

A Triangulated Accounting of *Top Notch 2*: Negotiating ideologies in the
Multimodal Discourse of an EFL Textbook in Korean university classrooms

By

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Abstract

Textbooks are artifacts of a pedagogical culture, but in the context of English as a Foreign Language (EFL) education in Korean universities, that culture often forces instructors and students to use generic, global publications for reasons more political than pedagogical. Critical studies of EFL textbooks in global and Korean contexts reveal they contain certain social realities that often favor Anglo-centric hegemonies, while marginalizing their intended audiences. Regardless of those social injustices, Korean university programs continue to prescribe globally published EFL textbooks that often serve as the course curriculum. While some research underscores content and consumption in Korean contexts, none yield a comprehensive look at the multimodal discourse in a specific EFL textbook or correlate how that content is negotiated, consumed and valued by students and instructors in a comparable fashion. Informed by frameworks rooted in critical applied linguistics, discourse analysis, critical pedagogy, and multimodality, this study attempts to fill that gap in research by drawing focus on Top Notch 2 (a popular choice for Korean universities) (TN2) and its use in two EFL programs, by answering the following research questions: 1) What are the power relations and ideologies in the multimodal discourse of TN2? 2) How do instructors and students negotiate and account for that discourse in class? 3) What pedagogical implications emerge from the triangulated findings about EFL learning and textbook consumption in Korean university programs? To answer these questions, this dissertation conducts a triangulation of studies: (a) a novel multimodal critical discourse analysis (MCDA) of six units of lessons in Top Notch 2 (b) a novel multimodal analysis of visually recorded EFL classrooms to observe how some of those lessons are negotiated by instructors and students, and (c) a values-coding analysis of semi-structure interviews with some participants in those classes. The investigation gives credence to the perspectives of three different EFL textbook consumers – the researcher (a former instructor), current instructors, and students. The findings reveal narratives of cultural *othering* in the multimodal content of TN2, among other marginalizing social realities, that, if not reflexively transformed by instructors, impede language learning, as evident in the values that the consumers afforded their textbooks. From these triangulated findings, the pedagogical implications suggest instructors play a key role in lessening the impact of social injustices in textbook content while raising the value of EFL learning in Korean university programs.

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Chapter 1: Introduction

Twice each year, between 1999 and 2014, a new cohort of fresh, nervous, excited, exhausted, apprehensive, but over-all friendly, young Korean faces greeted my entrance into their university English as a Foreign Language (EFL) classrooms. Sitting clean and unmarred under most of those faces, were costly, *high-quality* English language learning textbooks, carefully chosen by non-specialist, institutional stakeholders for their recognizable prestige and appearance, awaiting my command for each to be opened. As a native-English speaking English instructor, I was expected to masterfully negotiate the contents of those shiny, new textbooks; that they may be regarded as a necessary investiture at the end of every semester. This scenario unfolds in the first week of classes for most first-year university students across South Korea. Whether it be at a well-known university in a large city or a lesser known university outside of densely populated areas (I worked at all types between 1997 ~ 2015), all university students in South Korea must complete a basic *English Communication* course to meet the requirements of any undergraduate degree program (Haggerty & Fox, 2016; KICE, 2001; Song, 2013). While the virtues and characteristics of English instructors and their students may vary – most of the former coming from inner-circle¹ countries – all of the textbooks appear to come from one universal mold.

Looking back at my sojourn as an English instructor at three Korean universities and one high school over seventeen years, I recall feeling fortunate to be counted among the few, sufficiently educated, native-English speaking foreigners banking on the need for English education in Asia and only moderately guilty that my major was Experimental & Fine Arts at one of Canada's oldest post-secondary art institutions. To underpin that curious misalignment of expertise, over many years of friendship, a Korean colleague frequently noted how *fortunate* I

was to be a native-English speaker because that minimum qualification appeared adequate for a fine arts university major to teach English in Korea. Born of other such conversations with Korean acquaintances and friends over the years, I began to wonder to what extent English education (at all levels and in all its manifestations) affected social, political, and economic climates. At that time in Korea, many insufficiencies in an English teaching candidate's background and qualifications were often over-looked because the need for *any* kind of English education was in such demand that perplexed fine artists (such as I) found themselves teaching children "ABC's" in Seoul. To that point, a common joke among expatriates in Korea at that time considered sufficient qualification to teach English as a) being a native English speaker with any BA degree, b) standing upright (most of the time), and c) having a pulse (Audwin Wilkinson, personal communication, May 2019). Fortunately, by the time I was teaching at university programs in 2001, sensible English education policies were implemented nationwide and began to see strict enforcement. However, an unanswered question explored at more depth later in this dissertation, remains: did that lengthy period up to 2001 (and perhaps beyond) of unqualified professionals teaching English at all levels of education have long-lasting, negative consequences resonating in English education challenges faced by Koreans today? That question may not be possible to answer but certainly plays a supporting role as one of the sparks igniting this study of English language teaching textbooks used in Korean universities.

Despite the Korean government's efforts to reform English education in SK, the books remained unchanged and ever-more costly necessities for each student to bear (literally and financially). Year after year, new editions of EFL textbooks, with new online components, and supplemental multimedia packages, all wrapped in newly designed covers, promise new levels of academic excellence with every purchase (Bell & Gower, 2011). I shamefully admit to once

ordering 450 copies of *Interchange 3* (Richards, Hull, & Proctor, 1994) for my university bookstore because it came with several free *teacher's samples* of every English language teaching student book available in the Cambridge University Press catalogue that year.

Trained instructors in Korea at that time were in high demand because they knew some of the curricular commonplaces (Connelly & Clandinin, 1988) of EFL in a Korean context and listened to their own beliefs, assumptions, and knowledge (BAK) about teaching (Woods, 1996). Therefore, it is not surprising that a culture of textbook reliance began to increase among poorly trained instructors (such as I), who placed too much emphasis on textbooks that were likely chosen for them by uninformed administrative staff. In other words, by blindly following globally published EFL packages, students and teachers of EFL in Korea may have contributed to a *McDonaldized* culture of trust in their textbooks (Littlejohn, 2012) where the hallmarks of that fast-food brand, such as predictability, efficiency, calculability and control (Franklin, 2003, 2005; Ritzer, 1993) are evident in their contents.

Generally, a textbook in the hand of a student or a teacher is a tactile promise of knowledge conveyed. Some measure of trust, solicited from the student in reflection of the trust afforded their teacher, extends to the textbook (Gray, 2010; Harwood, 2014). Textbooks, therefore, while likely representing a physical link between the student and their teacher, may also be a kind of virtual tender for linguistic services, manifesting as the official curriculum and as a vehicle for a teacher's pedagogical perspectives (Apple & Apple, 2018). Those perspectives may permit condemnable or questionable textbook content to be given legitimacy because of their promissory nature tendered by the teacher or the institution (Pennycook, 2008; Shin & Crookes, 2005; Xiong, 2012). Sometimes those textbooks are the only sources of reading for EFL students, especially in Korea (Choi, 2008; KICE, 2001; Lee, 2011a). Considering the lack

of choices, Curdt-Christiansen and Weninger (2015) remind us textbooks proffered to students in those situations are afforded the distinction of “authorized official texts” (p. 4) promoting or diminishing certain cultural values and ideologies (p. 4). Hence, the haphazard delivery of textbook content inspires questioning because that can reveal their ideological systems as they relate “to the broader social order and structure” (Curdt-Christiansen & Weninger, 2015, p. 3). Those social structures can emerge in an EFL textbook’s multimodal content as constructed legitimations of *us* and *them* (or *others*) (Curdt-Christiansen & Weninger, 2015) and appear to associate the intended audiences of these textbooks with the latter (Lee, 2011b; Song, 2013).

In context of this study, globalization has contributed to new multicultural ecologies (Curdt-Christiansen & Weninger, 2015), so the continuous examination of textbooks is required to keep abreast of socio-linguistic evolvments in Korean EFL education. Considering the influx of untrained EFL educators in Korea, more common in the past, textbooks likely replaced their instructor’s inadequacies and continue to do so because the *culture of trust* in textbooks that appears firmly planted in Korean culture (Fitzgibbon, 2013). For many Korean EFL students, their textbook represents a key component providing teachers and students with the necessary, material reference for linguistic inquiry while encouraging learner practice and communicative interaction (Cunningsworth, 1995; Lee, 2011b; Richards, 2001a; Song, 2013; Tomlinson, 2002, 2011). Perhaps this is the reason why so many of those textbooks, marketed to Korean students thirsty for useful lessons, continue to out-sell the most wildly popular best-sellers of fiction (Littlejohn, 1992) – because that *culture of trust* continues.

Seeking to understand how such blind trust in materials might negatively impact English education in Korea, I began to look closer at the materials I too trusted over many years teaching EFL. I was particularly interested in the visual content of EFL publications and how their

associated lessons were negotiated in class. Additionally, it is important to point out that many of the most popular EFL textbooks used in Korea are published in the form of multimedia packages, often including supplemental audio/visual materials, multiple types of student books and workbooks, an associated website, instructor guidebooks, and other forms of media (Bell & Gower, 2011; Brown, 2011; Gray, 2010; Harwood, 2014; Littlejohn, 1992, 2012; Tomlinson, 2011). Therefore, considering the level of sophistication in design and marketing, not to mention the costs to purchase such publications, I was compelled to employ a critical, multimodal approach to examine their impact on Korean EFL education.

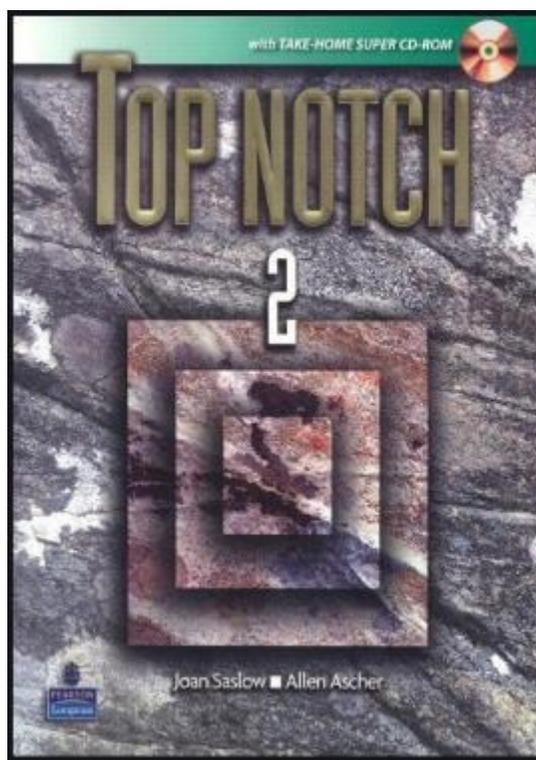


Figure 1: Top Notch 2 Student book, frequently used in Korean universities between 2005-2013 (Fitzgibbon, 2013).

For these reasons, I have chosen to examine a single EFL textbook, Top Notch 2 (Saslow, & Ascher, 2006; hereafter TN2) (see Figure 1) because it is one of the most commonly used textbooks in South Korean university EFL programs for English Communication classes (Fitzgibbon, 2013) and one that I have personally used for teaching several courses. Incidentally, the term *EFL textbooks* hereafter refer to those texts widely published by British or American institutions for global EFL markets (Harwood, 2014, p. 1). While contemporary literature looking at publications of language learning textbooks has started to look closer at the ideological underpinnings of content (i.e. Choi, 2008; Gray, 2010; Harwood, 2014; Lee, 2011b; Matsuda, 2012; Song, 2013; Tomlinson, 2011), critical research looking at the multimodal contents remains somewhat limited (Curdt-Christiansen & Weninger, 2015). Hence, the purpose of this research seeks clarification of what pedagogical implications arise from the negotiation of the multimodal discourse in TN2. To accomplish this, the study will conduct (a) a multimodal critical discourse analysis (MCDA) of TN2 because it appears to be the most viable tool for dissecting dominant visual and textual narratives in content, (b) observe how the textbook's multimodal content is negotiated by instructors and students during classroom consumption, and c) establish how students and instructors account for the content. Hopefully, the investigation will give credence to the perspectives of three different EFL textbook consumers – the researcher (a former instructor), current instructors, and students. Triangulating critical data in this way may provide a more a rigorous accounting of the multimodal content of TN2 than in previous explorations and from that richer harvest of data, pedagogical implications may become more evident.

Research Questions

These initial observations inspire a closer look at TN2s multimodal content, how it is negotiated live in classrooms, and how that content is perceived privately by those negotiators.

For those reasons, three research questions emerge:

- 1) What are the power relations and ideologies in the multimodal discourse of TN2?
- 2) How do instructors and students negotiate and account for that discourse in class?
- 3) What pedagogical implications emerge from the triangulated findings of a multimodal critical discourse analysis of TN2, on the one hand, and its negotiated discourses and values by the consumers, on the other, about EFL learning and textbook consumption in Korean university programs?

These research questions will be explored in more depth in the methodology section of this thesis and give momentum to the respective analyses in which they find close alignment.

This study is expected to contribute to a broadening field of critical discourse studies (Van Dijk, 2011; Wodak & Meyer, 2016) in EFL education, where teachers and students are no longer positioned as senders/receivers of carefully constructed linguistic components via textbooks, but as social actors endeavoring to translate, deliver, negotiate and consume meanings beyond those linguistic forms. Embracing the presumption that all texts (including EFL textbooks) are ideological in nature (Fairclough, 1989, 1992, 1995, 2001, 2013; Van Dijk, 1993, 1998, 2001, 2004, 2011; Wodak, 1989, 2001; Wodak & Meyer, 2016), those meanings can manifest as dominant and culturally marginalizing narratives that Korean EFL students consume without questioning (Canagarajah, 1993, 2006, 2016; Song, 2013). Hence, this study engages in a novel approach to multimodal critical discourse analysis and multimodal interactional analysis

to expose those narratives, as they appear in isolation and in situ, to inspire more considered delivery and consumption of its multimodal discourse in Korean post-secondary EFL education.

Chapter Outlines

Chapter 2: Literature Review

This chapter covers a review of relevant literature that includes studies of EFL textbooks on a general level, concerned with the socio-cultural history of language education and its connections with textbook production and consumption. Those reviews of the producers and consumers reflect the additional inclusion of literature pertaining to perspectives of teacher and students of EFL textbooks in a Korean context. Those studies include research related to the problematizations of EFL in a Korean context and what roles the textbooks play in that education system, critical studies of ideologies and power relations pertaining to EFL textbooks, curriculum challenges associated with textbooks. The literature review culminates in an underpinning of gaps in the relevant literature, pointing to notable absences of studies looking at the multimodal content of EFL textbooks.

Chapter 3: Theoretical Framework

Building from the relevant literature covered in Chapter 2, this chapter considers the problematizations of multimodal content in EFL textbooks, specifically TN2 – the EFL textbook under questioning – and proposes a theoretical framework that can inform the intended, triangulated, qualitative inquiry involving TN2's multimodal content, how that content is negotiated in Korean, post-secondary EFL classrooms between students and instructors *in situ*, and how students and instructors account for the content by examining the affective values they afford TN2 as a pedagogical device. Hence, this chapter highlights literature pertaining critical pedagogy, critical applied linguistics, curriculum, and literature that informs the selected methods for this dissertation.

Chapter 4: Methodology

This chapter explains the triangulated methods of analyses and the data used in this study, underscored in the literature reviews of Chapters 2 and 3. In addition to building on and exploring principles of grounded theory (i.e. Charmaz, 2017; Strauss & Corbin, 1994) and the stage on which this study is situated in a Korean EFL context, this chapter details the locations and participants of each study, what operational procedures were used for each of the qualitative analyses, what instruments were employed for data collection, reasons for choosing the data and the methods for analysis. In more specific terms, this chapter gives details about the research design, the phases of analyses featured in the following chapters, and the methods of analyses used to examine textbook content, classroom recordings, and interviews.

Chapter 5: Underneath Top Notch - A Unique Multimodal Critical Discourse Analysis of the multimodal discourse in TN2

This chapter underscores the findings of the first phase of analysis for this dissertation: the MCDA of TN2. It draws specific attention to the critical multimodal analysis template (CMAT) (see Table 1) that instructs a procedure of inquiry looking at certain inventories of visual discourse, such as line, texture, color, shape, composition (to name only some) and how those visual discourses relate to textual denotations in terms of emphasis or recession. This chapter reports on the results of that analysis and includes a discussion of what power relations and ideologies emerge from the analysis and what specific narratives emerge in those revelations.

