony, Sample 34)

5. 'We eat rice.' (Tony, Sample 34)

6. 'We eat rice everyday three times.' (Shin, Sample 35)

Shin (Sample 35) uses the word 'force', which indicates that he believes this image has power to influence Koreans to change their habits. Using intonation, Kitty expresses her feelings towards the message of the image:

1. 'This person is putting this illustration because he thinks eating white rice rarely is eating well? Is that what he thinks?' (Sample 31)

Using state⁸⁰ verbs, Jimmy and Tony express their feelings about the message:

2. 'I'm not comfortable when I see this rice and this adverb.' (Sample 33)

3. 'I feels like the reality of Korea is totally ignored...totally ignored Korea.' (Sample 34)

The participants commented on the message itself. The summary of all extracts express the notion that the food pyramid is relevant for Westerns but is not acceptable content for Koreans. In Extracts 1, 3 and 4, the participants used the collective pronoun 'us', associating themselves with a Korean identity, while in Extract 2, 'Korean student' acts as a referent for the pronoun 'us':

1. 'If this picture is telling us... don't eat rice is not a good message.' (Kitty, Sample 31)

⁸⁰ Verbs that express feelings (Halliday, 2004)

2. 'This graphic is not relevant graphic for Korean uh student.' (Sunny, Sample 32)

3. 'Is good for Western people, but not for us.' (Jimmy, Sample 33)

4. 'This drawing is really like foreign and not relevant for us.' (Shin, Sample 35)

7.3.5 Changing Lifestyles Contribute to Obesity

A further example of the way the topic of food is used to spread UScentrism is the reading article 'Changing Lifestyles Contribute to Obesity' on page 68. This reading article is designed for reading for accuracy, demonstrated by the true/false questions at the end of the article. A journalist from the *New York Times* problematises the spread of obesity throughout Asia and a rise in consumption of fast foods.

Line 1: 'Obesity is spreading throughout Asia, especially among children, as people move to big cities, where they eat fattier fast foods and live a more sedentary lifestyle.'

Line 2: 'We spoil him,' says Warisa Waid, a teacher in Bangkok, Thailand, of her 11-year-old son, Saharat. 'We don't care if it is good or bad; we just feed him whatever he wants.'

Line 3: 'His grandparents gave him fast food, pizza, and all that.'

Line 4: 'Milk, ice cream, cookies, soft drinks, and potato chips- once all foreign foods are as common in many parts of Asia now as in the West.'

In Line 1, the writer has made 'obesity' the subject of the sentence and, consequently, there is no agent named that spreads obesity in Asia. The term 'big cities' implies a more prestigious lifestyle and, in this case, the population is a victim of multinationalism that sells fast food. An implication is that moving from a rural environment to an urban one causes a shift in consumption patterns. However, this text ascribes obesity to urbanisation and industrialisation in Asia and ignores these processes in other parts of the world. Obesity is caused by increased consumption rates of fast food that is rich in saturated fats and not necessarily by location. Thai people can choose to eat healthier food and to exercise; however, this choice is not mentioned in the article. Rather, Thai people have been recruited by multinational commercialisation and consumerism; they are victims.

Line 1 has a sense of certainty found in the use of the present tense ('obesity is spreading') because the present tense expresses canonical truth (Ramaswamy, 2004, p. 212). The result is that the PESR does not question the social content of the article; subsequently, the PESR accepts the substantive content of the social world as being fact.

More importantly, a problem that statistically affects many more Inner Circle countries, such as the US and Australia (Australian Institute of Health Welfare, 2012, p. 27), is taken to other places. South East Asian countries are not protagonists in this textbook (see Section 5.2); however, when they are foregrounded, it is because of a problem. In contrast, the US is never portrayed in a negative way in *TN2*. Every time that the US is included in *TN2* it is portrayed in a positive light whereas this is not the case for other parts of the world. (See Section 6.4.1.6 of the Korean woman mourning at a grave, an activity that is labelled in *TN2* with the word 'negative').

Line 2 constructs the Thai teacher, an educated person, as the agent of foreign consumerism. The use of the pronoun 'we' at the front of the sentence has three potential meanings. The first is the effect of creating solidarity (Brown & Gilman, 1960) and is used to convey the sense that the family feeds their child foreign fast food. The pronoun 'we' can also be used to show social power and professional power (LaBelle, 2011, p. 180), meaning that the Thai teacher, marked by her profession, has chosen to feed her child fast food. The phrase 'we don't care' implies Thais as indifferent to the consumption of foreign food, irrespective of its nutritional qualities, by large numbers of united unknown people. The pronoun 'we' also used by a journalist at the *New York Times*, demonstrates solidarity and has been used three times to give voice to unnamed Thai parents. The hegemonic influence of irresistible food from one Inner Circle country is found in this line. Part of the Line 2 ('we just feed him whatever he wants') implies that some parents in Asia submit to the demands of their children. The authors of this text ascribe the spread of obesity to the Thai parents; whereas they are the victims of multinational companies.

Line 3 uses the authority and status of grandparents as evidence that they endorse the consumption of imported fast food. In Line 4, the writer has listed the key problematic foods at the beginning of the sentence, displaying them as the agents in the sentence and omitting the names of the multinational companies that introduced these foods into Asia. The agents that introduced fast food companies

and shopping malls have been omitted. In addition, the issue of by whom and what process milk, ice cream, cookies, soft drink and potato chips have been introduced into Asia has been ignored.

The absent presence, that is, a social influence discernible by textual practice (Chandler & Munday, 2012, np #), of the multinational food companies, in all cases, are the unnamed vehicles of consumerism. The people and processes who contributed to the burgeoning obesity in Asia are omitted. An authority figure in the form of a person with the title of Dr credits 'mallig', that is, the leisure time activity of spending time in a shopping centre while eating for pleasure, with causing obesity. Mallig is a consequence of consumerism because it has been defined as 'buying items for the sake of buying' (Miles, 1998, p. 18).



Figure 39: Illustration for the article 'Changing Lifestyles Contribute to Obesity'

The discourse also warns of certain health risks associated with eating foreign fast food. In the glossary, which is a list of words and their meanings placed near the article, the following words are listed: sedentary, processed foods, heart attack, stroke, diabetes, hypertension and cancer. These words could be part of schema activation or vocabulary building; however, in terms of ideology, they create a particular textual relationship, which is an example of meronymy, denoting a part of something larger. In this article, the larger part is expressed in the thesis statement in Line 1: 'Obesity is spreading throughout Asia, especially among children, as people move to the big cities, where they eat fatter fast foods and live a more sedentary lifestyle.'

The photograph of a US hamburger (see Figure 39) persuasively accompanies the article, acting as visual metonymy and an advertisement for US fast food. Using Kress and van Leeuwen's (2006) framework for interactional analysis

(see Section 4.5.2), the concept of distance shows that the photograph is positioned to appear as if within reach of the PE student. The inclusion of the photograph positively appraises features of the article itself (Bloor & Bloor, 2007). The photograph shows high modality because it is a professional- colour photograph taken in strong light, which is equated with credibility and authority (see Section 6.2.1). On the page, the hamburger is in the position of New, which means it is information of some importance. The inclusion of UScentrism is accentuated by the trustworthiness associated with a photograph of this quality.

Williamson (1978) concludes the discourse of advertising as obfuscating tangible issues of society. The discourse is one of advertising because it obscures the ways in which obesity is happening in Thailand by removing the focus from the companies who import fast food. Bate (2009, p. 117) recognises that photographs of food in advertisements are given a particular idealised style. This idealised style is usually represented with nothing else in the scene, as with the hamburger in this photograph.

7.3.5 A Natural Conversation

The following conversation appears on page 111 of *TN2*. The natural conversation is offered as a listening activity, following which the students are to complete a pair work activity by answering three questions about the conversation. I include the entire conversation.

Line 1: Matt: I'm going to get a tattoo.

Line 2: Paul: Your parents would let you do that?

Line 3: Matt: Are you kidding? If I asked them, they'd just say no.

Line 4: Paul: You mean you're not going to tell them?

Line 5: Matt: I'd have to be nuts to ask them. Everybody has them.

Traditional reading materials used in Korean schools reinforce Confucian ideologies (D.-B. Lee, 2000, p. 161) and, therefore, the sense of obligation that is central in Confucianism is taught in Korean schools. Consequently, the fundamental aspects, of obedience and loyalty, from children (of all ages) towards their parents (K.-t. Sung, 2005, p. 164) is well-known and wide-spread knowledge.

Page 111 of *TN2* presents a natural conversation in which a male in his 20s is questioning the need for parental approval, introducing UScentrism by way of individualism. Line 4 can undermine the interdependent nature of Korean students' social structures (Nisbeth, 2003, p. xvii).

The ideology in this natural conversation is aligned with the US because neither Matt nor Paul are Korean and, following decades of US military aid, foreign aid and educational aid, it is common for Koreans to associate English with the US (Lankov, 2007). Matt's attitude, expressed in Lines 1, 3 and 5, marginalises notions of Korean collectivism, loyalty and obedience to parents, which is a natural and enduring ideology in Korea. Matt is foregrounding individualism (Gudykunst, 2001, p. 7). N. Lee (2007) writes that Confucianism 'insists on seeing separation from collectivism as something rebellious, immature, and destructive against harmony' (p. 62). Further, in Korea, having a tattoo is viewed negatively and such behaviour is generally limited to those involved in organised crime (J. I. Kim, 2001). In addition, this natural conversation and its associated images in the context of PE classrooms in Korean universities may act to reinforce negative stereotypes of the attitudes of people from the Inner Circle.

The associated discussion activity on page 111 asks 'Do teenagers and their parents usually have the same ideas about getting permission? Support your opinion with examples from real life'. Asking PE students to have this kind of conversation marginalises Korean value systems and representations of the world. The Xiao aspect of Confucianism has produced significant interdependent extended family relationships in which the Korean family system functions in Korea's best interests (I.-C. Choi, 2008). In this kind of relationship, it is more likely that the maintenance of relationships and harmony are emphasised over individual expression (K.-t. Sung,

2005); therefore, the introduction of an activity which discourages positive interdependent family relationships is incompatible with Korea's representations of the world.

Nisbeth (2003) explains that people in the US 'want to be distinctive-different from other individuals in important ways' (p. 6). As these differences may not be the kinds of individual expressions that Koreans seek, it may be argued that they are best omitted from learning materials used in Korea. Table 10 below

summarises the relevant differences according to Scovel, (1994) between Confucian-based countries and non-Confucian-based countries.

Table 10: Difference between Confucian-based and non-Confucian-based countries

Confucian	Non-Confucian
Play it safe	Take risks
Hierarchical	Non-hierarchical
Cooperative	Competitive
Group-centred	Individual-centred
Introverted	Extroverted

Source: Based on Scovel (1994)

Significant insights into the issues concomitant within West-based ELT practices in non-Western locations are found in Ramanathan's (2006) work. He advocates localising ELT to remove West-based ideologies, such as the unquestioned practice of communicative approaches over grammar translation and increased implementation of English only policies. He argues that there is an imperative to remedy the collection of global TESOL pedagogical tools, practices and assumptions to equalise taken-for-granted ideologies and return relevancy to local contexts. From his research, he determines that a vital ingredient is to induct ELT teachers with the knowledge of the ways in which local pedagogic practices have become devalued, resulting in subordination to and oppression by the global forces of ELT. He reasons that local practices have long-term currency and ignoring them serves to privilege somebody else's representation of the world.

Consumerism also emerges from this natural conversation because Matt focuses on his personal wants, his individuality and his perceived right for personal expression. As Featherstone (2007) states, connotations of 'individuality, self-expression, and [a] stylistic self-consciousness' (p. 81) surface within contemporary consumer culture and, in *TN2*, they have been emphasised in a natural conversation.

7.3.5.1. Analysis of the participants' reactions

I showed the participants page 111 of *TN2* and explained that I had found attitudes from Inner Circle countries, a concept that I explained, and asked them for their reactions using Question 6 in Appendix D. They made the following statements.

The participants commented on the value in the image and the associated dialogue and several themes emerged.

Sample 36 – Sunny

‘This conversation is not a relevant source for teaching in Korea, we don’t like tattoo. I think the Korean culture view of tattoo, you can’t feel the good image, in the society. So, what I understood about that [tattoo] I heard is a long time ago when we were under the Japanese culture. Some bad person had a tattoo so still if somebody has a tattoo when they go to public, how can I say 목욕탕?⁸¹ Right, sauna, if you see the person, you might feel scared.’

Sample 37 – Shin

‘Having tattoo in Korea is not common. Koreans only like gangster or gang members they have tattoo, yeah. So, when we go public bathroom recognise that he’s a gang member or not. So, tattoo is not common, I think this topic wouldn’t be interesting to Korean students. Korea wouldn’t like this kinda stuff. This topic is really unacceptable.’

⁸¹ Public sauna

Sample 38 – Jimmy

‘The tattoo, when I see a tattoo, the first thing that I can easily associate it is very bad image. The first thing I associate with is gangster, violence, and the scary. There’s no need to get a tattoo. Korea only gangsters have tattoo, so there’s no need to talk about these things. We can see tattoos on the movie or drama, they are all gangsters, not normal people, so there’s no point to talk about tattoo. As you know, Korea, is collectivism is not individualism, so I think this photo tells about that value. First thing like this dialogue says, ‘I’m not going to tell my parents.’ But in Korea, they [parents] should know. I rarely talk about tattoo with my normal friends or with normal people. Tattoo is associated with bad image there is no need to talk about it.’

Sample 39 – Tony

‘I feel a bit some opposition because um tattoo is individualism um. Individualism is a very less value in Korea, and this value doesn’t suitable for a textbook. A textbook is a very sensitive one to individualism, collectivism, capitalism things.’

Sample 40 – Sam

‘Well, I think, uh, this is really promoting children to do whatever they like to do. Well, I feel a bit negative from my viewpoint because this conversation is against the traditional social values, and the kinds of role expected from children. So that’s probably most people would feel about this particular conversation.’

Sample 41 – Kitty

‘If you think about the values in Korea this [topic] is not in line with that.’