Chapter 6: *In situ* Negotiations of language learning in TN2 - A Multimodal Analysis

This chapter underscores the findings of the second phase for this dissertation: the multimodal analysis of visually recorded English classroom (MAVREC) (see Table 2). It draws specific attention to a procedure of inquiry concentrating on how the instructor presents the

multimodal textbook content, student response, teacher reflexivity in reaction to those responses, what linguistic or cultural relevance the multimodal discourse appears to have in the classroom and how the teachers and students react to those measures. This chapter not only reports on the results of those analyses prescribed in MAVREC but offers a discussion that builds from the insights shared in chapter 5 but noting what content resonates between students and teachers and if those perceived insights from Chapter 5 manifest from the negotiated contents of TN2 *in situ*.

Chapter 7: What's the value of our book? Decoding student and teacher attitudes about the multimodal discourse in Top Notch 2

Specific attention is given to Saldana's (2016) Affective/Values coding procedure that looks for instances of values, attitudes, and beliefs that the interviewees (students and teachers) afford TN2. The analytical findings are followed by a discussion that builds from the previous two phases, textbook and textbook use in situ, to reveal how the students feel about the multimodal content in TN2 and how that might affect their respective, EFL educational experience. From those collective insights, pedagogical implications emerge and offer a segue to the final chapter of this dissertation.

Chapter 8: Discussions and Conclusions – A Synthesis of Qualitative Analyses

This chapter summarizes, highlights and synthesizes the research findings from all three analytical phases of this dissertation. By synthesizing the findings, inferences are drawn to support conclusions about the use of TN2 in post-secondary Korean EFL courses. By synthesizing the revealed power relations and ideologies in the multimodal content of TN2, how that content is negotiated in situ, and how the consumers value those ideologically laden discourses, this chapter discusses what pedagogical implications emerge for Korean university

EFL courses that use TN2. Additionally, attention is given to limitations and caveats of the study that suggest further research for future investigations.

Chapter 2: Literature Review

This chapter covers a review of relevant literature that includes studies of EFL textbooks on a general level, concerned with the socio-political perspectives of language education and its connections with textbook production and consumption. Those reviews pertaining to the producers and consumers of EFL textbooks reflect the perspectives of teachers and students who use EFL textbooks in a Korean context. Those studies include research related to the *problematizations* of EFL in a Korean context and what roles the textbooks play in that education system, critical studies of ideologies and power relations pertaining to EFL textbooks, and curriculum challenges associated with textbooks. The literature review, seeking to find common narratives of exploration relative to the socioeconomics of EFL learning, globally and in Korean contexts, discovers critical findings that draw a lot of attention to these publications but fail to satisfactorily account for all of their multimodal discourse. Many studies look deeply at gender or racial representation and while these studies have been fruitful, some more so than others, none explore at much length the consequences of, for example, cultural representation, iconographic hegemony, or attempt to account for those details of visual semiotic choices that emphasize or deemphasize certain elements in the multimodal ensembles of each page. This literature review culminates in an underpinning of these perceived research gaps in the relevant literature and point to notable absences of studies looking earnestly at the multimodal discourse in EFL textbooks.

The Social Politics of EFL Textbooks

A *school* textbook, according to Dendrinos (2015), is afforded legitimacy because it follows the adjective *school*. That legitimacy, Dendrinos (2015) argues, gives a measure of value to content that helps construct realities to which the students anchor their own. In the contexts of

language learning, those realities have the power to *other* economically disadvantaged students or portray non-English speaking global citizens as members of less important communities (Canagarajah, 1993, 2016; Dendrinos, 2015; Fitzgibbon, 2013; Lee, 2011a; Song, 2013). In so doing, these publications fail to nurture an appreciation for cultural difference and foster a greater sense of *otherness* (Van Dijk, 2011) that may harm an L2 learner's educational experience (Dendrinos, 2015; Pennycook, 2004). For these reasons, the focus of this initial discussion will draw attention to published EFL textbooks (a.k.a. English Language Learning [ELL] or English language teaching [ELT] textbooks or course-books) for global EFL learning programs. Attention is given, in a general sense, to *global* EFL textbooks published by British or American institutions for a global EFL market (Harwood, 2014, p. 1). Popular global EFL textbook examples are the *New Interchange* series (Richards, Hull & Proctor, 1994) by Cambridge University Press, the ironically named *American Headway* series (Soars, Soars, Falla & Cassette, 2002) by British publisher, Oxford University Press, and the *Top Notch* series (i.e. Saslow & Ascher, 2006) from Pearson-Longman Publishing.

Kramsch and Vinall (2015) build on the arguments of Curdt-Christiansen and Weninger (2015), noted in Chapter 1, that textbooks require scrutiny because they can masquerade as ideological vehicles for certain social orders. They argue that by looking at “the changing nature and role of textbooks in the teaching and learning of foreign languages” (Kramsch & Vinall, 2015, p. 11) the connections between globalization and language learning become more evident. The connection to which Kramsch and Vinall (2015) refer appears to present textbooks not as static devices, but complex artifacts of an ever-changing pedagogical field (Weninger & Kiss, 2013). Those connections, Dendrinos (2015) argues, among others, underscore the political nature of their publication and use (Gray, 2010; Harwood, 2014).

Education may be one facet of political culture and identity, so language policy and planning, as it may pertain foreign language education such as EFL, is likely commensurately empowered by the language to which it is connected (Dendrinos, 2015). However, according to Dendrinos (2015), a limited amount of research attention is given to language curriculum and textbooks because they have been masquerading as a-political devices. On the contrary, English is a language of international scope and influence, defining the linguistic and cultural *standard* of social institutions (Canagarajah, 1997, p. 15). The *standard* to which Canagarajah (1997) refers was developed in no small part by EFL textbooks as vehicles for the empowerment of US and UK economic interests (Pennycook, 2007; Fitzgibbon, 2013). Canagarajah's (1997) assertion aligns with Gray (2010) because EFL textbook publishers actively include discourses of feminism, multiculturalism, and globalization to embellish English education with "a range of values and associations that include individualism, egalitarianism, cosmopolitanism, mobility and affluence, in which students are increasingly addressed as consumers" (p. 3). In other words, the production of EFL textbook content has a direct influence on consumption. According to Littlejohn (1992), forces behind the production of EFL textbooks are fueled by a massive industry (p. 2). For example, a student book of a moderately successful series may sell 100,000 copies per year, while a successful series easily exceeds one million copies – a far greater achievement than even the most successful best-sellers of fiction (Littlejohn, 1992, p. 2). Therefore, the platform for the advancement of social orders helping inner-circle interests is far broader than any other within the publishing industry. To further expand such a platform, global EFL textbook publishers likely endeavor to achieve universal appeal.

Gray (2010) criticizes the representation of English discourse in EFL textbooks for lacking variety and one book looking much like any other. Gray's (2010) sentiment is echoed in

Yim (2007) who, from a SK perspective, sees much of EFL textbook content as aggrandized, inner-circle exaggerations meant to inspire L2 English students to try to become a kind of non-existent, ideal English speaker. This is a dangerous standardization, Gray (2010; Yim, 2007) because the English content carries an implication that only one mode of English exists for students of all worldly locales. Gray's (2010) and Yim's (2007) assertions suggest such standardization of representation in EFL textbook content is one of commercial, rather than pedagogic interest. They're arguments are echoed by Canagarajah (1993, 1997, 2016), Littlejohn (1992), Harwood (2014), Bell and Gower (2011) and Tomlinson (2011), who collectively imply the following: by *training* consumers to accept their standardized products, EFL textbook publishers have achieved a standard of content to publish, leading to cheaper publishing costs, wider distribution, and higher sales. According to Harwood (2014, p. 205) the strategy of standardization must be good for business because in the 2011 fiscal year collective sales of EFL textbooks among the top publishers (Cambridge University press, Oxford University Press, and Pearson-Longman) grossed more than one billion British Pounds worldwide.

EFL textbooks remain a key component in foreign or second language programs because they provide teachers and students with the necessary, material reference for linguistic inquiry while encouraging learner practice and communicative interaction (Cunningsworth, 1995; Richards, 2001a; Song 2013; Tomlinson, 2011). However, some research suggests EFL textbooks are *cultural artifacts* produced in a system of institutional power, where highly specific social contexts, norms, and values are *learned* under the banner of education (Apple, 1985; Canagarajah, 2016; Curdt-Christiansen & Weninger, 2015; Dendrinis, 2015; Gray, 2010; Harwood, 2014; Littlejohn, 1992; Song, 2013). It is not surprising, then, that the banner of education has nurtured a culture of EFL in expanding circle¹ contexts (such as Korea, explored

later in this literature review). That culture is composed of multiple stakeholders in the educational milieu who exert significant socio-political pressure on language educational policies and planning (Curdt-Christiansen & Weninger, 2015). Those pressures are, not surprisingly, evident in EFL textbooks and language learning materials, where political ideologies are mediated in their multimodal contents (Weninger & Kiss, 2013). Therefore, it seems no language learning textbook, in any curriculum, is neutral in expressing, either implicitly or explicitly, a particular social order (Auerbach & Burgess, 1985, p. 490). Some analyses of those peculiarities (i.e. Canagarajah, 1993) were initially given momentum by critical discourse analysis (CDA) (Fairclough, 1989), where it was revealed that some “textbooks’ stereotypical and inauthentic treatment of foreign cultures...led to structural improvements” (Kramsch & Vinall, 2015, p. 13). However, Kramsch and Vinall (2015) bemoan that the ideological leanings found all too frequently in EFL textbooks because they likely “remain hostage to the commercial interests of publishers and to the demands of the decentralized educational system of an American liberal democracy” (p. 14). Hence, critical studies of EFL textbooks reveal consistent biases, often favoring inner-circle countries (Kachru, 1992), where white, male, Anglo-centric cultures dominate all others (Ahn, 2014; Choi, 2008; Lee, 2009; Lee, 2011a; Lee, 2014; Matsuda, 2002; Sherman, 2010; Shin, Eslami, & Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014). In other words, EFL textbooks, like pedagogical icebergs, have so much more lurking beneath their fetching covers and associated multimedia packages. Considering the social, political, and economic *gravitas* textbooks represent in EFL education, and the importance such artefacts may have influencing student/teacher relationships, consumption and production has rightly earned the attention of investigative research.

The Production and Consumption of EFL Textbooks

The literature review thus far looks at some socio-political economics of language learning materials. This section explores the production and consumption of EFL textbooks from a global perspective, how teachers and learners consume EFL textbooks, how textbooks are designed, written, and published, and what affordances and constraints manifest between them in the EFL industry (Gray, 2010; Harwood, 2014; Tomlinson, 2011). A brief exploration of issues surrounding production, publication, authenticity, style, and content in EFL publications is complemented with commensurate perspectives of research that looked at these issues from the angle of the consumer. These discussions will lead to a more concentrated contextualization of this dissertation: EFL and its associated learning materials in a Korean context.

EFL Textbook Production

The production and consumption of EFL textbooks are shown to be binary engines driving the global EFL industry forward. An exploration of this drive reveals some evidence of interdependency between the production and consumption. That interdependency is revealed to be an impactful dynamic on EFL culture (Gray, 2010; Harwood, 2014, Littlejohn, 2012). In fact, Harwood (2014) argues that consumption and production are two *essential* angles of approach towards an understanding of a textbook's educational impact on EFL culture. Studies on production can reveal why EFL textbooks "are the way they are" (Littlejohn, 1992, p. 1) while providing a greater understanding of stakeholder influences nurturing the culture and commerce of EFL marketplaces (Apple, 1985; Harwood, 2014). Production, it is important to point out, refers to how texts are designed, written, and published, with a bead on how such processes are connected within the EFL industry (Harwood, 2014). However, like many contemporary intellectual commodities, EFL textbooks find origins in socio-political and economic expansion.

According to Curdt-Christiansen & Weninger (2015), the way that language textbooks have been produced and consumed over the last one hundred years has changed due to some historically relevant phases. Those phases in textbook production were likely reflective of socio-economic politics of the times. The 19th century saw an imperialist spread of capitalism (Marx & Engels, 1967) on a global scale, driven by corporate interest seeking continued expansion for trading markets (Phillipson, 1992b). Included in such markets, corporate stakeholders held vested interest in intellectual and material production because they augment a uniformity in corporate identity that ensures global participation, expansion, and most importantly, continued profit (Fitzgibbon, 2013, p. 69). Not surprisingly, English language manifested as one of many intellectual commodities ensuring global corporate identity for publishing houses (Harwood, 2014, p. 67), particularly in the U.S. and the U.K. With it came the vehicles of corporate identity material in the form of English publications (Harwood, 2014, p. 68), specifically, English language teaching materials. Hence, the initial stages of language learning materials served nation-states for nurturing intercontinental or intercultural communications (Curdt-Christiansen & Weninger, 2015).

However, by the time grammar-translation methods were used, textbooks became sources of standardized forms of languages, legitimized in their content by showing contrastive comparisons with other languages and cultures (Curdt-Christiansen & Weninger, 2015) – in other words *this* is French and *that* is English. Those standardizations served to encourage a cultural awareness in language learning that was quickly changed to a more military-inspired pedagogical approach in World War II because there was a sudden need to be able to speak with allies and foes (Curdt-Christiansen & Weninger, 2015).

In the 1970's and '80's, communicative language teaching (i.e. Canale & Swain, 1980; Littlewood & William, 1981; Nunan, 1987; Savignon, 1987) caused textbooks to change in resonance with more individualistic needs, so the content became more functional for contemporary communication, rather than translative (Biggs & Tang, 2007; Curdt-Christiansen & Weninger, 2015; Stoller, 2015). In this way, the culturally sensitive standards that formed language learning textbook content in the past became somewhat antiquated or stereotypical in the face of contemporary content that reflected “perceived social conventions, conversational styles, eating habits and leisure activities” (Curdt-Christiansen & Weninger, 2015, p. 12).

The global spread of English created the need for English language education and by extension social commodity in English language and its associated learning materials (Cameron, 2012; Canagarajah, 2016; Gray, 2010; Harwood, 2014; Kubota, 2011; Littlejohn, 1992, 2012; Rubdy & Tan, 2008). The direction of the EFL textbook industry has been driven by English language teaching pedagogy that promotes an atmosphere of *only English*, or English as the preferred lingua franca worldwide, and likely ensures continued profits while promoting the social norms of inner-circle nations to maintain social superiority in an English-speaking world (Auerbach, 1995; Dendrinos, 2015; Fitzgibbon, 2013; Kachru, 1992; Weninger & Kiss, 2013). The results of the production-consumption dynamic have led to a standardization of EFL textbooks that likely pressure students and teachers from diverse backgrounds into a template of standardized consumption (Gray, 2010; Harwood, 2014; Littlejohn, 1992; Tomlinson, 2011). Logically, the growing relationship between consumers and producers led to the growth of contemporary EFL textbooks as tremendously lucrative products, but the scales of profit do not appear to lean in favor of the consumer (Gray, 2010). In the context of Korean EFL education and some other expanding circle cultures, attitudes towards American and British English, for

example, are more favorable and recognized as a standard against all other varieties, embodying a notion of correctness and prestige (Ahn, 2014; Canagarajah, 1993; Choi, 2008; Fitzgibbon, 2013; Gray, 2010; Harwood, 2014; Lee, 2011b; Ramanathan, 1999; Song, 2013). Therefore, it is not surprising that publishing giants in England and the United States, such as Cambridge, Oxford University Press, and Pearson-Longman, having earned *brand* recognition (Littlejohn, 1992, 2012), see a consistent surplus of EFL students as rich demographics from which to profit in a global market.

Littlejohn (1992) offers a thorough investigation of the production of EFL textbooks with generous inferences on the educational impact of their consumption. Production, Littlejohn (1992) notes, involves the work of many people engaged interdependently at various stages and can take more than five years from conception to publication. Unfortunately, most publishers must answer to stakeholders concerned more with profits than the provision of strong theoretical pedagogy in textbook content (Littlejohn, 1992). The following priorities are considered before all else: 1) minimal financial risk; 2) content must reflect what will sell, not what may sell; 3) market perceptions must align with EFL consumer needs; 4) content must be conservative rather than radical; evolutionary rather than revolutionary; 5) market timing; 6) secrecy in content development (Littlejohn, 1992, p. 219). Given such pressures, Littlejohn (1992) admits it is not surprising most (if not all) EFL textbook authors are commissioned by publishers, chosen for their known capacity for compromise and reliability. Overall, Littlejohn (1992) points out that publishers will publish what they think will sell based on conservative estimations (p. 222). Authors, Littlejohn (1992) admits, are agents of the publisher, commissioned to deliver the culture of EFL textbook publishing. In this way, the publishing industry plays an influential role on the realization and design of content in EFL textbooks so that they continue to sell in

considerable numbers (Littlejohn, 1992). Although Littlejohn's (1992) detailed account of initial publishing considerations for EFL textbooks supports an argument of reciprocity linking production and consumption, production appears to receive the lion's share of attention in the process before pedagogically sound content is even considered.