The above extracts show that two participants (Sunny, Sample 36, and Shin, Sample 37) expressed the idea that this topic lacks relevance to Korea and Koreans. Further, three participants (Sunny, Sample 36; Shin, Sample 37; Jimmy, Sample 38) expressed the idea that the topic of tattoos had negative associations in Korea. The same three participants communicated the idea that, in Korea, tattoos are associated with gangsters and fear.

Four participants clearly express the values orientation difference between themselves as Koreans and the writers of *TN2*. This can be seen in the following extracts:

1.'Korea is collectivism is not individualism, so I think this photo tells about that value. First thing like this dialogue says, 'I'm not going to tell my parents.' But in Korea, they [parents] should know' (Jimmy, Sample 38)

2.'Individualism is a very less value in Korea, and this value doesn't suitable for a textbook' (Tony, Sample 39)

3.'I feel a bit some opposition because um tattoo is individualism um.' (Tony, Sample 39)

4.'I feel a bit negative from my viewpoint because this conversation is against the traditional values, and the kinds of role expected from children.' (Sam, Sample 40)

5.'This is really promoting children to do whatever they like to do.' (Sam, Sample 40)

6.'If you think about the values in Korea this is not in line with that.' (Kitty, Sample 41)

Sunny (Sample 36) used the term 'Japanese culture' to express an association that Koreans have with tattoos. Shin's (Sample 37) comment, 'I think this topic wouldn't be interesting to Korean students', is based on his Korean culture and is an instructive summation.

7.3.6 Cosmetic Surgery – for Everyone?

A magazine article, 'Cosmetic surgery – for everyone?', on page 58 of *TN2* begins with a pedagogic introduction followed by four subtopics, each followed by a letter to a medical doctor, Gail Weiss MD, and her response. The students are to read the four letters and then complete a chart listing the problems in the letters and the advice offered by the doctor. The topics are weight gain, male hair loss, female hairiness, wrinkles and sun damage. The letters and responses demonstrate an informal register. This recognition buttresses my argument that *TN2* teaches general English and not academic English, that is, in Fairclough's (2001) model, the social relationships that the PESR are offered are informal. These four letters include examples of informal English:

Letter 1: 'What's up with that?'

Letter 2: 'a 25-year-old baldie!'

Letter 3: 'I'm sick and tired of shaving.'

Letter 4: 'I am at my wit's end with my face.'

In addition, they include explicit examples of US English. The punctuation is that of US English, for example, '25-year-old baldie' from the second letter, while the phrase 'I've heard that' in the first letter and the word 'drugstore' from the doctor's response to Letter 3 are examples of US English. These examples imply that the authors believe international communication⁹² occurs through the US version of English, and show that *TN2* contains the ideology of UScentrism. Said (1995) would agree, arguing that the US does not want to be viewed as an imperial power in the way that the UK, French and Dutch have been viewed. Instead, US foreign policy uses the idea of world responsibility to rationalise its actions (Said, 1993). Said adds that 'the official line most of the time is that the United States is defending its interests' (Said, 1995, p. 287). Therefore, the unstated aim of *TN2* is to maintain US interests and spread the US version of English, culture and ideology to the rest of the world.

The introduction to the four letters to Gail Weiss, medical editor of *Fitness and Health Magazine*, acknowledges that cosmetic surgeons can perform reconstructive procedures in addition to cosmetic ones. This acknowledgement legitimates and then acts to justify and normalise inquiries about cosmetic surgery for the purposes of improving a person's appearance. The last sentence in the introduction says 'Gail Weiss, *Fitness and Health Magazine*'s medical editor, answers readers' questions about cosmetic surgery'. In fact, only the first and final letters include specific inquiries about particular procedures: liposuction and a facelift. In answering the other two letters, the doctor offers procedures to the writers and advertises the names of products and procedures.

The discourse is of advertising because it is designed to appeal to people in order to affect their consumption choices (Pajnik & Lesjak-Tušek, 2002, p. 278). Analysis of the sample reveals higher-level semantic relations (Fairclough, 2003, p.

⁹² Included in the blurb on the back cover of *TN2*

91) in terms of the use of the problem–solution structure that is common in advertising. The photographs that accompany the article are of the compare–contrast format, which is often used in advertising (See Figure 40) (Bloor & Bloor, 2007; Fairclough, 2003). The photographs show pre-and post-cosmetic-surgery procedures, which in Kress and van Leeuwen’s (2006, p. 118) model (see Section 6.2.1.1) have the meanings of Given and New, respectively. The outcome is that the PESR will focus attention on the desirable image in the New position because it shows the results of cosmetic surgery. These photographs accompany the magazine article and act as advertising for cosmetic surgery. Both people shown in the photographs come from the Inner Circle. This topic acts to groom the Korean PESR with ideological aspirations to become consumers of cosmetic surgery and, thus, support broader unquestioned ideologies in which discussing ways to improve appearance is a desirable representation of the world.

Specifically, the following euphemisms have been used to obscure unattractive qualities: gaining weight obscures obesity, hair loss hides alopecia and too much hair conceals hirsutism, the medical term for hairiness, especially in women. In addition, the article uses the device of reification in which unequal structures are normalised. Cosmetic surgery is offered ‘for everyone’ when, in reality, it can only be accessed by those with significant economic resources. Therefore, it is presented as an aspiration that can be associated with status.



Figure 40: Photographs from Page 58

7.3.7 Discuss the Social Impact of the Internet

In Unit 9, page 106 has four short articles about problems with the Internet. The students are to read each short article and then say which topic is the most serious. The follow up activity contains four statements; the students are to predict the most likely person to have made the statement. The articles have the following headlines:

Headline 1: China Computers Face Virus Epidemic

Headline 2: Another Hacker Hits Microsoft

Headline 3: Internet Fraud Grows Worldwide

Headline 4: Police Look for Internet Predator

The theme of all four articles is fear of the Internet. Fear is evoked in three ways. The first is by lexical choice and by the practice of overwording, which is the use of words with similar meanings used to highlight or ignore aspects of representations of the world (Liu, 2008, p. 60). The following is a list of words from page 106, are specific examples of overwording, repeated for effect: serious problems → virus epidemic → hacker hits → Internet fraud grows → Internet predator → police.

The word 'serious' is shown initially in the page title. The final way that fear has been evoked is by the creation of an 'us v them' paradigm. Put simply, the four news articles unite the readers as victims against a common enemy, which is lurking on the Internet.

In two separate articles (Articles 1 and 2), China and Russia are implicated as being perpetrators of Internet problems. For example, in the article headlined 'China Computers Face Virus Epidemic', the word 'China' appears four times. In this article, the Chinese are the victims of computer viruses and no external agent is named as being the source of computer viruses in China. The article also states that China is 'the world's largest computer and Internet market' and uses the China Daily as a source of information. In the second article, 'Another Hacker Hits Microsoft', the hacker is identified as 'Dimitri', a somewhat Russian-sounding name, which is used here as a euphemism, as a way of avoiding the use of negative values (Fairclough, 2001, p. 98).

The illustration (Figure 41) that accompanies these four articles shows a large

green monster emerging from a computer monitor. The male computer operator looks terrified as the monster types on his keyboard. This image operates as a threat. Critical image analysis shows the white male in a professional setting on the left-hand side of the image and the large green monster on the right. As has been explained in the previous chapter, the man is in the position of Given and the monster in the position of New. Therefore, the position of the over-sized monster underscores its threat.

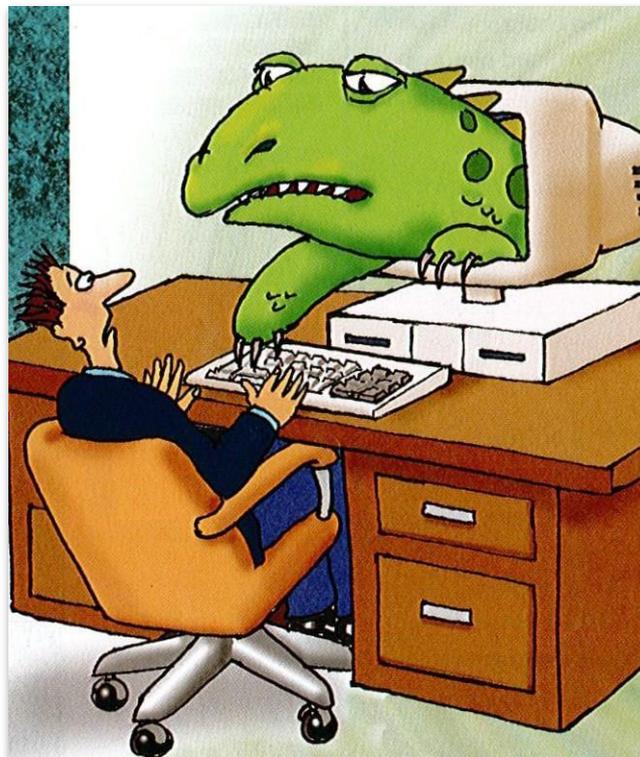


Figure 41: Illustration that accompanies the reading article

Newspapers, act as a source of hard facts of evidence. The discourse has an official quality because a newspaper is named as the source of information and an unnamed Microsoft spokesperson provided the information.

The discourse of these paragraphs also has an official quality because Jeff King of CyberSource, is named as the source of important information about Internet fraud and, in this sense, the discourse becomes educative. The newspapers inform the PESR that Internet fraud is increasing globally and that they could be targeted. Thus, UScentrism ideological expression is shown in the claims of authority. In

addition, the threats come from Others; China and Russia.

In the article 'Police Look for Internet Predator', Carla White, a 13-year-old girl, is depicted as the victim of cybercrime. Carla is described as a popular teenager and a good student, both positive attributes. The killer is labelled as a stranger and a predator, both negative attributes. In this article, which is addressed to parents, Police Chief Martin Beck warns, 'Parents need to know that when their children visit chat rooms, there are Internet predators out there who may want to hurt them'. The verb 'need' is a verb of obligation. Generally, in this sentence, the male Police Chief is reminding parents of their obligations with respect to Internet safety and their children with particular reference to a young (white) girl.

These four paragraphs contain US responses to the existence of serious problems associated with the Internet. In sum, the ideology of UScentrism is contained within these four newspaper articles because the US is the source of promulgation of awareness of apparent dangers that can emerge from Internet use.

In terms of power relations, three of the four articles imply that the US is the only source of knowledge and authority who can offer protection from serious problems on the Internet. In these readings, the US government is influential in reporting the 'social impact of the Internet', as each article is attributed to a source, such as *cnn.com* and *usatoday.com*, and written from a US viewpoint, while demeaning Russia and China.

7.4 Introduction to Colonialism

As explained in Section 2.5.6, colonialism is a manifestation of imperialism; therefore, consequential relationships and attitudes are often displayed. I analyse four examples of this ideology from *TN2*.

7.4.1 Living with Art (1)

This article is an example of colonialism in *TN2*. In the article, Lynn Contrucci, from the Inner Circle, is portrayed as a consumer of art from the Expanding Circle. This article, on page 92, is based on a genuine interview conducted by *TN2* and states that Lynn's first purchase was a piece of jewellery from Mali. Later, she bought figurines⁸² from China, Tibet and Haiti. After reading these two articles, the students are to discuss three questions, which are based in the readings.

⁸² A figurine is a small statue that represents a human

Line 1: 'She was selling her house at the time, and she had some money to spend.'

Line 2: 'I'm an addict now!'

Line 3: 'Ms. Contrucci says it is like bringing people into her home.'

Line 4: 'They are my friends.'

In Line 1, Lynn Contrucci is constructed as being a homeowner from the Inner Circle with a disposable income that she uses to buy art from Expanding Circle countries. In Line 2, the word 'addict' implies that the figurines and masks from the Expanding Circle countries have a drug-like nature and, therefore, capacity to cause obsession. This sample provides the first but not the last piece of ideology that has been coded in vocabulary.

The simile in Line 3, 'Ms. Contrucci says it is like bringing people into her home', constructs Ms Contrucci as a neo-coloniser (Woddis, 1972) who captures artefacts that belong to people from the Expanding Circle. By using the word 'people', rather than presenting cultural artefacts, the author constructs colonialism by considering the actions of colonisers in the past. They collected and, in some cases, confiscated art from the colonies (Barringer, 1998). The use of title plus family name gives a sense of authority to the article and, by extension, the authority and privilege to take possession of art from others.

Line 4 uses of the word 'friends' when referring to the figurines and masks and reconstructs the art collection by the process of personification. In this process, a thing in the form of a person is given human-like qualities, friendship, in this case. Unlike the condition with genuine friends, Lynn has the power to control these objects. She can sell them or give them away at her whim; there is no equality between her and her figurine-friends.

This article focuses on Lynn Contrucci's acquisition of Expanding Circle figurines and masks; she fell in love with the art from Mali but did not travel there. She is depicted as a consumer of art from Expanding Circle countries, while the artists and their lives are absent from the article. Further, this article shows that art from the Expanding Circle only has value from the perspective of an Inner Circle country and not from its country of origin. Finally, to achieve this ideological perspective, the article intentionally ignores art from Lynn's own country.

In the first sentence of this article, the protagonist is introduced by the use of a given and family name. Following this form of nomenclature, the protagonist is referred to by the pronoun 'she' on 10 occasions. At the end of the article, the protagonist is referred to as Ms Contrucci. The use of the title plus family name presents a degree of formality in the discourse. This article displays colonialism, while highlighting an Inner Circle middle class preoccupation with collecting things from the Expanding Circle.

The article is instructive because it is based on an authentic interview. Considering the semantic relations that are set up by the meaning maker, Lynn Contrucci, acting as a social agent, uses metonymy, a semantic device that refers to something in terms of a close relationship with something similar (Denham & Lobeck, 2011, p. 314). In this article, friends are associated with Mali, West Africa; African art; African cloth; Chinese jade figurines and Tibetan paintings. These words are not shown as having a semantic relationship in a dictionary; however, Lynn Contrucci creates this unique meaning of friendship. The use of metonymy shows the preoccupation with some aspect of the dominant group. In this case, it is friendship with exotic objects from Expanding Circle countries. Barringer and Flynn (1998, p. 12) write that the relocation of artefacts to the Inner Circle alters the way in which they are understood. In Gee's (2011a, p. 17) framework for discourse analysis, a chain of practice can be identified: money → purchase → addiction → friendship → ownership.