Tomlinson (2011), in *Materials Development in Language Teaching*, illustrates a five-step process in EFL material development, where the opinions of writers, researchers and educators coalesce at step five. While Tomlinson's (2011) list likely represents a healthy approach to developing potent textbook content, it appears somewhat idealistic considering the EFL market will always be the final arbiter of EFL content (Littlejohn, 1992). Nevertheless, Tomlinson (2011) is optimistic because he notes in the introduction that while material production is "a practical undertaking" (p. 3) – another way of saying *it is all about money* - it must always keep benefits to the language learner in mind at all stages of development.

Harwood (2014), in a chapter devoted to the production of ELT materials, lists the number of individuals involved with the authors in content and design as: reviewers, acquisitions editors, development editors, copy editors, graphic designers, all overseen by senior managers. It is not much wonder, therefore, that English has become a *McDonaldized* product (Franklin, 2003, 2005; Littlejohn, 2012) – a term given brief attention later in this discussion – where an expected product is made for standardized consumption habits (Gray, 2010). In this way, EFL textbooks are an effective delivery system for English as an internationally recognized commodity (Cameron, 2012; Gray, 2010; Harwood, 2014; Kubota, 2011; Rubdy & Tan, 2008), *traded* in a global marketplace.

Production Processes and PARSNIP Restrictions. In a revealing article drawing attention to the compromises authors must make in EFL content development, Bell and Gower

(2011) noted that the production of EFL textbooks led to the birth of the *global EFL textbook* – a one-size fits all, expensive, multi-media package “with a dedicated website of extras, usually produced in a native-speaker situation” (p. 170). Publishing companies, seeking continued brand recognition on a global scale, produce endless series of new editions, effectively choking the market from producing any other kind of product. Bell and Gower (2011) appear to share Gray’s (2010) argument that consumption habits of expanding circle nations have been standardized to accept such global texts born in the economic motives of production. In a study of Spanish as a foreign language (SFL) textbooks, Kramsch and Vinall (2015) note they are enhanced or sometimes even replaced by interactive, online, digital media alternatives that are increasingly perceived as *authentic* arenas of communication. These alternative, supplemental platforms for learning are attractive to publishers for their increasing revenue generation (Bell & Gower, 2011; Harwood, 2014), but also to consumers because smaller SFL textbook publications do not present content that sufficiently represents the global role that Spanish-speaking communities play or their worldly perspectives (Kramsch & Vinall, 2015).

Considering such unfulfilling motives, writers, like EFL textbook consumers, may be the last to be considered in production (Littlejohn, 1992). Bell and Gower (2011) agree, noting that a writer’s role in production may be one of collaboration rather than composition. Admittedly, Harwood (2014) implies such collaboration can be quite profitable, so the ‘culture and commerce’ of EFL textbooks springs partially from the common interests of publishers and authors.

Gray (2010) describes the writing process as one where publishing editors ‘help’ their writers get started by giving them guidelines to which they must adhere (Gray, 2010). Most fall into two categories: inclusive language (referring mainly to designing non-sexist representation

of men and women, both linguistically and visually) and inappropriate topics (Gray, 2010). Inappropriate topics in this second guideline have been amusingly categorized within an acronym: “PARSNIP (politics, alcohol, religion, sex, narcotics, -isms, and pork)” (Gray, 2010, p. 119). Perhaps PARSNIP has two roles in guiding the writers of EFL textbook content as an easy reference for recall and to remind them that content should be reflective of the vegetable to which the acronym refers – remarkably uninteresting.

EFL Textbook Consumption

While arguments can be made that consumers of global EFL textbooks should include parents and institutional administrators, for the purposes of this discussion, consumption will refer to the use and interpretation of textbooks in EFL classrooms by teachers and students (Harwood, 2014). As for *how* an EFL textbook is consumed, Harwood (2014) argues it differs depending on the textbook’s content, the teacher, the students, the class environment, and the school or institution. For Littlejohn (1992) EFL textbooks should be considered *materials-in-action*, noting an ethnographic gap in research (at that time) of how they were being consumed in classrooms. By consumption, in this case, Littlejohn (1992) is referring to how teachers and students reflexively negotiate textbook content and tasks.

Harwood (2014) points out a peculiar consistency in studies of the consumption of EFL textbooks drawing attention to teachers in EFL classrooms but rarely involving students. Gray (2010) and Auerbach and Burgess (1985) appear to fall into this category, seeing teachers as the primary consumers of EFL textbooks. Tomlinson (2011) appears to echo Harwood (2014), that student perceptions are lacking scholarly research attention, but maintains the greater gap in research is ethnographic observations of EFL textbooks in use, corroborating Littlejohn’s (1992) claim they are *materials-in-action*.

Teaching and Training the Consumers. Brown (2011) describes EFL textbooks as useful tools for teacher training, but teachers are not the only participants who are training to consume EFL textbook content. As mentioned earlier, though teachers may be the vehicles through which standardized EFL learning content travels and is received, students are also trained to accept such content as the standard of English to learn (Canagarajah, 1993; Littlejohn, 1992; Harwood, 2014; Bell & Gower, 2011; Tomlinson, 2011). Regarding teacher consumption, as noted earlier, global EFL textbooks often come in the form of a multimedia package (Bell & Gower, 2011). Sometimes such packages can include audio/visual supplemental materials, multiple types of student books and workbooks, an associated website, teacher guidebooks, and other forms of auxiliary publication (Bell & Gower, 2011, p. 171). Littlejohn (1992), Brown (2011), and Bell and Gower (2011) likely agree with Grossman and Thompson (2008), who note that EFL textbooks, packaged in this fashion can be a valuable resource for freshman teachers to achieve their respective pedagogical visions.

Richards (2001a) gives some attention to consumption in EFL learning, devoting an entire chapter to illustrating how institutional, teacher, teaching, and learner factors can facilitate successful language learning programs. While informative, Richards (2001a) omits any critical observations of EFL textbook content, but emphasizes *consumer preparedness*, telling his readers how EFL textbooks should be used. As Brown (2011) points out, Richards' (2001a) guidance in EFL textbook usage may be due to the lack of any well-established or well-accepted resource pool of classroom activities, with universal appeal, from which teachers can draw and create useful exercises. Masuhara (2011) draw specific attention to EFL teacher opinions of *global* EFL textbooks, echoing Richards (2001a), Brown (2011), Gray's (2010) sentiments, that teachers are guides for students to set their perceived achievements in EFL learning. Hence,

Bell and Gower (2011), Brown (2011), Canagarajah (2006, 2016), Curdt-Christiansen & Weninger (2015), Dendrinis (2015), Gray (2010), Littlejohn (2012), Masuhara (2011), Richards (2001a), and Tomlinson, (2011) represent a significant, if not exhaustive, pool of scholars who argue that teachers likely play a key role in the consumption of EFL textbooks because they play a role in the choice of the textbook (however insignificant that may be), help implement the textbooks into a curriculum, and inspire their students to engage the English content. From these arguments, we can infer that as students and textbooks come and go, the teacher remains (Masuhara, 2011). For this reason, hearkening back to the triangulation of qualitative analyses in this dissertation, teacher's needs and wants in their EFL textbook content is as recognizably significant as those of their respective students towards understanding the collective habits of EFL textbook consumers.

In many cases, teachers are forced to *repurpose* textbook content to suit the needs or cultural contexts of their students. For this reason, Harwood (2014) asks: “1) How do most teachers see the value of their EFL textbooks? 2) How closely do they adhere to the content? and 3) How do they manipulate the materials to meet the needs of their students?” (p. 154). Harwood (2014) admits that answering such questions draws varied responses and represents an area of EFL textbook consumption research seldom p o. This suggests that EFL textbook content is part of a larger system of reflexive consumption negotiated between the students and their teachers, who try to read the atmosphere of the classroom ecology (Kramsch, 2008; Van Lier, 1997) in the process of delivering English lessons to fulfill the goals of a particular curriculum.

In addition to a lack of research in the way EFL textbooks are used *in situ* (Littlejohn, 1992, 2012; Wohllwend, 2011), or how teachers are forced to manipulate the contents, Tomlinson (2011) and Harwood (2014) speculate there are few studies exploring their use inside and outside

of the classroom, involving the consumption habits and perspectives of students, or differentiating classroom from external use. There appears to be a pressing need for student perspectives regarding EFL textbooks as a contributing devices to their failure or lack of enthusiasm to learn English (Chen, 2010; Harwood, 2014; Lee, 2014; Littlejohn, 1992, 2012; Rahimi & Hassani, 2012; Song, 2013; Tomlinson, 2011; Xiong & Qian, 2012). Harwood (2014, p.), goes on to ask if EFL textbooks are necessary anymore or, in what conditions can learners achieve their EFL learning goals otherwise? Asking these questions suggests that consumers, especially students, may be a *muted group* (Ardener, 1997, as cited in Harwood, 2014, p. 212). Hence, research attention should be drawn to EFL textbooks, the opinions of numerous stakeholders in a community's EFL education system (Connelly & Clandinin, 1988) and their effectiveness in that system, so that those perceived *muted* groups are given a voice.

By discussing the varied elements of EFL textbook production, sources influencing and delineating the habits of consumption are revealed. Thus far, the literature appears to suggest a *conditioning* of consumption in EFL textbook users via the standardization of English content in production (Curdt-Christiansen & Weninger, 2015; Gray, 2010; Harwood, 2014; Littlejohn, 1992, 2012; Mesthrie, 2006; Tomlinson, 2011). If so, between consumption and production of EFL textbooks, there may exist a reciprocal link born in economic incentivization driven by the promise of perceived, global, socio-economic prosperity associated with acquiring English language skills (Cameron, 2012; Canagarajah, 1993; 2006; 2016; Kubota, 2011; Peirce, 1995; Ramanathan, 1999; Rubdy & Tan, 2008; Tomlinson, 2011).

It may be important to note here that the connections we are constructing mean to underscore how teachers, as consumers, carry out textbooks in class and how students may interpret them. Not only does that serve as an important investigation towards understanding

consumers and EFL textbooks but also parries a line of criticism often leveled against CDA or similar engagements that concentrate on discourse analysis. Critics (i.e. Breeze, 2011; Hadley, 2013; Waters, 2009) of critical discourse studies, to which the field of study is now more commonly referred (Van Dijk, 2013), have said that the problem, more or less, is the analyst's assumption that all audiences interpret a text the same way that they do, which may not be the case. For this reason (and something that will be explored in more depth in Chapter 3: Theoretical Framework), the literature noted in the following sections that underpin critical analyses of textbooks point to their insufficient data in targeting only text or only gender representations (for example) but do appear to yield convincing analyses to riposte criticisms of CDA. Pointing out critical insufficiency in other studies, given attention in latter sections, is not meant to diminish the importance of textual analysis (Fairclough, 1995). Rather, those highlights give purpose to the triangulation of data examined in this dissertation; designed to strengthen assertions in the face criticism while simultaneously shoring the validity of the chosen methods.

The Problem of Authentic English. Although there may be a reciprocal relationship between production and consumption of EFL textbooks, the larger gear in the dynamic may well be found in production. Such a dynamic affects the end-users of EFL textbooks and global trends in EFL education (Littlejohn, 1992). Although EFL textbooks are designed for use inside classrooms, their conception and production will always be sourced in conditions outside the classroom (Harwood, 2014; Littlejohn, 2012). For this reason, *authentic* English in EFL textbooks may be problematic because it begs the question *To whom is the linguistic content deemed authentic?* (Gilmore, 2011). Mestrovic and Ahmed (1997) argued that contemporary or post-modern³ society forces people to learn how to feel or act so it is not surprising that measure of *McDonaldized* culture (i.e. Franklin, 2003; Littlejohn, 2012; Ritzer, 1993) infiltrates the

content of language learning textbooks. That enforcement results in a kind of “artificially contrived authenticity” (Earl, Hargreaves & Schmidt, 2002, p. 90) in content that feels more generic and less real, especially when students leave EFL classrooms feeling that they are learning the way Americans speak. While Mestrovic and Ahmed (1997) paint the concept of authenticity as something that consumers feel is worth achieving, despite rising socio-economic and political inequities, Earl et al (2002) warn, in their research about assessment reform in language learning, that *authentic* may be unachievable, and to present English content as such might equate to presenting a kind of rhetorical distortion that students might find demoralizing if they’re real world communications ever contradict EFL textbook content. Apparently heeding Earl et al’s (2002) warning, Gilmore (2011) and Bell and Gower (2011) each conceded that student and teacher needs can never be fully satisfied in international EFL classrooms, so they each admit that, given a choice between using textbooks or authentic materials (i.e.: films, music, literature, or internet sources), students invariably choose the latter. Gilmore (2011) speculated the reasons why students preferred *real world* material was the robust variance in discourse exposure that stimulated a wider range of communicative competencies.

Kramersch (1993; 2008) agrees the quest for *authentic* target language is a problematic endeavor. While Bell and Gower (2011) and Gilmore (2011) sympathize with the desire for authentic language and cultural relativity in EFL textbook content by consumers, Kramersch (1993) reminds us the term *authentic* refers to natural speech used in a non-pedagogical discourse in reaction to prefabricated or *artificial language* found in EFL textbooks. Cultural relativity, Kramersch (1993) argues, is left at the door of the classroom, “not because the educational culture of the language class reflects by necessity the dominant culture of the institution, but because teachers could not teach if they did not make pedagogical choices” (p.

183). Furthermore, communicative exchanges found in EFL textbooks usually involve two or three speakers, who interact uniformly, each having equal measures of agency (Kramersch, 2008, p. 390). Real speech, of course, is nothing of the sort. This suggests that ‘authentic’ language may not be achievable in classroom discourse using EFL textbook material.

McDonaldized English. Littlejohn (1992) argues that EFL textbooks have become a centralized commodity of production in standardized English consumption used by deskilled educators for a contemporary capitalist society (Cameron, 2012; Gray, 2010; Harwood, 2014; Kubota, 2011; Rubdy & Tan, 2008). The production of EFL textbooks has a direct educational impact on *classroom consumers* and led to the *McDonaldization* of EFL materials (Littlejohn, 2012). In a general context, the concept of *McDonaldization* (Ritzer, 1993) is nothing new and informed Franklin’s (2003; 2005) research on the appearance of *McJournalism*. That research was informed by Mestrovic and Ahmed’s (1997) observations, that many aspects of American society have devolved into a kind of artificial niceness, and Ritzer’s (1993) *McDonaldization* of social acceptability and etiquette, where people are constantly taught how and what to feel. For Ritzer (1993), McDonaldization characterized that entrapment within a “highly controlled, bureaucratic and dehumanized nature of contemporary...social life” (Franklin, 2005, p. 138) and gives evidence that the processes of that fast-food brand, to which the neologism refers, have transcended their industrial boundaries to influence other aspects of American life (Franklin, 2005). Franklin (2005) believes those aspects include packaged products such as holidays or university programs; each reflecting the McDonald’s business strategy by prioritizing “efficiency, calculability, predictability and control, where quantity and standardization replace quality and variety as the indicators of value” (p. 138). Those standards, Franklin (2005) argues, create uniformed cityscapes of business chains, where cities like Toronto, London, or New York,

for example, appear somewhat indistinguishable. Hence, one might infer that the institutions who monopolize EFL textbook publications, with an equal preference for centralization (Franklin, 2005; Littlejohn, 2012), are also indistinguishable and impose a kind of homogenized, global field of EFL culture with all the hallmarks of McDonaldization (Franklin, 2005; Ritzer, 1993). Within these industries, the emergence of “Mcjobs” (Franklin, 2005, p. 139) ensure that producers and consumers of any product become “deskilled” (Littlejohn, 2012) or “disempowered” (Franklin, 2005). Littlejohn (2012) argues that contemporary, global EFL textbook publications and their consumers are no exception to that devolution in language education.

McDonaldization associated with EFL learning may have led to the emergence of deskilled teachers heeding only an institutional curriculum or teaching to the test – completely lost without textbook guidance and thus deskilled as educators (Littlejohn, 2012). According to Littlejohn (2012), McDonald’s’ business stratagem requires a strict adherence to “deskilled work routines for its employees and fixed language scripts for interactions with their customers to generate a totally predictable, globally standardized McDonald’s experience” (p. 291). Littlejohn (2012) points out that *McDonaldization* is evident in standardized teacher training and textbook materials used in EFL classrooms. Some EFL textbooks provide instructions for the students and teachers how to use the content, in addition to instructing them how to talk to each other, as evidence supporting this connection (Littlejohn, 2012, p. 293). The educational impact this has in an EFL context suggests that EFL textbooks play a role in *dehumanizing* both teachers and their students in a very efficient and predictable method. By making language lessons and outcomes predictable and efficient, some EFL students may obtain the ability to score highly in assessment exams such as the IELTS (International English Language Testing System) but remain

remarkably ill-equipped to participate in spontaneous conversation or even enjoy casual English exposure. However, rather than *deskilled* or *dehumanized*, it may be more accurate to note that if one subscribes Littlejohn's (2012) assertions, McDonaldization in EFL textbook content and dependency on those publications in EFL curriculums in expanding circle cultures, may serve to devalue teacher and student investments in language learning because of its capacity for presenting the rhetorical distortions against which Earl et al (2002) warned.

Perhaps Littlejohn's (2012) assertion of the *McDonaldization* of EFL textbooks hints at indigestible content, corroborated in several studies. Marginalization of EFL student audiences, Matsuda (2002) criticizes, is blatantly apparent in EFL textbooks where the content reflects only inner-circle (Kachru, 1992) situations. This affects student perceptions and attitudes that they will never be part of that community (Matsuda, 2002). In a study centered around the opinions of rural Thai students of their EFL textbooks, Boriboon (2004) found that learners saw content to be too authoritative or controlled. Boriboon's (2004) observations showed the incongruity between EFL textbook content and the context of student's daily lives negatively affected their progress in learning. Sakai and Kikuchi (2009) point to rising issues of demotivation in EFL high school classes in Japan. Their investigations identified numerous, highly demotivating factors, not least of which were the contents of EFL textbooks. Nguyen's (2011) study draws attention to the lack of intercultural pragmatic practice in EFL textbook content for Vietnamese high school programs. Instead of illustrating real language patterns that native-English speakers follow, many textbook dialogues are designed with the predication of native speaker intuition (Nguyen, 2011, p. 5). Sherman (2010) implies a significant source of demotivation found in cultural representations in Korean EFL textbooks. In an investigation revealing biased depiction of nonnative English-speaking characters, Sherman (2010, p. 27) identifies this as a demotivating

factor contributing to the lack of interest in EFL classes. The studies noted above describe critical issues with EFL textbooks used in expanding or outer-circle⁴ nations such as Japan, Thailand, Vietnam, and Korea. These critical studies point to EFL textbooks as predictably efficient language learning artifacts, published under controlled and calculable measures to ensure maximum global sales (Harwood, 2014; Gray, 2010; Littlejohn, 2012). The unfortunate side effect of these McDonaldized publications are that not all tastes are meant for every culture, so it remains the duty of teachers to *un-deskill* themselves and repurpose the material so that the investments student make in the learning materials and the time to study are given fair value.

Native-Speakerism. Native-speakerism is a notion born under the premise that ownership of English lies with native English speakers. Holliday (2006) defines native-speakerism as an accepted axiom that native-speakers represent English-speaking culture from which comes the ideal combination of cultural and language teaching expertise and thus, ownership over the language. This misconception is partially supported by the conferred legitimacy of Anglo-centric EFL textbook content (Harwood, 2014). Native-speakerism feeds a misconception that global EFL textbooks provide accurate, subjective, and linguistically superiority content, thereby positioning locally written equivalents as inferior publications (Harwood, 2014). The measures of distrust afforded locally produced EFL textbooks in global EFL classrooms is extended to non-native English-speaking educators. The existence of native-speakerism, Holliday (2006) contends, negatively impacts EFL education by allowing the reduced image of non-native English-speaking educators. As testament to this phenomenon, Dale Marcelle, Professor of English Studies at Chung-buk National University and a participant in one of the analyses in this dissertation, was head chef at a notable hotel in the state of Florida, U.S.A. in 1998. Shortly after completing a B. A. in History, with a minor specialization in International

Affairs, that he was doing part-time between shifts in the kitchen, he found himself standing, bemused, before a full class of fifty high school EFL students in Korea - his *chapeau blanc de chef* replaced with a whiteboard marker.

Classless English. The absence of *social class* in EFL textbooks deserves scholarly attention (Harwood, 2014). Considered a pedagogical gap by failing to present an accurate representation of the world, the lack of working-class representation abandons the recognition of an entire class of language learners (Block, 2015; Canagarajah, 1999; Harwood, 2014; Hu, 2005; Lee, 2006; Song, 2011, 2013) and may serve to adversely affect their learning experience. Another area lacking research is the composition of teacher guides, which reflect the content of EFL textbooks but arguably serve to *deskill* teachers and students by presenting a standardized discourse complete with all the *right* answers and all the right forms of behavioral rules befitting a global EFL teacher (Gray, 2010). Thirdly, an overall feeling of decontextualization or generalizability, perhaps inspired by the standardization of English content in EFL textbooks (Gray, 2010; Harwood, 2014; Littlejohn, 1992; Tomlinson, 2011) presents all EFL learners (or the implied audiences) in the same light, as if they were all the same age and in the same ‘foreign’ locale. Some studies, such as Linse’s (2007) study of the appropriacy of American or British bedtime stories in early childhood EFL programs, do step into that area of research. However, in Gray (2010), Harwood (2014), Tomlinson (2011), for example, each being weighty 350+ page tomes of collected research on the production and consumption of EFL textbook material, there was very little mention of children’s EFL materials or what an educational impact that may have on non-native English speaking children in early childhood education. Likewise, there was very little mentioned of EFL textbooks designed for continuing education professionals not involved in any institutional learning (such as business professionals preparing

for work in countries where English is the lingua franca). Therefore, future research endeavors might consider a more comprehensive definition of EFL textbooks, not as a singular product, but as a field of many assorted products, with variation depending on the targeted demographic, which likely requires varied angles of approach.

Moving Forward: From Global to Korean Contexts

Textbooks, in general, are socio-political commodities at the epicenter of a cultural tug-of-war to determine the circumstances involved with their production, distribution, and consumption (Gray, 2010; Harwood, 2014; Littlejohn, 1992; Sherman, 2010; Wang, Lin, & Lee 2011) “because they are not only textual artifacts but social and historical practices” (Curdt-Christiansen & Weninger, 2015, p. 11). Considering the investment made by EFL students and teachers requires a commensurate level of research by each into the materials which are expected to ensure that investiture (Canagarajah, 1993; Peirce, 1995). Factors such as (a) fiscal costs of production receiving the lion’s share of attention before content is even considered, (b) the widespread distribution of standardized EFL textbook content by publishers concerned far more with profit than pedagogy, and (c) the struggle of writers inside the PARSIP prison, are just a few issues painting a bleak picture of EFL textbook production (Gray, 2010; Harwood, 2014; Littlejohn, 1992; 2012; Tomlinson, 2011; Song, 2013).

From a consumer’s perspective, According to Lin (1999) “many students in the world hold an ambivalent, want-hate relationship with English” (p. 393) and classrooms are on the front lines of that struggle, where students negotiate and consume content that arguably leads to their own linguistic domination. The consumption of EFL textbooks reflects production, where a lack of research in understanding EFL materials ‘in action’ can only leave us to guess why the students would accept standardized, culturally alienating content divorcing them from the

possibility of developing an identity *with* and ownership *of* the language they intend to speak (Bell & Gower, 2011; Brown, 2011, Canagarajah 1993; Gilmore, 2011, Littlejohn, 1992; Harwood, 2014; Masuhara, 2011; Tomlinson; 2011). The educational impact of production and consumption of EFL textbooks has resulted in a growing desire for *authentic language* in classroom materials that may never be achievable (Gilmore, 2011; Earl et al, 2002; Kramsch, 1993, 2008), the *McDonaldization* of EFL textbook content and deskilled students and teachers (Littlejohn, 2012), the demotivation of EFL students disenfranchised from the language they seek to speak by culturally irrelevant content (Boriboon, 2004; Matsuda, 2002; Nguyen, 2011; Sakai & Kikuchi, 2009; Sherman, 2010); and native-speakerism which seeks to justify the marginalization of non-native English speaking educators while positioning native-English speakers as unchallengeable experts in EFL education (Holliday, 2006) in a classless linguistic paradigm (Block, 2015; Canagarajah, 1999; Harwood, 2014; Hu, 2005; Lee, 2006; Song, 2011, 2013) that does not exist.

In contexts of language learning textbooks, the educational *culture* in which they are conceived may be a commodity or a process that is mechanized in production and consumption to provide a sense of distinction, perhaps between brands or social statuses (Apple, 1985; Bourdieu, 1991; Cho, 2013; Gray, 2010). Hence, if one accepts textbooks as cultural commodities, they may be subject to the *ways and means* of production and consumption that impart an intrinsic social value (Curdt-Christiansen & Weninger, 2015; Giroux, 1983; Littlejohn, 1992, 2012; Harwood, 2014; Gray, 2010; Tomlinson, 2011). For Kubota (1999), EFL textbook authors tend to illustrate a cultural contrast between inner-circle ideologies and the target EFL student base, where “fixed, apolitical, and essentialized cultural representations such as groupism, harmony, and de-emphasis on critical thinking and self-expression” envelope

expanding or outer-circle cultures. Therefore, Kubota (1999) warns that it is important to remember textbooks are powerful cultural artifacts and valued commodities imbued with the promise of pedagogical value, shaped by the zeitgeist of global EFL learning momentum. These cultural artefacts, Gray (2010) maintains, draw particular vitriol from the multiple angles of research because they are multi-faceted products, designed around compromise and conciliation to appease multiple stakeholders with competing interests in a global EFL marketplace (Brumfit & Mitchell, 1990; Sheldon, 1988; Harwood, 2014; Weninger & Kiss, 2013). However, almost all the literature in this discussion yielded some comment that much more research is required. This suggests that, in time and under the light of research, some of the multimodal discourse in EFL textbook content and the industry that produces it will be illuminated and possibly yield to social reckoning.

In the literature reviewed thus far on the production and consumption of EFL textbooks, the intention was not to condemn or advocate on behalf of EFL textbook designers or their publishers or the books themselves. Rather, we have highlighted those eventualities in production and consumption that impact EFL education and, perhaps more importantly, EFL students. Considering the production-consumption dynamic, one might be reminded of Kuhn's (1962) paradigms. In *the Structure of Scientific Revolutions*, Kuhn (1962) maintained that paradigms are frameworks wherein one interprets evidence and where *science* is not defined by evidence, but how it is interpreted. Perhaps the production and consumption of EFL textbooks is an *education paradigm*, where production frameworks are not defined by content but how content is interpreted and negotiated with the consumer milieu and what hegemonic forces appear to profit from that consumption. Although the literature appears to support this assertion, perhaps the most arresting educational impact the consumption and production of EFL textbooks

have in an EFL context is the nurturing of an EFL *culture* where participants live in a process of continuous consumption, ensuring the continued production EFL commodities.

EFL Learning in Korea: Interwoven Problematizations

It is important to be mindful that this study problematizes the unquestioned use of EFL textbooks, the lack of critical attention to their multimodal contents, and how poorly considered classroom negotiations of those contents might present challenges for Korean university EFL education and beyond. However, these problems find numerous points of connection in a deeply complex web of issues revolving around EFL learning in Korean society (i.e. Ahn, 2011; Choi, 2008; Chun, Kim, Park, McDonald, Oh, Kim, & Lee, 2017; Huh, 2004; Lee, 2011b; Song, 2013; Thompson & Lee, 2018). To give some measure of clarity to this point, the researcher of this study once met a former Korean student in Canada who, despite a lofty IELTS score, could not order a cup of coffee from a Starbucks's *drive-thru*. That sad reality is a national problem for most Korean university graduates (Nam, 2005; Song, 2013). In the context of English as a foreign language (EFL), there is an influence echoing *Taylorism* (i.e. Taylor, 1998) that appears to have informed the design of model learning outcomes (LO) for a prescribed EFL curriculum (Chun et al, 2017; Stoller, 2015) that the Korean Institute of Curriculum and Evaluation (KICE) pressures most Korean universities to follow (Haggerty & Fox, 2016). In additional support for this assertion, Audwin Wilkinson, a twenty-four year veteran of EFL learning pedagogy at Chung-Buk National University, Korea, remarks: "I often heard you *must* learn vocabulary by doing *this*...or it's the *only* way, or even, you *must* do precisely *this* to improve your language skills - like a mind-numbing litany of misinformed language learning prescriptions" (personal communication, Korea, May 2019). In other words, Professor Wilkinson was confirming that many Korean university EFL program LO's adhere to a test-driven (or numbers-driven) culture

of language learning (Choi, 2008; Haggerty & Fox, 2016; Ryu & Boggs, 2016), so it is not surprising that *Taylorism* is an attractive consideration.

For Korean students, much like EFL students elsewhere, learning English is a socio-economic investment and an attractive commitment to political stakeholders involved with post-secondary education policy at the national level (Ahn, 2011; Canagarajah, 2016; Choi, 2008; Song, 2013). Those political stakeholders (e.g. KICE) promote a language learning curriculum that appear to 1) inhibit creative expression, 2) deny student involvement as informative to the syllabus, and 3) adhere to seemingly antiquated methodological or theoretically established principles that overlook any other language learning phenomenon (Stoller, 2015, p.319). For Korean EFL students, Stoller's (2015) observations certainly resonate with the current state of test-driven learning outcomes that Korean university programs expect their instructors to achieve. Unfortunately, test-driven learning outcomes in language learning do little to nurture creative expression or foster deeper learning and functioning knowledge to inform spontaneous communication (Biggs & Tang, 2007; Paik, 2018; Stoller, 2015). For Biggs and Tang (2007), declarative knowledge has been the traditional hallmark of university education, where students come to (literally) be indoctrinated with knowledge. While it may seem that this study implies a preference to functioning over declarative knowledge, the intention here is to note the latter outweighs the former in Korean university EFL curriculums to meet state-sanctioned evaluations, such as the secondary school *su-neung* or Korean SAT (Ahn, 2014; Haggerty & Fox, 2016). The result is a Korean graduate who cannot order a cup of coffee from a Starbucks drive-thru, or a student who knows, for example, what a *subjunctive verb form* is, but not be able to say "I wish I *were* able to speak better English" in a casual conversation. Ascough (2011) addresses that challenge in a framework for course development that integrates student needs,

program requirements and teacher expertise to nurture functional knowledge (i.e. Biggs & Tang, 2007). However, many new approaches to EFL learning in Korea stall under the weight of stakeholders such as deskilled instructors set in their ways (Lee, 2015), KICE, or other federal entities fiscally connected to post-secondary institutions (Ahn, 2011). Perhaps a *cultural* interruption of fossilized pedagogical practices (i.e. Benson, 2017; Ellis, 2017) may be found in CRIS because it inspires the transformative refinement (Rabbidge, 2017) of a curriculum, inclusive of teacher expertise (Banes, Martínez, Athanases & Wong, 2016) delivering textbook content, towards deeper learning in Korean university EFL classrooms.

Textbooks in Korean EFL Learning

Korea is a collectivist, ethnocentric culture where “individuals are acutely aware of their obligations and responsibilities to those who have come before” (Scollon, Scollon & Jones, 2012, p. 60). In such a culture, those who are granted power and status within the collective are often revered and their actions rarely questioned (Adams & Gottlieb, 2017; Kohls, 2001, p. 98). Bearing this cultural tendency in mind, an instructor’s influence on their students is one of infectious commitment to learning (Dornyei, 2001, p.50). In most Korean university EFL programs, textbooks have an instructor’s implied endorsement (Ahmadi Darani & Akbari, 2016; Canagarajah, 2016; Dendrinos, 2015; Song, 2013; Weninger & Kiss, 2013; Wu, 2010; Xiong & Qian, 2012) pressuring students to follow the instructions therein and have faith that the linguistic and cultural models align with proven EFL learning practices (Cortez, 2008). Even the name *global* EFL textbook, a much-used adage for those books used in Korean university EFL programs (Song, 2013), foreshadows the insidious potential such artefacts might have for Korean students eager to improve their socio-economic potential in a *globalized* world (Huh, 2004; Lee, 2011a; Song, 2011). Hence, considering the desire for achieving participation on the world stage

carries with it an implication that English communication skills are a global requisite, the term *global textbook* attracts participants in EFL education because it bears a commensurately deceptive implication that the contents will help students achieve such worldly positioning. For these reasons, this study problematizes the unquestioned use of EFL textbooks and the lack of critical attention to their multimodal contents in compulsory English courses, on which many instructors and students lean for linguistic and cultural relativity in Korean university EFL education.