This text is an example of the ways in which meaning of an artefact is changed by social reformation when removed from its original context because it is unlikely that the artists created these objects to be identified as or treated as someone's friend. Seen in this way, Lynn Contrucci has reformulated the purpose of the artefacts to conform to her representation of the world. In Fairclough's (2001, p. 89) terms, this attitude creates unequal power relations because the Expanding Circle is not shown collecting objects from the Inner Circle.

Within this reading, colonialism appears because a person from an Inner Circle collects objects from Expanding Circle countries for her pleasure and exhibits one example of Phillipson's (1992) version of colonialism: the ownership and exploitation of other's work or natural resources. In addition, elements of the ideology

of orientalism appear because the objects are considered as being exotic (Hannam & Knox, 2010, p. 107).

7.4.2 Living with Art (2)

On the same page there is a second reading article also concerning art. This article is about Yu Gan, an artist from China. Mr Yu paints in an abstract style that combines:

Line 1: 'the best traditions of Western and Eastern art.'

Like traditional Chinese artists, he is inspired by images from nature- earth and water. Like Western artists, he works with oil paint to express his feelings. He hopes to influence young Chinese with his art.

Line 2: 'Today, they turn away from all things Chinese and love all things Western.'

Line 1 contains the lexical choices East and West, dividing the world into a binary construct, this is an example of a Colonialist attitude (Pennycook, 1998). In the subsequent line, Mr. Yu, a Chinese artist is compared to Western artists by his use of art media. This Line demonstrates that 'the relationship between Occident and Orient is a relation of power, of domination (Said, 1995, p. 5).

In Lines 1 and 2, traditional Chinese art is related to natural concrete elements, like the earth and water, while art from the West is related to emotions. The binary construct is repeated. This sample shows the powerful way that people fall victim to ideology's presence, internalising it to be natural and common sense. Colonialism is also expressed in the notion of colonisation of the mind (Mignolo & Tlostanova, 2006) in which people accept the hegemony of the dominating Other. In this case, the young Chinese people accept the state of being colonised. By the use of the present tense verb 'turn away', the author presents the tendencies of young Chinese people as canonical truth (Fairclough, 2001).

Finally, the lexical device of antonymy in Line 2 ('Today, they turn away from all things Chinese and love all things Western') shows the power of the West over

China. This power is shown in Line 1, where Mr Yu uses the word 'Western' before the word 'Eastern'. According to Chinese language conventions, China in the East would have come first in the sentence. English language conventions are attributed to a Chinese male. In Line 2 'they' is used as a generalisation of all Chinese youth.

The main ideology is colonialism, which has been achieved in multiple ways. First, it is achieved by fragmenting the East and the West. Further, this text is colonialist because it contributes to the creation of unequal power relations (Fairclough, 2001, p. 89), as the text has shaped a view of reality in which Chinese people have turned away from their traditional art forms and materials towards Western art forms and materials.

The discourse itself is a personal reflection in which a Chinese male artist laments the changes in attitudes of young Chinese people towards traditional Chinese art. The written text aims to show that people in China, a country with the largest population in the world, and with an unmentioned millennial culture, prefer the way that things are performed in the West.

Ethics is the topic of the following sample of colonialism in the reading article on page 118.

7.4.3 Tokyo Lost-and-found: Keeps Eye on Goods

This reading article has the appearance of a newspaper article, in that it has 'Tokyo' at the top of the article and Source: The Daily Mail www.dailymailnews.com at its end. After reading the article, the students are to answer factual questions based on the reading, and have a conversation with a partner about personal ethics. The article expresses a colonialist attitude because it imposes dominating characteristics from the Inner Circle onto Japanese people. The dominating characteristics are related to the myth of the autonomous, organised and inventive Self as responsible for civilising the Other.

The discourse foregrounds habits of organising the world, behaviours largely attributed to Westerners, while Easterners are 'more likely to emphasize relationships' (Nisbeth, 2003, p. 45). This reading article omits relationships and

positively foregrounds the classification of objects, thus *TN2* promulgates the social value of organisation by highlighting the absent mindedness of some Japanese people. In short, they have been misrepresented. The following extracts are taken from the article from page 118 of *TN2*.

1. 'where everything from diamond rings to dentures and millions of dollars in stray cash await their rightful, if forgetful owners'
2. 15. '800,000 items pack the four-story warehouse'
3. 16. '5,000 new ones [items] arrive every morning'.
4. '220,000 articles of clothing'
5. '30,000 mobile phones'
6. '18,000 eyeglasses'
7. '17,000 wallets'
8. '1.62 million articles passed through the centre'
9. 'making it the world's biggest lost-and-found centre'
10. 'there are file cabinets labelled 'Mobile Phones: April', 'Wallets: March', and 'Eyeglasses: February'
11. 'typical of a country obsessed with order and detail, every item is scrupulously labelled with time and place of recovery, then computer archived'
12. 'one Good Samaritan turned in a phone card worth only 42 cents'.

Critical discourse analysis reveals the ways in which items in this version of the world are defined. The first line introduces the idea that 'everything' is handed in to the lost-and-found centre. This is hyperbole, a specific linguistic realisation, which functions as a positive meaning for what is happening at the lost-and-found centre. In Lines 2 to 8, the structure of large numbers plus nouns is used to place emphasis on certain elements within the reality of the article. Line 8 expresses the idea that Tokyo's lost-and-found centre is the biggest in the world, thereby, asserting Tokyo's population as one with the biggest sense of honesty. The nominalisation in Lines 2 to 8 omits the agents of the sentences, which means that the PESR does not know who gives the items to the authorities. Line 10 introduces the idea that Tokyo's lost-and-found centre operates with a precise and ordered obsession. For whom is this information? In the final line, a metaphor is introduced that contrasts a Japanese

citizen with a person from a Bible parable (i.e., the Good Samaritan). By doing so, this line demeans and trivialises both the Good Samaritan and the Japanese citizen. Finally, given that Japan uses *yen* as its currency, providing the value of the Japanese travel card in cents, a currency of Inner Circle countries, subordinates the local currency, making it invisible within an article about Japan. This use carries UScentrism because US currency is included in an article about Japan.

7.4.4 A Natural Conversation

A conversation between Noor and Meiko is found on page 51 of *TN2*. The students are to first listen to the conversation and secondly read it to answer three statements for accuracy. I analyse this conversation last because it is an example of discourse that contains discursive evidence of two ideologies. Meiko from Japan is speaking to Noor from the Middle East, in Brazil, using English as a *lingua franca*. The conversation has elements of colonialism and linguistic imperialism.

The first ideology signaled in this conversation is colonialism about the natural spread and use of English as a means of communication. In this conversation, the Other has been constructed 'as a matter of discourse, of language' (Pennycook, 1998, p. 5). The second ideology, linguistic imperialism, arises when it is expected that Brazilians will have English proficiency.

As shown in the image and in the conversation, both women work in international business. Meiko wants Noor to go shopping for cosmetics with her. When Noor states that she cannot go, Meiko expresses concern about going shopping alone:

Line 1: Meiko: 'I'll just go by myself. But wish me luck. I'm sure no one speaks Japanese.'