In the context of EFL education in Korea, globalization, as a pedagogical consideration, is connected to the choice and use of textbooks. In 1995, a Korean government implementation (labelled *Se-gye-hwa* in Korean) was meant to kick-start a *globalized* approach to language education policy (Lee, 2011a). During that time, plentiful government funding supported a national English education program, which included teacher training, recruitment, curriculum assessments, and investments of emergent technologies (Jung & Norton, 2002 as cited in Lee, 2011a). Some Koreans even supported the idea of making English an official second language because of the expectation that English as a second language in Korea (rather than as a foreign language) would garner stronger foreign investment (Kang, 2000; Lee, 2011a). Hence, globalization was a term that gained popularity in Korean society during that time because it implied the notion that Korea was a significant actor on the world stage. The term *global English* was noted earlier as insidiously attractive to potential consumers because that generic moniker carries with it the implication that consumers of its contents will belong to an international community and, by extension, considered economically and politically significant (Lee, 2011a; Shin, 2003). For these reasons, the term *globalization*, in the context of Korean EFL education, bears a close relationship to its associated textbooks. In support of that assertion, KICE, a

powerful, institutional entity informing wide networks of government officials involved with language, policy, and planning in Korea (i.e. Fitzgibbon, 2013; Haggerty & Fox, 2016; Lee, 2011a) determined that an EFL textbook should facilitate a conducive and broadening measure of worldly understanding, leading to membership in a global community (KICE, 2001).

KICE's commitments, as an institutional stakeholder championing *Se-gye-hwa*, appear to have reached Korean society at a local level. Many Korean people, go to great lengths to achieve some measure of English fluency because with that capability comes perceived social, political, and economic benefits (Ahn, 2011; Song, 2011, 2013). In extreme cases, some parents had their children's tongues surgically altered so that their children might achieve better English pronunciation (Park, J. K., 2009). At the heart of these social consequences surrounding EFL education in Korea are associated textbooks, where contents project white, middle-class lifestyles and cultural values as the preferred representation of contemporary *Anglo-centric* culture (Yim, 2007; Song, 2013). For those reasons, some Korean social commentators incorrectly regard *globalization* as synonymous with *Americanization* (Lee, 2011a). That syllogism, Lee (2011a) argues, should have been a warning for the policy makers of *Se-gye-hwa* to consider because it appears to confirm the notion that EFL education is not a neutral endeavor but one laden with *inner-circle* ideologies (Auerbach, 1995; Auerbach & Burgess, 1985, Canagarajah, 2016; Pennycook, 2007; Phillipson, 1992a).

Student Perspectives

Much of the literature explored thus far, regarding EFL in a Korean context, continues to point to textbooks as socially consequential artifacts (Ahn, 2014; Apple, 1989). The purpose of this section further problematizes EFL textbooks in a Korean context by underpinning relevant factors in education, culture, and politics (Weninger & Kiss, 2013). Prior to university, Korean

students learn in a heavily structured, teach-to-the-test driven primary and secondary school system that does little to prepare them for practical English speaking in a real-world context (Ahn, 2014; Baik, 1994; Choi, 2008; Haggerty, 2011; Song, 2013). Perhaps the Jovian maelstrom around which the climate of Korean K-12 education revolves is the *su-neung* (hereafter, Korean Scholastic Aptitude Test [KSAT]) in native Korean language, where English is one of the core components (Ahn, 2011, 2014; Fitzgibbon, 2013; Haggerty & Fox, 2016; Hwang, 2003; Lee & Lee, 2016). The KSAT determines the course of one's academic career with far more consequence than any other test and a source of considerable stress in many senior high school students (Ahn, 2014).

In a post-KSAT learning environment, EFL can be an intimidating experience for Korean university freshmen, perhaps enticing them to become strongly attached to learning materials that are undeserving of such dependency. English communication skills are given the least attention to achieve high scores in the English language portion of the KSAT (Ahn, 2014; Choi, 2008; Hwang, 2003; Song, 2013), so when these students eventually come to university, EFL textbooks likely represent academic life-rafts on which they drift along the ebbs and flows of post-secondary *interlanguage*. Hence, having no other platform of reference on which to tether their oral English challenges, it is not surprising their textbooks become trusted anchors to which they cling. In this context, the textbook becomes a prescription for not only (oral) linguistic but cultural appropriateness (Cortez, 2008, p.15), thereby forcing Korean students to lend it tremendous dependency.

Teacher Perspectives

To underpin such concerns over EFL and its associated materials over the past few decades, several studies point to various challenges in Korean EFL education and textbook

content, and how educators and EFL education researchers addressed those challenges. In a study looking at the relationship between Korean EFL learners' preferred learning styles and their EFL materials, Lee (2015) found the former to be a referential indicator for the selection of the latter. Lee's (2015) findings appear to imply that teachers may have more engaging classes by using textbooks as foundations on which to build learner-centric adaptations of the lessons they contain, rather than strictly adhering to each activity. However, globally published textbooks can present considerable contextual challenges for a Korean English teacher, wishing to build more engaging lessons. In a case study looking at EFL educational materials between 1997-2001, Kim (2001) found that domestically published textbooks (i.e. *Sisa-yongeo-sa* series) appeared to be well received by students and teachers in primary and secondary public schools because Korean English teachers struggled to negotiate globally published EFL textbook contents (i.e. Cambridge University's *Interchange* series) while trying to adhere to the communicative language teaching method imperatives (KICE, 2001). Although Kim's (2001) study appears to underpin a misalignment between materials, curriculum, and language learning methods, the study revealed that domestic publications diminished the challenge of following communicative language teaching methods in K-12 classrooms because they presented familiar cultural content to which teachers felt more confident to transform, adapt, and teach to their respective students. While communicative language teaching sharpens communicative competence by "bringing language learning yet closer to the real world of work" (Kramersch & Vinall, 2015, p. 12), it has, by contrast, fostered the habit of teaching cultural and linguistic stereotypes as necessary artifacts of consumption in language learning (Kramersch & Vinall, 2015). The instructional practice that includes those stereotypes further explains why some inexperienced teachers use and trust textbook content and peripheral materials without question,

especially if that content serves as a syllabus or simply fills a quota. In a quantitative study looking at the differences of opinion between pre-service and in-service secondary school English teachers, Kim (2015) found that pre-service teachers preferred strict adherence to textbook activities and syllabus requirements while in-service teachers preferred to allow for flexibility as per the needs of the students. In this way, Kim (2015) has revealed the tendency in younger generations of Korean English teachers to follow a globally published EFL textbook's syllabus rather than their own beliefs, assumptions, and knowledge (Woods, 1996) about language learning. Such publications persist in Korean K-12 education because it is far easier to follow a pre-made curriculum rather than craft one from experience. Unfortunately, such mindless adherence to textbook content allows for cultural biases to go unchallenged in EFL classrooms. In a mixed-method study looking at cultural representations in eleven globally published, university EFL textbooks (i.e. *Top Notch* series or *Interchange* series) and surveying 179 university students of that content, Sung (2008) found a mismatch between the cultural exposure in the content and the English activities. For Sung (2008), many of the examined EFL textbooks presented uninteresting and persistent biases in favor of imaginary, generic version of inner-circle ideals. Sung (2008) argues little effort had been made by the publishers to present a diverse discourse in their cultural representations. The quantitative findings reflect the qualitative analysis, where students appear somewhat ambivalent to their textbook content, finding no real consequence in the cultural exposure (Sung, 2008). For this reason, Sung (2008) advises teachers to repurpose the material for more context-specific lessons to mitigate disinterest. To underpin Sung's (2008) advice, Wang et al (2011) present a content analysis or *checklist* that teachers may use to make tailored selections of global EFL textbooks for their respective courses. Wang et al's

(2011) checklist of considerations for textbook selection give assistance to inexperienced English teachers preparing for Korean EFL classes.

Korean EFL Curriculum Connections

Rising to meet the challenges posed in Korean EFL contexts, several studies point to how educators and researchers perceive and/or theorize how to better serve the public interest in EFL education or to meet the needs of their students. A key practice for many EFL teachers, to meet those needs of their students and to address the insufficiencies of their EFL textbooks, is to manipulate the content to best serve each teacher's particular classroom *ecology* (Richards, 2001a; Van Lier, 1997). In a mixed-method study of contextual autonomy in Korean EFL teaching methods, Eun (2001) looked at surveys and interviews of 146 middle-school students and teachers. The findings indicate that each group preferred autonomy in the classroom rather than following a prescribed curriculum because it allows for more fruitful explorations of English challenges that are otherwise overlooked in a teach-to-the-test curriculum (Eun, 2001). For Kang (2000), in most cases, Korean students are extrinsically motivated especially in EFL contexts. In a study looking at learner motivation in 234 middle-school students, Kang (2000) found that that extrinsic motivation, that is to say, the external reasons and forces pushing for a student's increased capability in English (Dornyei, 2001), out-weighed internal motivations, such as personal desires to learn. Kang (2000) argued that intrinsic motivation is equally important factor in English acquisition for Korean EFL students (Dornyei, 2001; Ushioda, 2011) and implies that the contextual autonomy to which Eun (2001) refers would inspire educators to pay more considered attention to the uncritical usage of textbook content in their courses. Brundage (2007) also underscores that preference for autonomy in Korean classrooms. In a quantitative study looking at 53 foreign English teachers in Korea, Brundage (2007) found that teacher stress

was directly related to the increased presence of micro-management by administrative entities in their respective institutions to follow a mandated curriculum. Administrative micromanagement, Brundage (2007) argues, prevents the development teacher autonomy, and deskills the EFL educator profession to one motivated only for achieving test scores. The trend in deskilled EFL educators was highlighted in Lee's (2006) study of teacher perspectives regarding incorporated language learning strategies in Korea. Looking at teacher awareness and willingness to engage various strategies, Lee (2006) used a mixed method study to survey and interview 60 different private academy and public institution EFL teachers and discovered that many were not informed enough and thus not capable of implementing curricular strategies. Lee (2006) argues that delivering an effective EFL classroom strategy was only possible when a teacher had a general understanding of many theoretical options available to them and appears to show conclusively that most of the EFL teachers they interviewed and surveyed were a kind of deskilled labor force, largely dependent on their respective EFL textbooks and their accompanying teacher's guides for all matters concerning curriculum and classroom delivery.

Considering these perceived insufficiencies of EFL teacher education in Korea, it is not surprising that some students feel their EFL courses, whether in a private academy or at a university, are uninspiring educational engagements. In a study looking at the perceptions of Korean university students and teachers about their EFL curriculum in Korea, Nam (2005) appears to reveal student preference for outcomes aligned with improved test scores (such as TOEIC¹ or TOEFL²) rather than sufficient communicative competence. On the other hand, the teachers felt that communicative language teaching was an effective approach to language instruction. The implication of Nam's (2005) study appears to reveal that the socio-economic investment made by Korean EFL students is expected to yield verifiable results (such as good

test scores) rather than the communicative competence that their teachers aimed to nurture. In other words, Nam (2005) appears to argue that communicative language teaching is not useful for achievable test scores; not because of the insufficiencies of communicative language teaching as a method of instruction, but because of teacher inability to use it as an effective method for helping students face *all* of their linguistic challenges. This assertion finds resonance in Chang (2004), where a quantitative study looking at native English-speaking teacher's understanding of Korean contexts revealed heavy reliance on EFL textbook content for guidance in communicative language teaching rather than using one's BAK (Woods, 1996). According to Kim, Kim, and Kim (2018), in a qualitative study of twenty-three K-12 students and nine teachers at private academies around Seoul, Korea, major demotivators in EFL learning were found in a teacher's lack of clear delivery in the classroom and excessive dependence on grammar in the textbook contents. Considering the complex process of developing an identity with English as a competent speaker is predicated on the socio-economic desire to earn membership with that particular global community wherein greater academic performance is a higher probability (Canagarajah, 1993, 2016; Song, 2013; Thompson & Lee, 2018; Vasilopoulos, 2015), the textbooks on which insufficiently trained teachers rely so heavily can play a leading role in demotivating student performance. In a study comparing ESL learning in India and EFL learning in Korea, Cha (2002) provides strong evidence for the significant differences in the nature of language learning, suggesting the necessity for tailoring curricular designs and the delivery textbook content in localized contexts. Unfortunately, textbook content can play a role in diminishing the development of Korean student identity, as noted in Grant and Lee (2009), who revealed ways in which globally published EFL textbook contents appear to sustain narratives of privilege inherent in socio-economic, racial, and linguistic classes. Those narratives

of privilege appear to be relevant in global communities, suggesting that linguistic imperialism (Phillipson, 1992b) and hegemonic forces remain relevant consequences of EFL education in Korean contexts (Grant & Lee, 2009). Those consequences appear to manifest in Ahn (2011), who revealed in a mixed method study of the opinions of native-English speaking and non-native English-speaking teachers and their learners, that idealized American-English norms should be emphasized as the preferred type of English to learn in Korea.

Critical Studies of Textbooks

This section begins by highlighting critical research of textbooks, in general, including critical studies of textbooks in language learning and EFL. The featured research reviews various forms of content and discourse analysis of textbooks, not only to reveal power relations and ideologies, but what types of textbooks drew the most investigative attention. These observations set the stage for segueing to studies of EFL textbooks in a Korean context.

Foucault (2003) warned that information from media, such as news organizations, or from institutionally endorsed sources, such as teachers, can become fixtures of truth in the minds of audiences because of “the way it is delivered, in this tone, by this person, at this time” (p. 525). It is reasonable to include textbooks and their contents into Foucault’s (2003) warning about information received (Thoma, 2017). Remembering, as was noted in a previous section, that a textbook can be perceived as a tactile promise of knowledge, it is not surprising that the fixtures of truth to which Foucault (2003) refers become measures of trust in the textbook that curriculum stakeholders choose for their students (Cho, 2013; Connelly & Clandinin, 1988; Giroux, 1983, 1988, 2017; Savignon, 2002; Shor, 1992). That measure of trust in textbooks is connected with the value of their education and learning because it is a kind of social investment risked by language learners, motivated by social and material interests (Canagarajah, 1993, 2006,

2016; Ortactepe, 2013; Savignon, 2002). The implied institutional endorsement that textbooks carry (Curdt-Christiansen & Weninger, 2015; Dendrinis, 2015; Savignon, 2002), validates their contents as valued realities a student must learn.

In support of these assertions, Van Dijk and Atienza (2011) insist that in textbooks, what passes for knowledge is often ideologically founded. This review posits that critical studies are key to unlocking power relationships and ideologies in textbook content that might otherwise remain unnoticed and consumed without challenge. In this way, perceived social injustices in textbook content (i.e. Ahn, 2014; Choi, 2008; Lee, 2009; Lee, 2011a; Lee, 2014; Matsuda, 2002; Sherman, 2010; Shin, Eslami, & Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014), interpellated under the umbrella of education (Apple, 1985; Canagarajah, 1993, 2006, 2016; Curdt-Christiansen & Weninger, 2015; Dendrinis, 2015; Fitzgibbon, 2013; Gray, 2010; Harwood, 2014; Littlejohn, 1992, 2012; Song, 2013; Van Dijk, 2011) are given just exposure. In Chapter 4: Methodology, we will look at the predominant forms of those methods of analysis in critical studies of textbooks.

A review of nearly fifty scholarly articles (N=47), featuring critical studies of textbooks that were drawn from three scholarly databases, point to some consistent relations of power and ideological agency. Those consistencies are found in superior human agency in the context of Christian-based science and literary textbooks used in secondary schools (Agiro, 2012; Sharma & Buxton, 2015), marginalized communities and identities such as the Sami in Norway (Eriksen, 2018) and the treatment of indigenous people in South African history textbooks (Maposa, 2015), the othering of immigrant voices in Canada (Gulliver, 2010), racism and *whiteness* evident in humanities textbooks (Harper, 2012), nationalism (Vinall & Shin, 2018), imbalanced gender representation where males social actors (Van Leeuwen, 2008) possess most or all forms

of agency (Giaschi, 2000; Mustedanagic, 2010; Setyono, 2018), and membership criteria for *citizenship* or belonging to a particular national entity (Ververi, 2017). Rising from these perceived narratives of social iniquities, language learning textbooks appear to receive a larger share of investigative attention.

In a general sense, the pool of critical studies reviewed here point to a common focus on gender representation, where the findings exposed males as the dominant social actors in all forms of discourse (Ahour & Zaferani, 2016; Amerian & Esmaili, 2015; Baghdadi, 2012; Giaschi, 2000; Gungor & Prins, 2010; Healy, 2009; Lee, 2014; Marefat & Marzban, 2014; Mustedanagic, 2010; Nofal & Qawar, 2015; Sadeghi & Maleki, 2016; Sahragard & Davatgarzadeh, 2012; Setyono, 2018; Sherman, 2010; Soylemez, 2010; Stockdale, 2006; Tajeddin & Janebi, 2010; Thomson & Otsuji, 2003). This trend is closely followed by investigations of marginalized identities or communities, and othering (Van Dijk, 2011; Wodak & Meyer, 2016). Van Dijk (2011) describes *othering* as the process by which discourse either sufficiently presents or omits information that divides or segregates a particular community or group as *them* or, sometimes insidiously as *not us* (Machin & Mayr, 2012). These social injustices were exposed in studies of social conditioning (e.g. Chiu, 2011, Borhaug, 2014), where certain communities were marginalized in the content (Chu, 2015; Eriksen, 2018; Maposa, 2015; Song, 2013; Thompson, 2013; Xiong, 2012), by *othering* certain groups as less important to national interests (Camase, 2009; Popson, 2001) or less important than an academic pursuit (Lee, 2011a) or government immigration policies (Gulliver, 2010). Considering the interest of one part of this dissertation, to expose social injustices in multimodal discourse, it is important to point out that many of the studies looked at how genders or a groups of people were *presented* or *not presented* (graphically and textually), but few mention multimodality in their theoretical

frameworks or methodologies, choosing instead to employ unique constructions of analysis (e.g. Camase, 2009). This suggests a significant gap in approaches to analyzing the multimodal discourse in textbooks. The fields study most strongly represented in the literature are quite diverse (see Figure 2).

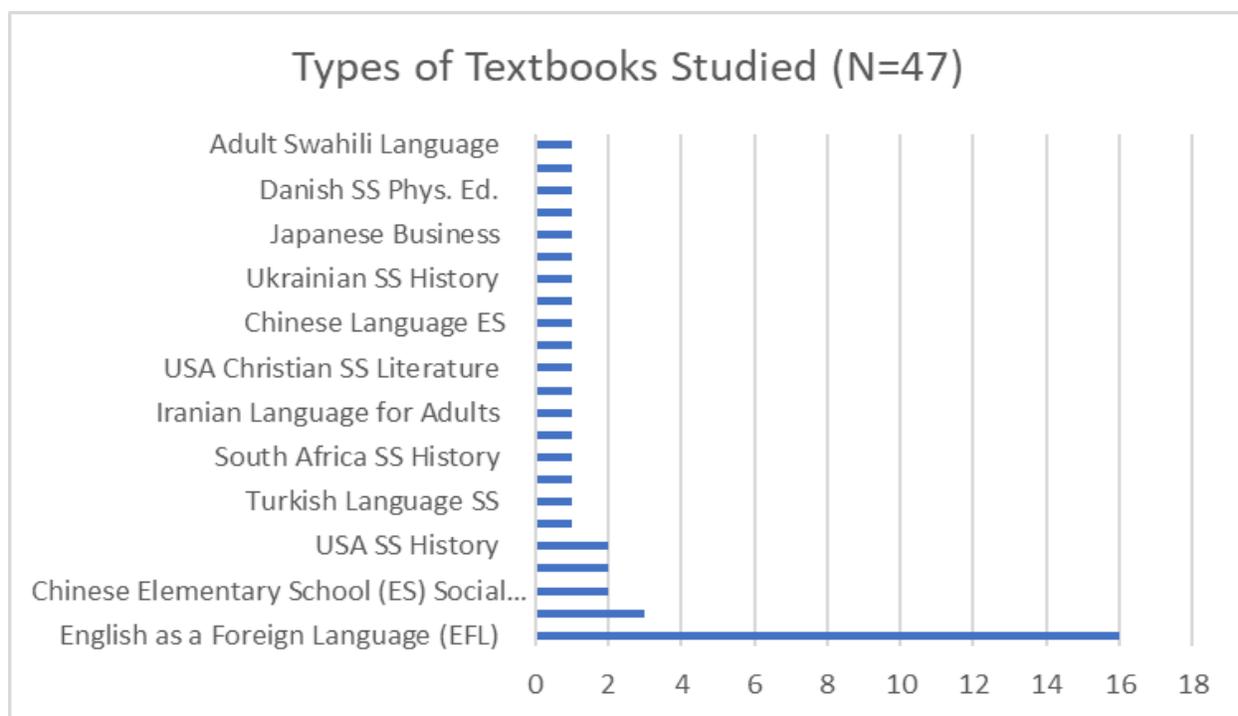


Figure 2: The types of textbooks examined in the reviewed literature.

However, it is obvious that textbooks for EFL (numbering 16/47 articles) are drawing the most critical attention. This is not a surprising result because in terms of sheer profit margins, the global EFL textbook publication industry dwarfs any other type of publishing (Gray, 2010; Harwood, 2014; Littlejohn, 2012). Certain studies, now obvious in their isolation from the other groupings in the literature, stand out as relevant investigations deserving of more investigation. Studies such as the presence of racism and *Whiteness* (Gulliver & Thurrell, 2017; Fitzgibbon, 2013; Pellegrino, Mann, & Russell, 2013; Harper, 2012), give attention to the plight of African-Americans portrayal in history, Asian racism, and Canadian immigration but these few studies

do not appear to sufficiently inform, in terms of the quantity of articles, the seriousness of the social injustices they've exposed. Additionally, Svendsen A. and Svendsen J. (2017), give critical attention to the interpretation of a particular curriculum; Osborn (2017) exposes the misrepresentation of Palestinian and Jewish relations; a curious use of agency appears in studies of science textbooks published by Christian-led communities (Agiro, 2012) that diminishes anthropocentric climate change while encouraging students to accept a lack critical rhetoric; the rise of nationalism vs. international diversity appears in Vinall and Shin (2018); the social conditioning of youth in China urges conformity to certain social norms as prescribed by governmental policy (Liu, 2005) – each of these areas of research, as serious and as potentially destabilizing as they may be, appear to lack sufficient research.

Critical Studies of EFL Textbooks in Korean Contexts

As was noted earlier in this chapter, some critical analyses of EFL textbooks have revealed consistent biases, often favoring inner-circle cultures as the preferred model, where white, male, Anglo-centric perspectives dominate all others (Ahn, 2014; Choi, 2005; Giaschi, 2000; Kachru, 1992; Lee, 2009; Liggett, 2009; Matsuda, 2002; Sherman, 2010; Shin, Eslami, and Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014). In other words, under their attractively designed covers, some EFL textbooks contain insidious models of monocultural politics (Hong & He, 2015) and social realities that tighten ideological tensions in EFL classrooms and negatively affect EFL learners from expanding or outer-circle cultures (Curdt-Christiansen & Weninger, 2015; Canagarajah, 1993, 2016; Choi, 2005; Weninger & Kiss, 2013; Dendrinis, 2015; Song, 2013). In the context of this dissertation, while it was difficult to track down some critical analyses of EFL textbooks from the perspectives of Korean scholars, some appear to support these assertions.

Bemoaning the lack of foresight on the impact that EFL textbooks might have in Korean EFL learners, Baik (1994) appears to warn against the insidious potential of their contents, which may not be seen for years to come. Years later, we see some research in Haggerty and Fox (2016) with results that point to other issues in Korean EFL culture as consequential to learner motivation, without any mention of EFL textbooks. In a study that examines motivations to learn English in relation to high stakes English language testing in Korea, Haggerty and Fox (2016) found that the motivation to learn is greatly seeded in Korea's *Su-neung*, noted earlier in this chapter as Korea's equivalent to the Scholastic Aptitude Test used in the U.S.A., among other measures in Korea's high-stakes testing culture. Considering the *su-neung* is Korea's final stage for K-12 education, it is curious that despite all the investment in learning functional English (Biggs & Tang, 2007; Canagarajah, 2016), it appears the declarative knowledge inspired by the EFL *testing-culture* to which Haggerty and Fox (2016) give their research attention, is the preferred model or system of English learning. In other words, the silence of EFL textbooks, in the context of scholarly research into EFL learner motivation, may be explained in their implied demotivational potential, given attention in some of the research in this section.

In a critical reflection of power relations and ideologies found in secondary school reading comprehension materials from global (specifically, American) EFL publishers, Choi (2005) found that underlying hegemonic interests in the content of the reading materials place America first among others cultures, who appear socio-economically dependent on the former, with no particular consequence of their own on the world stage. Choi's (2005) findings are reflected in Lee (2006), whose content analysis of EFL textbooks used in primary school classes revealed counter-intuitive tendencies in cultural depictions to which young learners found contrastive to their own developing identity with Korean culture. Ihm (1996), in an earlier and

apparently multimodal study, although it is not explicitly mentioned, looked at the cultural content of illustrations in EFL publications for primary school learners (i.e. *Let's Go!* series by Cambridge University Press) and found they presented *inner-circle* social realities and standards. As such, Ihm (1996) implies that the socio-cultural narratives throughout EFL textbook publications can be a positive inclusion in EFL classrooms for the purpose of understanding foreign cultures. However, as already noted, those positive assumptions appear to be overshadowed by Lee's (2006) findings of a hidden curriculum in EFL materials (Weninger & Kiss, 2013) where a certain cultures promoting particular ideological and social realities are given priority over all others (Curdt-Christiansen & Weninger, 2015; Canagarajah, 2016; Pennycook, 2004). In another, unspecified, critical multimodal analysis (or content analysis) of *New American: Inside and Out* (Kay & Jones, 2008), a popular EFL textbook used in elementary schools in Korea, Chao (2011) found consistent biases in favor of the target culture, assumed to be inner-circle, and a general universality of all other cultures. Chao's (2011) findings suggest that for audiences of that EFL textbook, all other cultures to whom most of the readership likely belong, are indeed, *othered*. That kind of discrimination was noticed by Lee (2011b), who investigated situational meanings in EFL textbook content used in Korean K-12 schools. Lee (2011b) found that people of inner-circle countries were presented as "law-abiding, capable of getting things done, and living in a society that respects equality... educated in a way that gives them a sense of personal responsibility" (p. 52). Despite failing to meet the criteria enforced by KICE (i.e. KICE, 2001) for providing appropriate content, Lee (2011b) appears to suggest the books are still being used in some institutions and recommends considered negotiation in class, or *reflexivity in situ*, by teachers and for students to be critical of perceptibly bias content that marginalizes them. Lee's (2011b) recommendation is echoed in Song (2013), whose critical

study of EFL textbooks used for high schools revealed equal measures of cultural biases favoring inner-circle cultures. For all the reasons noted here, it is not surprising that there haven't been more studies, reaching as far back as Truitt (1995), who revealed that textbooks of the type examined in this dissertation, play a key role in perpetuating EFL learner anxiety among Korean students.

The literature reviewed here is not meant to represent an exhaustive collection of critical studies of EFL textbooks in a Korean context. However, they sufficiently outline a perceptible gap in literature that not only looks at EFL textbook content, but how the multimodal discourse appears to recontextualize the content, what power relations and ideologies emerge in the multimodal fabric of each opened page, how that multimodal fabric is negotiated *in situ*, and how the consumers of that content account for the hegemonic interests they present in each lesson.

Multimodality in EFL Textbook Content - A Need for Research

Most textbooks up pm are decontextualized into formulaic lists of expressions that promise acceptable entry into passable live speech (Curdt-Christiansen & Weninger, 2015, p. 16).

Contrastively, visual representations in textbooks are not decontextualized, but rather highly contextualised (Bateman, 2014; Bezemer & Kress, 2008; Gray, 2010; Jewitt, 2009; Kress, 2010; Lemke, 1989). This dissertation argues that, despite the decontextualization of textual discourse in EFL textbooks, visual discourse *recontextualizes* the lessons on a *gestaltian* field of meaning (Lemke, 2002; Machin, 2007, 2016; Machin & Mayr, 2012) that presents certain cultural realities as preferred models (Curdt-Christiansen & Weninger, 2015). Equipped with the armaments (vocabulary, semantic choices, pragmatic linguistic models, etc.) to participate in the contrived or highly specialized social realities, encouraged in the practice of EFL textbook

content, students are shown what to say, when and where to say it, and in what forms those expressions are deemed suitable, as per the visual constructs in textbooks (Curdt-Christiansen & Weninger, 2015; Canagarajah, 2016; Jewitt, 2009; Kress, Jewitt, Bourne, Franks, Hardcastle, Jones & Reid, 2004). For this reason, EFL textbooks *condition* students to develop a *fluency* with the cultural realities they contain because with that understanding comes the implied capability for fluent speech. Hence, Gray (2010) appears to suggest a gap in research may lie in the visual formatting and design aspects of EFL textbook publishing alongside the socio-cultural conditioning that EFL textbook content prescribes. A specific move towards the inclusion of visual discourse in rigorous analyses, brings with it a new level of understanding that few have ventured to examine (Curdt-Christiansen & Weninger, 2015; Gray, 2010; Wodak & Meyer, 2016). Therefore, a critical multimodal analysis, rarely seen in the literature of critical studies, especially in Korean contexts of EFL textbook use, may shed greater light on measures of social injustices revealed in the previous sections of this review.

Conclusion

While this chapter is certainly not meant to represent an exhaustive review of all the literature pertaining to EFL textbook production, consumption, the contexts of their use in Korean EFL educational culture, critical analyses, and the potential for moving forward with more rigorous, multimodal analyses. However, the literature has supported the direction of this dissertation by reviewing evidence that, from beginnings rooted in the socio-political economics of the spread of English as a social commodity over two hundred years (Apple, 1985; Bourdieu, 1991; Cameron, 2012; Canagarajah, 2016; Cho, 2013; Gray, 2010; Gray, 2010; Harwood, 2014; Kubota, 2011; Littlejohn, 1992, 2012; Rubdy & Tan, 2008), EFL textbooks, despite being key component in EFL programs, encouraging learner practice and communicative interaction

(Cunningsworth, 1995; Richards, 2001a; Song 2013; Tomlinson, 2002; 2011) also contain social injustices in their contents that point to consistent biases, often favoring inner-circle cultures (Kachru, 1992), where white, male, Anglo-centric social realities dominate all others (Ahn, 2014; Choi, 2008; Lee, 2009; Lee 2011a; Lee, 2014; Matsuda 2002; Sherman, 2010; Shin, Eslami, & Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014). A look at production, consumption, and specific literature in Korean contexts have revealed that, despite critical studies on EFL textbooks vastly outweighing other textbook subjects (see Figure 2), few have looks specifically at EFL textbooks in post-secondary Korean classrooms and none have combined that potential with critical multimodal analysis. Moving forward into a theoretical framework, it is important to keep in mind that, while this dissertation might appear to be complex endeavor with many potential branches for rigorous analysis, the lion's share of theory informing this triangulated, qualitative investigation is rooted in critical applied linguistics, critical pedagogy, and curriculum. In Chapter 3, these frameworks will be given robust attention, and how they can inform analyses of EFL textbooks and their consumers in Korean post-secondary contexts.

Chapter 3: Theoretical Framework

Introduction

Building from the relevant literature covered in Chapter 2, this chapter considers the problematizations of multimodal content in EFL textbooks, specifically TN2 – the EFL textbook under questioning – and proposes a theoretical framework that can inform the intended, triangulated, qualitative inquiry involving TN2’s multimodal content, how that content is negotiated in Korean, post-secondary EFL classrooms between students and instructors *in situ*, and how students and instructors account for the content by examining the affective values they afford TN2 as a pedagogical device for achieving the rhetorical accomplishment (Fox, 2004) of their post-secondary, Korean EFL curriculum. Hence, this chapter highlights literature pertaining critical pedagogy (CP), critical applied linguistics (CALx), curriculum, and foreshadows principles of multimodality that will be fully explored in the methodology.