Line 2: Noor: 'Don't worry. Most people speak some English. You'll be fine.'

Line 1 depicts Meiko, a young Asian woman, as apprehensive and vulnerable in a third Expanding Circle country. The sentence 'I'm sure no one speaks Japanese' constructs Meiko as passive and dependent. Pennycook (1998) argues that such a construction is evidence of colonialism because English itself continues to construct and define Others, which itself echoes Bakhtin's (1986, p. 91) suggestion that every statement carries a history of previous statements and that this history is always present. Bakhtin's comments lead me to conclude that the history of the previous statements is carried forward on to subsequent discourses. For example, in Line 1,

the authors create a subject position for Meiko where the unknown Other is her opponent by the use of the word 'luck'.

Line 2 illustrates the influence of linguistic imperialism. The conversation also demonstrates Noor's relationship with English. For example, the positive appraisal 'you'll be fine' is coloured by her relationship with English because she has aligned herself with English (Pennycook, 1998). The effect of Noor's words are 'you speak English; therefore, you will manage in Brazil'. Moreover, Noor's response is an example of the process of colonisation of the mind that Mignolo and Tlostanova (2006) advance. This process describes how a victim of colonialism imposes the ideology onto a third party. Phillipson (2010) argues that Noor's words are influenced by the powerful hegemonic forces of linguistic imperialism because they promote English use over use of the Portuguese language.

The use of 'most' and 'some' are Othering strategies used, in this case, by Noor, who has fallen victim of the hegemonic power of English. The use of these words express attitudes. In this case, the attitude is that Noor expects that Brazilians will speak English; therefore, Noor is unaware of the hegemonic power of English, while Meiko is the victim of Noor's colonised relationship with English, that is, she has accepted the colonialism that permeates thinking about English (Pennycook, 1998).

This conversation undermines the textbook's own goal of English for international communication,⁸³ which is a prime example of Phillipson's (1992) linguistic imperialism because, through *TN2*, English will continue to be a language of domination.

7.4 Interpretation

In this chapter, I presented the results of a CDA on some of the discourse in *TN2*. I have found examples of the ideologies of imperialism, linguistic imperialism, colonialism, orientalism and UScentrism. From these, UScentrism is the most

⁸³ <http://www.scribd.com/doc/38543023/Longman-Top-Notch-Fundamentals> link to the back cover blurb

frequent ideology within *TN2*.

Imperialism occurs when forms of social control are enacted via presenting Inner Circle norms. Linguistic imperialism appears in textual samples where social and pragmatic norms associated with English language are offered without qualification. Colonialism is found in the attitudes and behaviours of people from middle class Inner Circle backgrounds, collecting friends in the form of art from the Expanding Circle. The ideology of orientalism is found in discourse that creates Others by emphasising and distorting difference. The ideology of UScentrism is found in the promotion of US movies and attendant values, the promotion of US valuations of nutrition offered as a desirable universal norm and the attribution of a health problem more common in Inner Circle countries to a country in South East Asia.

The US form of English serves the interests of US citizens, while creating unequal relationships with two main groups of people: those who have another dialect of English as their first language and learners of English from the Expanding Circle, in this case, Korea. The discourse of *TN2* is informal, which disadvantages the PESR because they have only been offered discourse in which the social relations of the interlocutors are equal. Moreover, disadvantage arises because knowledge and skills to develop pragmatic competence are withheld. Pragmatic competence is the ability to communicate intended messages in a variety of sociocultural contexts and the ability to interpret the intended messages of speakers (Fraser, 2010). Pragmatic competence includes the ability to give and receive compliments, use speech acts, use hedging, change the topic, interrupt and terminate a conversation. Without pragmatic competence, a PESR's overall communicative competence will be compromised because *TN2* does not provide them with the knowledge and skills to use language in contextually appropriate ways.

Unequal power relations are implicated following Savignon's (1991) claim that language learning results from participation in communicative events; PE students need equality in the discourse so that they can participate in English as they would in their first language.

In the last chapter of my thesis, I summarise my main findings from the CDA, CIA and PR data. I identify the contributions to the field that my thesis makes and outline limitations of the research before providing directions for future research.

Chapter 8: Conclusion

8.1 Introduction

The aim of this thesis was to interrogate a global commercial ELT textbook to determine the ideology and the power relations that it contained. The conclusions of this thesis can be understood on two levels. The first level is methodological in that a template (ACAT) for the critical analysis of pedagogic language has been created for critical image analysis. In my treatment of images, I have advanced Critical Image Analysis (CIA), named following the syntactic pattern of Critical Discourse Analysis (CDA). The template provides questions to consider which will lead to identifying power and ideology in language textbooks. The second level is theoretical in that the findings themselves can be a catalyst to facilitate awareness about the existence of ideology and power relations within typical global commercial ELT textbooks that disadvantage and demean students.

I have three objectives in this concluding chapter. The first objective is to draw together the major findings of my critical analysis of content (see Chapter 5), critical image analysis (see Chapter 6) and critical discourse analysis (see Chapter 7). The second objective is to present the contributions that my thesis makes to the field of ELT. The final objective, by way of implications for further research, is to outline an agenda for the systematic analysis of commercial ELT books.

8.2 Ideology and Power Relations in Demographics

As reported in Section 5.3 Inner Circle countries dominate the pages of *TN2*. There are 11 images of the US and 10 of the UK. Countries where English is the first language are portrayed with numeric power in *TN2*, such a representation might be acceptable in an ESL context, however I consistently argue that this representation of reality be questioned in the Korean PE context. In terms of the knowledge and beliefs expressed by the authors, the social content or Fairclough's (2001) experiential feature shows a life in *TN2* that characterises males from Inner Circle countries as 30-something, middle class, slim, attractive, well dressed, healthy, wealthy and happy. These males dominate the pages of *TN2*.

The 92 diverse locations and the broad range of daily activities in *TN2* seem to reflect a fluid global community (Wenger, 1998). Notably, YY Kim (1988) argues that fluid identity is not commonly acceptable in the Korean worldview. A further constraint on the uptake of membership in a fluid global community is the Korean nationalistic position, which aims to preserve exclusive racial and cultural identities and ethnic beliefs (Watson, 2012, p. 250). Thus, the Korean worldview, governed by strict Confucian obligations, means that the notion of a fluid global community may be unfamiliar to the average PE student. This unfamiliarity is confirmed in statements found in the interviews with Korean participants. These nationalistic qualities are unlike those of many people from the Inner Circle who may determine their identity by their changing places of residency.

8.3 Power Relations in Images

As reported in Chapter 6, my critical image analysis reveals that *TN2* is a bricolage of images, showing lifestyles dominated by asymmetrical power relations. Through *TN2*, US hegemonic power and ideology are spread around the world. My findings also show the US in a position of high power because of the frequent inclusion of images that serve to promote it and the many attributions of its positive power, while including images that devalue Korea and Koreans. Therefore, my findings are that in *TN2* these power relations do not favour the learning of EFL by Korean PE students for reasons related to a lack of connection, motivation, affect, self-esteem and interpellation by dominant ideologies.

Yim (2007, p. 43) concludes that authors of EFL books for use in Korea aggrandise US lifestyles by using exaggerated descriptions and illustrations. My findings support those of Yim (2007) and, further, highlight a preoccupation with representations of English use as a symbol of positive power while showing the USA and other limited Inner Circle countries as tourist destinations with high power attributions.

The critical image analysis of *TN2* demonstrates that it ignores the uniqueness of Korea, placing Korea, the country and Koreans, the people in positions of powerlessness. Korea is misrepresented in four Images 13, 15, 16 and 17. One example is the inaccurate rendition of a typical Korean meal of *kalbi*.

The ideology of orientalism emerged in one image of Korea. The relative positions of power created in *TN2* pose considerable threats to PE students' education because they are victims of a powerful elite who aim to maintain their power by persuading Others to accept that the presented power paradigm is natural (Janks et al., 2013). Therefore, Korean students may internalise the ideology and accept the subaltern status in which Korea and Koreans have been placed. *TN2* is an example of unjust social practice because it uses the concept of globalisation to promote and normalise capitalism. Globalisation itself has become an ideology in that it is a representation of a worldview that contributes to the domination and exploitation of, in this case, Korean EFL learners. Domination and exploitation stem from the social positions that *TN2* creates for its Korean readers. The accumulation of the slow-drip⁸⁴ effect of the dominant power relations will recruit the readers.

8.4 Ideology in Discourse

My findings reveal that the US foregrounds its version of the world, while omitting Korean views. As reported in Chapter 7, I found four ideologies in the discourse of *TN2*: two examples of imperialism, two examples of linguistic imperialism, seven examples of UScentrism and six examples of colonialism. Therefore, *TN2* is a vehicle to spread the hegemonic power and ideology of the US around the world.

The critical discourse analysis of *TN2* establishes that the textbook places Korea in a position of powerlessness. *TN2* misrepresents Korea in three samples of discourse. One example is a caption of Image 16 where the ingredients of a Korean national meal are inaccurate.

I have also found multiple examples of informal discourse in the textbook. An ELT textbook that is limited to informal English disadvantages students because it delimits their English language experience by denying access to formal and academic forms of English. In terms of vocabulary, students are limited to English with Germanic origins and are not introduced to English with Latinate origins. The former marks informal language, while the latter is a marker of formal and academic English.

⁸⁴ Referring to the frequency of the high power/ low power attributions in *TN2* (Cook, 2001, p. 16)

TN2 offers a version of the world populated with particular beliefs, values, attitudes and worldviews. While global commercial ELT textbooks are used in typical PE classes, students will be recruited by the slow drip of dominant ideologies because of the social position that these create for readers. Moreover, the dominant ideologies of Inner Circle countries pose significant threats to students' social and emotional wellbeing (Lin, 1999; Norton, 2001; Norton Peirce, 1995) because their lives and social conventions are not valued and, in some cases, are misrepresented.

8.5 Main Points from the Phenomenological Research

The aim of this section is to summarise the data collected from Korean participants in the Phenomenological Research (PR) to garner reactions to the general findings of my research and their reactions to specific images from *TN2*. Three main themes emerge from their answers: Otherisation, a strong collective Korean identity and the recognition of the marginalisation of Korean norms in *TN2*.

Using the guided interview outline (see Appendix D), I asked the participants to express their recollections of the ELT textbook that they used while in a PE class at university in Korea. The students knew that they, as Koreans, had been Othered because the ELT books were external to their lives, and the books included US content and authoritative exemplars of life in the US. Otherisation was conveyed in the use of the in-group pronouns 'we' and 'us', constructing a collective consciousness for the participants as they shared their memories.

I asked the participants to share their reactions to the impression that *TN2* offers the idea of people living lives as part of a fluid global community. The participants replied that Koreans could not easily change their identity because they had strong collective Korean identities that gave them no reason to adopt a fluid global identity.

Reactions to Korean marginalisation emerged when I asked the students to express their perceptions of the realism in Images 13, 14, 17 and 18. The participants recognised two main things. The first was that non-Koreans created *TN2*. This notion is evidenced by the exclusive pronoun 'they' used to refer to the out-group textbook designers, while using the inclusive and collective 'we' to refer to themselves as the in-group. The participants also noticed the misrepresentations of Korea and Koreans. Participants used the words and phrases 'unrealistic', 'not genuine', 'negative', 'insulting', 'racism', 'more like Japanese' and 'more like Chinese'

in reference to the realism in these images.

Further acknowledgement of marginalisation by way of power attributions emerged when discussing the map in Image 18. The participants used the pronouns 'they' and 'us' in recognition of the conflicting relative power relations on display in the map. Sunny (Sample 28) described the low power attribution to Asia as 'this is disrespectful things'. The low power attribution to Asia and Africa indicates that Koreans are 'less respected' in *TN2* (Shin in Sample 29) and that 'Asia is invisible' (Jimmy in Sample 30).

The social practice of Korean norms being made marginal arises in response to Figure 38. The participants used the inclusive pronoun 'we' to identity as Koreans and all emphasised that Koreans eat rice at each meal of the day. The major sentiments are summarised in Sunny's (Sample 32) statement that publishers need to be more considerate of other cultures and that they should not add their own culture to a textbook.

I showed the participants page 111 of *TN2*, which contains the topic of tattoos. In general, the participants expressed the idea that this topic lacked relevance to Korea and Koreans; moreover, it had negative associations. One participant's answer encapsulated all responses: 'Tattoo is associated with bad image there is no need to talk about it' (Jimmy, Sample 38). A number of participants expressed that the topic had an orientation that is not compatible with Korean values, for example, 'If you think about the values in Korea this is not in line with that' (Kitty, Sample 41).

8.6 Contribution to Knowledge

The findings of my thesis add to the growing body of literature about ideology and the existence of unequal power relations in ELT textbooks. I have conducted a critical discourse analysis in English, which is, to the best of my knowledge, the first of any global commercial textbook deployed in the Korean tertiary context. I have also conducted a critical image analysis in English, which is, to the best of my knowledge, the first critical image analysis of any ELT textbook. I created a concise framework, the ACAT, which had an initial purpose of providing a list of critical questions to examine *TN2*. An additional purpose of the ACAT developed. The ACAT can be used to scaffold language instructors in posing critical questions of ELT texts to begin to determine ideology and unequal power relations. The ACAT

consists of 16 questions that address images and 16 questions that address pedagogic discourse.

My thesis contributes to the existing understanding and application of semiotics, generally, and Kress and van Leeuwen's (2006) visual/picture analysis, specifically. I have advanced Kress and van Leeuwen's (2006) theories and created a methodology of critical image analysis (CIA), named specifically to mirror the semantics and syntax of CDA. I have distilled Kress and van Leeuwen's work (2006) into three diagrams, which make the complex theoretical information more accessible because of the visual formats. In essence, I have created a set of right-brained diagrams from left-brained written text. This transformation will facilitate comprehension. These diagrams are presented and explained in Section 4.5.1, 4.5.2 and 4.5.3.

A further contribution of my thesis is a recontextualisation of Kress and van Leeuwen's (2006) work. Many of their examples come from art, the media and school textbooks. They do not draw from EFL textbooks in the explanations of their theoretical framework. In my study, I applied their framework to a novel context: the global commercial EFL textbook.