As in the literature reviewed in Chapter 2, the following sections will feature literature of CALx, CP, and curriculum from a global perspective, then draw focus on issues connecting them with EFL education and textbooks in a Korean context. In previous discussions, some literature suggested that consumers & producers of EFL textbooks may represent a binary dependency, perpetuated within an EFL culture (Harwood, 2014; Gray, 2010; Littlejohn, 1992; 2012). Additionally, it was noted that no language learning curriculum or textbook, no matter how conscientiously designed, can avoid the expression of a particular ideology in its contents (Apple, 1985; Auerbach & Burgess, 1985; Bourdieu, 1991; Cho, 2013; Freire, 1985; Giroux 1983, 1988, Pennycook, 2008; Van Dijk, 2011). If no curriculums are ideologically neutral, then “all forms of education are political because they can enable or inhibit the questioning habits of students...disabling their critical relation to knowledge, schooling, and society” (Shor, 1992, p.

12). In an EFL culture, textbooks are carriers of a particular ideology and may serve as delivery systems for the maintenance, reproduction, and continuance of social dominance and unequal power relationships (Canagarajah, 1993; Song, 2013). Some researchers directly accuse some EFL textbooks for possessing a noxious brew of culturally bias content reflective of white, male, Anglo-centric social orders as the standard against which all others are measured (Ahn, 2014; Lee, 2009; Matsuda 2002; Sherman, 2010; Shin, Eslami, & Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014). The social gravitas such negative manifestations can have in *any* culture merits a closer look at relations of power and ideology arbitrated in the use of EFL textbooks.

CALx

The triangulated analyses conducted in this study are informed by a triad of theoretical frameworks. However, considering the navigational direction of this discussion towards issues of power and hegemony that manifest in EFL textbook, and how that might affect EFL education, CALx may serve as a beacon to which CP and curriculum theories find guided alignment and provide reciprocal support. Where the ultimate concerns of CP may be one of democratic social agency in education (Cho, 2013; Freire, 2018; Giroux, 1988; 2007; McClaren, 1988; Pennycook, 2008; 2010), CALx encourages language education to include the revelation of power and ideology embedded in discourses that serve as vehicles for socio-political and economic agendas (Canagarajah, 1993; 2006; Fairclough, 1992; Gray, 2010; Harwood, 2014; Littlejohn, 1992; 2012; Pennycook, 2008; 2010; Van Dijk, 2011). In an EFL context, acquiring English does not mean memorizing language rules, but experiencing language in a dynamic social environment where meaning is created (Curdt-Christiansen & Weninger, 2015; Cho, 2013; Fitzgibbon, 2013; Kumaravadivelu, 1999; 2006; Weninger & Kiss, 2013). While the areas of concern for CALx are

spread across a broad social lens, for the purposes of this discussion, focus is maintained on EFL education and textbook material in the context of Korean, post-secondary education.

For Pennycook (2008), CALx is a diachronic praxis, conceptualizing and implementing an amalgam of thought, desire, and action. The continuous, reflexive integration of theory and practice, to what Simon (1992, as cited in Pennycook, 2008) refers as *praxis* is a CALx concern and achieved in the validation of oppressed social agencies (Giroux, 2004; 2007). In an EFL context, social justice in language learning can be realized through praxis (Pennycook, 2008). It is important to note the research of some critical pedagogists (i.e. Freire, 1970; 2018; Giroux (1988; 2004; 2007; 2017; McClaren, 1988; Shor, 1992; 2014) make foundational arguments in support of praxis, explored later in this chapter.

Given that English language education (EFL or ESL) plays a leading role in applied linguistics research (Pennycook, 2008), one might infer that CALx problematizes language education to address issues of power relations and social inequities in language learning. Bearing this in mind, two research examples of power dynamics at play in EFL classrooms are found in Sakui (2007) and Mendez and Garcia (2012). In a study of power relationships between students and teachers at Kobe Shoin Women's University, Japan, Sakui (2007) attempted to illustrate challenges faced by thirty Japanese EFL teachers. Those challenges included classroom management issues such as poor behavior, variance in socio-economic backgrounds, varied attitudes towards teachers and institutions, and less than favorable responses from students regarding the EFL textbook material. The study found successful classroom management relied on the teacher's sophisticated understanding and *translation* of power relationships in the content (Sakui, 2007). This suggests the participants (teachers) realized that power lies not only in the teacher but as something that should be shared with the students (Sakui, 2007). This realization

enabled them to achieve praxis (Pennycook, 2008) by adopting different strategies of empowerment as per particular classroom management challenges (Sakui, 2007), which could change from day to day, resulting in an overall improvement of student performance and observed motivation in EFL classes. In a similar study of elementary school student power relationships in EFL classes in Bogota, Columbia, Mendez and Garcia (2012) found that power in discourse appeared to change hands, be resisted, be exchanged, and be exercised among the students depending on the classroom activity. Power relationships changed in the contexts of “discipline, responsibility, fellowship, resistance, reproach, and silence during class activities” (Mendez & Garcia, 2012, p. 183). The results of Mendez and Garcia’s (2012) study describes the ebb and flow of power relationships during classroom activities, serving to inform EFL teachers how to be reflexive with their respective lessons to match or counter the tides of such relations in power, towards a more considered EFL learning experience. Each of these studies, in addition to those critical studies drawing attention to EFL education in expanding circle cultures, noted in the literature review (i.e. Ahn, 2014; Choi, 2008; Lee, 2009; Lee 2011a; Lee, 2014; Matsuda 2002; Sherman, 2010; Shin, Eslami, & Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014), serve as examples of CALx in their reflections of power dynamics in EFL classrooms (Pennycook, 2008). These studies inspire change in the way that EFL textbook content is negotiated and accounted for by frequent consumers of their contents.

CALx informs us that EFL teachers from inner-circle cultures may be more connected with the politicization of education than they suspect (Pennycook, 2008). By accepting these teachers into their schools, academic institutions of expanding or outer-circle cultures contribute to the continual spread of globalized, socio-political and economic standards, for which the English language serves as a delivery system (Apple, 1985; Auerbach & Burgess, 1985; Cho,

2013; Dendrinos, 2015; Giroux 1983, 1988; Pennycook, 2008, 2010; Savignon, 2002; Song, 2013; Weninger & Kiss, 2013). That system is part of a greater EFL culture that forces students to learn English via specific, monolingual exchanges in global publications, with speakers using (typically *American*) forms of English (Kramersch, 2008), that systematically indoctrinate them as participants in those social realities (Curdt-Christiansen & Weninger, 2015; Canagarajah, 1993; 1997; 2006; Pennycook, 2008). However, there may be no way to avoid the delivery of those social realities (Gee, 1994; Kramersch, 2008; Weninger & Kiss, 2013) because, as has been noted already, no textbook in any curriculum is devoid of certain ideological narratives (Apple, 1989; Auerbach & Burgess, 1985; Bourdieu, 1991; Curdt-Christiansen & Weninger, 2015; Cho, 2013; Pennycook, 1994; 2008; Phillipson, 1992a; Savignon, 2002; Song, 2013). Hence, *praxis* must be achieved through a teacher's mindful connection or disconnection with those devices during class (Pennycook, 2008; Fitzgibbon, 2013). To emphasize Gee's (1994) assertion that much rests on a teacher's shoulders to mitigate inner-circle, political legitimization in classroom discourse, Kramersch (2008) argues that EFL "education should include the development of a more flexible capacity to read people, situations, and events based on a deep understanding of the historical and subjective dimensions of human experience" (p. 391). Kramersch's (2008) observations also resonate with some of the pedagogical concerns of CALx, where subjective manifestations of human experience in EFL textbooks, unchecked by conscientious teachers, have the potential to become naturalized vehicles for social injustices (Janks, 2010). Considering that global EFL textbooks are rife with socio-political neutralities that seem reflective of imaginary or non-existent *middle-of-the-road* realities, CALx research reveals how the "reasonableness" (Pennycook, 2008, p. 32) of such content can be culturally marginalizing to some students because not all social norms are universal. The *reasonableness* to which Pennycook (2008)

refers, is born of inner-circle ideological and economic perspectives. CALx recognizes that global EFL textbooks are vehicles of inherent discrimination because publishers approve content as widely *reasonable* as possible to maximize international sales (Gray, 2010, Harwood, 2014; Littlejohn, 2012; Pennycook, 2008).

Not everyone is convinced the concerns of CALx are beyond criticism. Regarding EFL textbooks and educational contexts, White, Martin, Stimson, and Hodge (1995, as cited in Hadley, 2013) hold that all education expresses a kind of ideology and language education is no different. That said, Waters (2009) disparages Critical Social Theory, a concern of CALx (Pennycook, 2008), for saturating applied linguistics to such an extent that specific pedagogical research seems diminished under a larger body of critical investigations into social injustices (Hadley, 2013, p. 212). Harwood (2014) acknowledges such a trend, noting it is easier to be critical of EFL materials in abstraction than to see their use *in situ* (Littlejohn, 2012). Hadley (2013) also accuses research in CALx for supporting subjective and incomplete forms of analysis by teachers, for example, who have measured EFL materials based on classroom experience and student opinion, rather than empirically derived conclusions on their effectiveness in English language acquisition. While Hadley (2013) admits that some research does touch on informative, ethnographic observations of global EFL textbooks in use (i.e. Canagarajah, 1993), many such studies are rarely followed up with a triangulation of data. The feeling of incompleteness, Hadley (2013) admits, does not have the rigor encouraged by Wertz (2011), for example, who noted that qualitative inquiry needs to be revisited and re-approached from many angles to ensure criticality.

While Hadley (2013) and Waters (2009) make some valid criticisms of CALx and its concerns with critical social theory (Pennycook, 2008), their focus on an over-abundance of

subjective studies *muddying the waters* of pure pedagogic and linguistic inquiry appear diminished next to a significant pool of research concerning social injustices associated with EFL textbooks. Studies of cultural bias and social dominance in textbook content (Ahn, 2014; Lee 2009; Matsuda 2002; Sherman 2010; Shin, Eslami, & Chen 2011; Song, 2013; Taylor-Mendes 2009; Yim, 2014), the responsibilities of teachers (Ellsworth; 1989; Giroux, 2017; Gore, 1992; Shor, 1992) to achieve praxis in the validation of oppressed social agencies (Pennycook, 2008, Giroux, 1988; 2004; 2007), appear to be sufficiently robust pools of research to inform and inspire further critical inquiry discourse and pedagogy concerning global EFL publications (Pennycook, 2008; Kumaravadivelu, 1999; 2006). While Hadley (2013) and Waters (2009) bemoan CALx and critical studies of EFL textbook material for seeing *over-blown* levels of condemnable content, lacking rigorous, quantitative inquiry to follow-up subjective conclusions, perhaps the sheer number of articles claiming social injustice is enough evidence, in terms of the quantity of studies, to conclude that such studies are inspired by valid reasons. .

Critical Pedagogy

Built on foundations set by Paolo Freire's *Pedagogy of the Oppressed* (1970; 2018), critical pedagogy (CP) deals with the critical nature of education, where *the classroom* is seen as a socially constructed and politically motivated fulcrum of diachronic ideologies (Giroux, 1988; 2004; 2007; Giroux, Freire, & McLaren 1988; McClaren, 1988; Kumaravadivelu, 2006; Norton & Toohey, 2004; Shor, 1992; 2014). For Freire (1970), students are powerless in their education and subjected to the *checks and balances* reflective of a modern banking system, where teachers and the curriculum serve as the authority. In Freire's (1970) *banking system*, students are exorcised of any creativity and intellectually bound to a cyclical mechanism of dominance transmitted under the guise of increased knowledge and skill. Seeking to level the playing field,

Freire (1970) proposed an educational framework that allowed for students to engage in critical co-investigation of educational challenges. That co-discovery of knowledge in Freire's (2070) framework does not diminish or inhibit creativity through controlled or prescribed revelations of truth that "maintain the submersion of consciousness" (p. 81) but "strives for the emergence of consciousness and critical intervention in reality" (p. 81). Freire's (1970) inception to free the minds of oppressed people (students, in this case) served to inspire other researchers like Giroux (1988; 2004; 2007; 2017) and Shor (1992) to give form to CP, where students are active participants in the implementation of a particular curriculum, rather than mere receivers of it. In an EFL context, CP is a pedagogical heuristic mitigating social injustice while helping EFL teachers and students recognize and challenge issues of domination in the classroom (Kumaravadivelu, 2006). Therefore, students are enabled to draw informed attention to EFL textbook content through which such ideologies can be delivered.

For Giroux (1988; 2004; 2007), one of CP's central tenets draws focus on those situations or places where social agency is denied. Of course, inspired by Freire's (1970) directed focus, Giroux (2004) sees language education as a prime example of denied agency, where students (and teachers) are sometimes compelled to follow a curriculum prescribed by greater powers in a particular community or by the state. Education, Giroux (2017) insists, should produce critical thinkers who contribute to the culture of democracy, ensuring its continued prosperity. Considering that EFL textbooks may be the vehicles of a particular social, political and cultural agenda, normally used in classrooms where social agency is often denied by disenfranchised students, a framework inspired by the tenets of critical pedagogy research can inspire students (and teachers; and researchers) to think critically of the textbook content they consume (Giroux, 2007). Empowered with increased confidence in the engagement of linguistics challenges,

students are enabled to build an identity in the language they seek to learn (Giroux, 2017). In this way, Giroux (2007; 2017) maintains that CP enables students and teachers to transform learning in the classroom into a live negotiation rather a matter of mere consumption. In an EFL context, Giroux's (1988; 2004; 2007) argument appears to suggest that CP enables users of EFL textbooks to actively transform content *in situ*, such as content that might marginalize a student's native culture, rather than simply consume it to meet the requirements of a prescribed curriculum.

Shor's (1992) CP echoes Giroux's (1988; 2017) attention to issues of denied social agency, drawing attention to the reciprocal nature of the learning process and diachronic power relations in classroom environments. For Shor (1992; 2014), knowledge is in a constant state of change and only empowers those who can wield it to change their condition. By conceptual extension, in an EFL context, where English learning is often a socio-economic investment (Canagarajah, 2006) to improve one's condition or status, EFL education thus becomes a hegemonic commodity. Shor (1992; 2014) may agree, insisting that if education suppresses intellectual curiosity and the development of skills, as is sometimes found in test-driven cultures such as South Korea, Iran, and Japan (i.e. Song, 2013; Lee, 2014; Matsuda, 2002; Rahimi and Hassani, 2012), something has gone terribly wrong in the education process because it no longer serves to enlighten, but rather suppresses those who cannot afford the socio-economic investment that high-stakes testing in Korea, for example (i.e. Haggerty & Fox, 2016), often requires.

Critical pedagogy encourages students to question *what they know* and *how they came to know it* (Shor, 1992, p. 260), empowering them to be critical thinkers while building resistance to domination. Drawing inspiration from Freire's (1970) research, Shor (2014) also recognized the

work of clinical psychologist Jean Piaget (b.1896~d.1980), who encouraged a reciprocal relationship between a student and their teacher within a centered pedagogy. In such a curriculum, where the student(s) and their teacher enjoy a revolving transmission and consumption of knowledge, one-way knowledge is avoided (Shor, 1992; 2014). In this environment, Shor (1992) maintains, students are enabled to develop critical thoughts of their learning experience and “make meaning and act from reflection, instead of memorizing facts and values handed to them” (p. 12). In an EFL context, Shor’s (2014) CP encourages the combined effort between students and their teachers to think critically of the content in the EFL textbooks because political ideology resides in classroom discourse as much as through textbook content. By recognizing the importance of classroom discourse, Shor’s (1992) CP draws focus on EFL materials-in-action (Littlejohn, 1992;2012) and contributes to a theoretical framework informing critical studies on the use of EFL textbooks.