CDA is more often used to uncover ideology in authentic naturally occurring data; I have used CDA to explore pedagogic language in a global commercial textbook specifically written to teach ESL, but used in Korea to teach EFL.

A significant contribution that my research can make is to foster critical pedagogy in Korea. I hope that my research can create an avenue for emergent discourse around the issue of the ideological nature of ELT textbooks. Specifically, the emergent discourse refers to new ideas, which can gradually become accepted by those associated with ELT in Korea. After presenting a paper in Seoul (Fitzgibbon, 2013), I received an email from an attending Korean academic, who wrote that my research was 'extremely significant' to Korea (J.Chung, personal communication, July 6, 2013). Immediately following the same presentation, a young middle school EFL teacher described the textbooks she had to use to teach EFL. They included illustrations of nuclear families in an urban city in Korea. This representation of life did not match her students' rural lives, where they worked on family farms before and after school, and, thus, they did not have the opportunity to do the afterschool activities that were shown in the English textbook.

The email and the exchange with the middle school EFL teacher gives credence to the idea that my critical research has gathered substance for emergent discourse about ELT in Korea.

This thesis creates knowledge by identifying the ideology of UScentrism. As stated in Section 2.5.7, I identified a unique form of ethnocentrism and coined the term UScentrism because I needed to name a certain discursive representation of the world that I found in *TN2*. Phillipson's (2011) probe about whether dominant global norms, disguised by English, serve students or subordinate them 'to the American empire project' (p.460) inspired my thinking; however, I thought that a reference to America could be problematic because the Americas includes countries that speak languages other than English. Therefore, I decided not to use Peet's (2005) Americentrism, and to coin, UScentrism, for the ideology that I uncovered in *TN2*.

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APPENDICES

APPENDIX A

Top Notch, Book 2: This review is divided into three parts.

For Part One, we will ask you to provide specific feedback about activities and presentations.

For Part Two, we will ask you to give us general feedback about *Top Notch 2*.

For Part Three, we will ask you about *Top Notch 2* components.

Part One: Specific Feedback

Use the following key:

+ = This is excellent

✓ = This is OK

- = This needs revision

Section	+ / ✓ / - (select one)	Comments
Unit 1		
A		
B		
C		
D		
What About You?		
Lesson 1		
Conversation Model		
A		
B		

C		
Conversation Pair Work		
Lesson 2		
Conversation Model		
A		
B		
C		
D		
E		
F		
Conversation Pair Work		
Lesson 3		
A		
B		
C		
D		
<i>Top Notch</i> Interaction		
Step 1		
Step 2		
Step 3		
Lesson 4		
A		
B		
C		
D		
<i>Top Notch</i> Interaction		
Step 1		
Step 2		

Step 3		
Step 4		
Unit 1 Checkpoint		
A		
B		
C		
<i>Top Notch</i> Song		
<i>Top Notch</i> Project		
<i>Top Notch</i> Website		
Unit Wrap-Up		

APPENDIX B

Publishing Company: *Pearson*

From your catalogue which are the two best-selling ELT textbooks that are used in compulsory university Practical English classes [실용영어] in South Korea?

1. *English Firsthand*
2. *Top Notch*

Linda A Fitzgibbon
PhD Candidate
University of Queensland
Australia

14 & 15 October, 2011
Seoul, South Korea

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Marketing Executive
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APPENDIX C

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APPENDIX D

Guided Interview Schedule

1. Can you tell me about the textbook that you used in your Freshmen Practical English (실용영어) class when you were at university? Was it any of these *Top Notch*, *Interchange*, *Firsthand* or *Touchstone*?
2. Can you tell me a bit about your feelings / reaction to the book that you used?
3. Can you tell me what you enjoyed about the book?
4. Can you tell me if anything about the book made you feel uncomfortable?
5. Whose values / beliefs / attitudes do you think were portrayed in the book?
6. In my research I found values from Inner Circle countries. How do you react to this information? (E.g. individualism on page 111 of *Top Notch 2*)
7. I found beliefs from Inner Circle countries. What is your reaction to this information? (E.g. food pyramid on page 62 of *Top Notch 2*)
8. I found attitudes from Inner Circle countries. What is your reaction? (E.g. map from page 13 of *Top Notch 2*).
9. Are the situations represented in these images realistic?



Figure 13

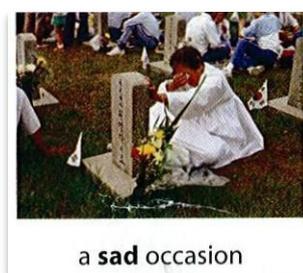


Figure 17

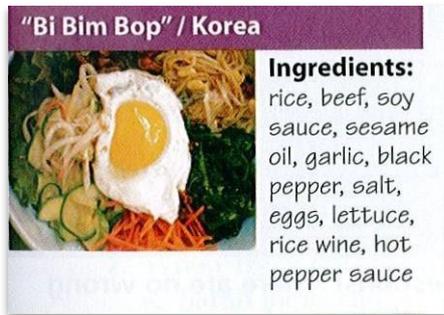


Figure 16



Korean Folk Village / Yong-in, Korea

Figure 12

10. What is your reaction to the following information?

Table 4: Countries represented in *Top Notch 2* according to Kachru's model (1990)

Inner Circle	Outer Circle	Expanding Circle	Total
US, UK, Australia, Canada, New Zealand	India	Korea, Japan, China, Thailand, France, Spain, Italy, Brazil, Mexico, Egypt, Taiwan, Vietnam, Venezuela, Argentina	20
25 (5 countries) A= 5 images of each country	1	67 (23 countries) A= 2.9 images of each country	92
27.17%	1.08%	72.82%	100%

11. *Top Notch 2* seems to show people's lives as being part of a fluid global community. How do you feel about that? Do Korean identities change according to location?

12. Do these words, 'marginalised, excluded, demeaned, disrespected' mean anything to your experience with your university English textbook?

PARTICIPANT INFORMATION FOR A UNIVERSITY OF QUEENSLAND

RESEARCH PROJECT

Ideologies in a best-selling commercial English Language Textbook used in South Korean Universities: A Critical Discourse Analysis

Researcher: Linda A Fitzgibbon, a University of Queensland (UQ) PhD Candidate, within the School of Languages and Comparative Cultural Studies (SLCCS).

Description: The purpose of this project is to explore South Korean students' perceptions of, and experiences using global commercial English language textbooks, while they were enrolled in a Practical English class at a university in South Korea, known as 실용영어 in Korean and Practical English in English. I will investigate *Top Notch 2*.

I wish to interview South Korean students who have Intermediate [and above] English speaking proficiency, and who have completed a 실용영어- Practical English- class while an undergraduate student in South Korea. The interview will be recorded and is expected to take between 30 to 60 minutes.

Those who are undertaking post graduate studies in Applied Linguistics are not eligible to participate in this project.

Participation: Participation in an interview for this project is purely voluntary. Participants may withdraw from the project without comment or penalty. An individual's decision to participate, or not participate, will in no way influence their current or future relationship with either the researcher or UQ (for example, their marks or final grade).