Approaches in critical studies of EFL textbook use, from the perspective of CP, issue challenges to problematic, socio-political, value laden content such as issues of cultural marginalization, stereotyping, and inner-circle secularization (Lee, 2009, Rashidi & Safari, 2011; Xiong, 2012) because they have become interpellated (Fitzgibbon, 2013; Gray, 2010) and *McDonaldized* in predictably efficient and highly controlled EFL learning systems (Janks, 2010; Kumaravadivelu, 1999; Littlejohn, 2012; Pennycook, 1994; 2008; Sayer & Meadows, 2012). It is not surprising, therefore, beginning with Freire (1970), that Giroux (1988, 2004, 2007), McLaren (2016), Shor (1992) and Pennycook (1994; 2008), among many other late twentieth century scholars of CP, encouraged the questioning of naturalized assumptions (Gray, 2010; Janks, 2010). By keeping this policy in mind, teachers are given the opportunity to become agents of

critical pedagogy (Pennycook, 2008), participating with students to deconstruct social injustices in classroom negotiations of EFL textbook content.

Canagarajah's (1993) ethnographic study of EFL classes in Sri Lanka revealed issues of cultural alienation textbook content. Resonating with Littlejohn's (1992) assertion that sees EFL textbooks as *materials-in-action*, supported by Shor's (1992; 2014) speculation that classroom discourse can also be a medium of concern for CP, Canagarajah's (1993) study puts a spotlight on the values and beliefs that textbook content forces on students. Describing the study as a critical ethnography, Canagarajah's (1993) ideologically sensitive observations of a curriculum to which the textbooks adhere informs EFL culture. The textbook under scrutiny in Canagarajah's (1993) critical ethnography, *American Kernel Lessons* (O'Neill, 1983, as cited in Canagarajah, 1993), drew considerable ire and resistance from Sri Lankan students. Canagarajah (1993) describes the textbook content as a shallow representation or version of *American* culture, promoting white, male, inner-circle values (i.e. Ahn, 2014; Lee, 2009, Song, 2013) which many of the Sri Lankan students resisted because it was so counter-intuitive to their own culture.

For Shin and Crookes (2005), CP informs an investigative study of two Korean EFL classrooms. The study implemented measures of CP to stimulate debate in EFL settings traditionally stereotyped as offering only test-driven curriculums while restricting student participation beyond one-way consumption of *state-selected* EFL materials (Shin & Crookes, 2005). Channeling CP to inspire earnest student participation in classroom discourse (Freire, 2018; Giroux, 2017; Shor, 2014), Shin and Crookes' (2005) attempts to stimulate critical debate about social issues using pre-designed learning materials. The change in classroom activity was well received by both classes because many students, while recognizing Shin and Crookes (2005) classes were not focused on their test-driven education system, nevertheless engaged in

spirited debate and expressed positive reactions at the opportunity. Shin and Crookes' (2005) study questioned and challenged the naturalized assumption (Janks, 2010) that East-Asian students are passive participants in a test-driven education system. By dispelling such a stereotype, Shin & Crookes (2005) have shown CP to be a valued framework for addressing critical issues on East-Asian classrooms while informing a critical study on the use of EFL textbook materials.

In a study discussing the ideological implications of EFL learning in Tajikistan, Fredricks (2007) addresses Islamic perspectives of English or inner-circle Christian secular pedagogies often found in EFL textbooks. For Fredricks (2007), one successful approach in EFL classrooms in Dushanbe, Tajikistan, delivered English reading instruction using some approaches inspired by CP. In support of the apprehension towards EFL textbook content felt by the predominately Islamic student base in Dushanbe, Fredricks (2007) points out that a study at the International Islamic University of Malaysia found at least half of the students to consider EFL textbooks as delivery systems for non-Islamic, *inner-circle* culture. To mitigate student reluctance to engage the EFL materials, Fredricks (2007) altered some of the contexts of the lessons and offered the students choices for English texts, some of which included stories of cultural or historical significance to Islamic communities around the world. By giving the students relevant and non-secular choices in reading instruction, Fredricks (2007) achieved a more positive response, improving motivation to learn in EFL classes. Additionally, the CP that Fredricks (2007) applied created a dynamic, reciprocal learning environment where the lessons served to inform the teacher how to use EFL material. Informed in this way, Fredricks (2007) was able to stimulate student development of an English language identity in the learning process, while mitigating the

promotion of secular, inner-circle social standards that appear all too frequently in EFL textbook content.

Critical pedagogy also has critics of its own. Resistance to principles of CP may have manifested in existing institutions, where an accepted curriculum of fixed measures of declarative knowledge (Stoller, 2015; Biggs & Tang, 2007) had also served as delivery systems for social standards and power relationships in hegemonic cultures (Pennycook, 2008; Shor, 2014). Pennycook (2004) notes that some critics see *inner-circle* or North American CP aligned with democratic individualism and may be hegemonic force of its own accord. According to Gore (1992), Giroux (1988) may have overlooked his social position as an academic theorist as one purveying a *regime of truth*, giving one pause to consider that CP may represent an undemocratic application in the agency that it affords teachers in the process of empowering their students (Ellsworth, 1989). In an EFL context, while admitting that CP aids in the understanding and negotiation of certain power relations and political interests, Johnston (1999) reserves critical concern for the nature of power in classrooms that the teacher *gives* students, rather than something which manifests democratically in classroom discourse. Also, Johnston (1999) disagrees with Pennycook's (1994) assertions that education is primarily political in nature and considers the political nature of teaching and education to be only one facet of a much larger social phenomenon within a classroom environment. Finally, Johnston (1999) condemns the use of language by many critical pedagogists as one reminiscent of a military jargon, reflective of the era of *liberation* and *revolution* in South America, where it was conceived, and warns, "there will be no revolution...I believe [CP] would find a broader hearing if it did not require its adherents to dress themselves up linguistically as Che Guevara" (p. 56). Despite these criticisms, CP research continues to inform critical research and, in the context of this

dissertation, provides a viable framework for examining the power relations and ideologies in the negotiation of multimodal discourse in TN2. However, there are some gaps in CP research concerning gender that require attention.

Lin (2004), in developing a reflexive, feminist approach to a critical pedagogical curriculum, addresses noteworthy issues by discussing methods of practice that do not strictly adhere to the universal positions set by earlier founders of CP. Lin's (2004) concerns with CP appear to reflect one of Johnston's (1999) assertions that critical pedagogy is not a method but one that requires a micro-management of individual classrooms on the part of the teacher. Such responsibility on the shoulders of teachers, as already noted by Gore (1992) and Ellsworth (1989), suggests a requirement for some measure of guidance in CP theory, but according to Lin (2004), it is difficult to find such instructional literature accessible to school teachers and, specifically, EFL educators. Lin (2004) also points out that more research is needed to inform global EFL educators trying to contextualize CP for their respective locales. Ramanathan and Morgan (2009) appear to agree with Lin (2004) because they insist an essential approach for EFL teachers to apply CP is by linking theoretical frameworks with their respective classroom practices. However, most earnestly, Lin (2004) appears to bemoan the lack of literature in CP that delineates the "gendered pattern of the division of education labor" (p. 285) in expanding-circle1 countries, where women are often socially pressured to fulfill 'maternal responsibilities' (p. 286), impeding their ability to implement curricular strategies inspired by CP.

While CP appears to be essential framework for EFL learning, it is not always an *inner-circle* prerogative (Ramanathan & Morgan, 2009). Ramanathan and Morgan (2009) insist that CP is essential for novice EFL teachers because many continue to see their job as one focused on the pure elements of English language rather than the socially constructed issues through which

language flows (Sharifan, 2009). Social issues, such as power relations, identity development, and ideology, are directly relevant to teachers and students in EFL learning (Sharifan, 2009). However, Pennycook (1999) contends that CP should not be a static heuristic, but one continuously reflexive and open to question because issues of social dominance and lack of social agency can arise *in situ* where, for example, a Hindi teacher with Muslim students can become a culturally incendiary situation (Ramanathan & Morgan, 2009). Hence, Ramanathan & Morgan (2009) caution EFL educators to think carefully about *what is critical* and *what is not critical* in the context of their students because some social realities presented in EFL textbooks that may appear objectionable to them, especially if they come from an inner-circle culture, may be acceptable practice to their students. In other words, Ramanathan and Morgan (2009) advise EFL educators to be mindful of CP lest it becomes a form of social injustice of its own accord.

For Freire (1970), CP represented an existential conceptualization, continuously reaffirmed in the politicization of learning, where social standards of dominant classes are legitimized through classroom discourse, perpetuating social injustices (Cox and Assis-Peterson, 1999). In an EFL context, CP is especially required to mitigate the insidious application of social dominance which frequently masqueraded in EFL textbook content as necessary, technical, linguistic forms (Kumaravadivelu, 2006). Despite the criticisms and research gaps, the three studies of CP 'at work' in EFL classrooms (noted earlier) are informative studies for EFL education. Canagarajah (1993) drew attention to the cultural marginalization of Sri Lankan students, who rejected the EFL textbook content. Shin and Crookes (2005) dispelled racial stereotyping that all East-Asian students are bereft of ability or desire to engage in critical debate, additionally proving such classroom activities are beneficial for certain achievements in test-driven education systems. Fredricks (2007) mitigated inner-circle, Christian, secular

influence in EFL textbook materials by actively changing the context of reading instruction to reflect Islamic cultural values. In all cases, positive student response to the innovations and interventions of their educators indicates that CP can improve EFL education, supporting arguments that, as a theoretical framework, may inform critical studies on the use of EFL textbook material.

In the context of more contemporary education, Shapiro (2015) and McLaren (2016) disparage the unchecked consumption of class time that test-driven education is given in expanding nations around the world. Shapiro (2015) points out that the most creative and inspiring educators are likely undiscovered as such regimes empty “education of anything that cannot be measured and tested in a standardized form” (p. 8). For this reason, Shapiro (2015) developed a CP of peace, outlining principles centered around community, a life of meaning, critical citizenship, compassion and empathy, and hope and possibility. In Shapiro’s (2015) CP, educators and students are encouraged to realize our perceptions of the world are one of many possibilities and to ask: *Whose reality am I learning?* and *What interests compel me to apprehend it this way?* (p. 18). In the context of this dissertation, Shapiro’s (2015) CP challenges test-driven education systems and sufficiently informs critical research into EFL textbooks because it inspires instructors to engage in reflexive praxis (Pennycook, 2008) in Korea’s highly prescribed, post-secondary EFL curriculums.

McLaren (2016), CP asks how we arrive at common understandings and the relationship between power and knowledge. By extension, McLaren (2016) suggests that hegemony resides in all forms of education and certainly in textbooks. Concerned with how the content of learning material benefits dominant groups and subverts others, McLaren (2016) argues that for CP, the challenge lies in the moral choices of educators and student negotiations of their textbook

contents. In the context of critical EFL textbook research, McLaren (2016) appears to suggest that teachers should be wary of how content can misrepresent or marginalize non-inner-circle perspectives and how such awareness can reveal a deeper understanding of how a student processes knowledge. Increasingly, a trend emerges in the literature that points to curriculum as a co-anchor in a triangulated framework, informing the analyses of this loop.

Curriculum: A Language Learning Perspective

When light is shone through a prism, the resulting delineation of hues in that spectral beam help us understand those fractured constituents of light. Bearing this in mind, to ask what curriculum *is* entertains a loaded question (Fox, 2019) because the illumination that a curriculum endeavors to achieve requires a similar fracturing to see its constituents. For Fox (2019), how we define it and where we happen to be (i.e. geopolitically), says a lot about our beliefs, assumptions, and knowledge (BAK) (Woods, 1996) about education and teaching. The umbrella term of curriculum, in the classical *Greek* sense, was channeled by Cicero: “Hae sunt exercitationes ingenii, haec curricula mentis” [These are the spurs of my intellect, the course of my mind runs on] (Egan, 2003, p. 10). In lighter terms, Egan (2003) reminds us that, for Cicero, *curriculum* is the *content* that he is studying at that time – and it may, indeed, be true that is what curriculum is to him in that place and in that time. However, in the context of language learning, which serves as a polestar for this branch of the theoretical framework, *content* is not a sufficient platform on which to build explanation for its envisioned learning outcomes, or how it is written, received, enacted, learned, assessed, and finally accomplished in the larger sense of a completed course of study (Biggs & Tang, 2007; Connelly & Clandinin, 1988; Fox, 2004, 2019; Earl, Hargreaves & Schmidt, 2002; Stoller, 2015; Wiggins & McTighe, 2007). Some language instructors envision their *curriculum* as unending frameworks for a student’s life, long after the

syllabus that delineates a course of study in an institution, so that their students can face linguistic challenges on their own (Audwin Wilkinson, personal communication, Korea, 2019). Bearing that perspective in mind, Fox (2004) presents an elegant summation of curriculum, that “itself may be viewed as a kind of rhetorical accomplishment” (p. 1) and further argues that its renewal is linked to its dynamic discursivity with education policies in certain communities (Fox, 2004). Therefore, Fox (2004) encourages a discursive approach to curricular analysis because it draws on and accounts for educational stakeholder voices and intentions. That curricular reflexivity resonates with Pennycook’s (2008) assertion that CALx is a diachronic praxis and appears to validate the inclusion of curriculum (in language learning) with the other theoretical frameworks in this chapter.

Bearing in mind the focus of this dissertation on TN2, an EFL textbook, it is important to refresh earlier discoveries in the literature that textbooks, in general, are not only tactile vehicles for a portion of the course curriculum, but an implied spring of trust, continuously replenished as the teacher and the learner negotiate meaning in the content (Savignon, 2002; Wiggins & McTighe, 2007). For some teachers, whether in language learning or elsewhere, the beginning and end of a curriculum is bound to the syllabus in the textbook or their favorite lessons, where *learning* becomes a lesser preference to *teaching* (Wiggins and McTighe, 2007). Considering that EFL textbooks often serve as the curriculum for many language programs (Richards, 2001a), the underlying hazard of that over-investment risks limiting lessons to declarative, text-centered activities following fixed linguistic challenges, rather than nurturing functional knowledge (Biggs & Tang, 2007).

In a specific example of a Korean, post-secondary EFL continuum, Audwin Wilkinson, freshly hired by Chung-Buk National University (CBNU) in 1998, was visited by his Dean who

bemoaned the negative accounting of their students' EFL learning experiences. Despite having adequate test scores, many Korean students graduated without sufficient communicative competence (Choi, 2008; Savignon, 2002). Seeking improvement, she wondered if Professor Wilkinson could (a) teach adequate English to achieve high test scores, while (b) achieving oral fluency and communicative competence, (c) making the class relevant to Korean culture, and (d) doing so in a sixteen week semester while (e) precisely adhering to the syllabus of a single EFL textbook (Audwin Wilkinson, personal communication, Korea, April 2019). While *a-e* might necessitate *backwards designed* curriculum (Cheng & Fox, 2017; Wiggins & McTighe, 2007), the direction to use as much as of the textbook content as possible, within a strict time-frame, achieving equal measures of declarative and functional knowledge, inspires an initial establishment of how much room Professor Wilkinson has to work and how he might use that room to best serve his students and the desires of his Dean. For Professor Wilkinson, two strands of an EFL continuum were established by the Dean: form (for test scores) and function (communicative competence). Those strands are expected to be fulfilled in a sequence, set in a period of sixteen weeks (not accounting for mid-term and final evaluations). The inclusion of this curricular challenge verifies the importance of curricular reflexivity in classroom negotiations of TN2 and supports the inclusion of curriculum as a necessary theoretical framework informing that process.

For Fox (2004), as we have already noted, a curriculum is a rhetorical accomplishment within a pedagogical culture partially defined by its discursivity (Lemke, 1995, as cited in Fox, 2019). Fox's (2004) definition of curriculum appears to ask, *what* should we teach and *how* should we teach it? It is curious that these questions find syllogistic resonance with discourse analysis (DA), often summed as the study of *what* is said and *how* it is said. Bearing in mind that

discursivity is a focal hallmark in DA, perhaps delving deeper into the scholarly literature already given attention here can inform the establishment of a zone of *prioritized curricularivity*. Later in this dissertation, that prioritization is evident in the reflexive skills of the two professors in their respective negotiations of TN2 content. Additionally, phase two of this dissertation, informed by curriculum research noted here, can serve to inform the curriculums of other EFL professors, whether elsewhere in Korea or in expanding circle cultures, in their ongoing choices and negotiations of textbook content under the constraints of institutional stakeholders such as KICE.

Critical Discourse Analysis and Multimodality

Roots in Discourse Analysis and Systemic Functional Linguistics

To situate CDA and multimodality in contexts relevant to the current study, it is important to briefly visit precursors of those frameworks that serve as a partial bedrock for this dissertation. In more specific terms, discourse analysis (DA) and systemic functional linguistics (SFL) are given initial attention because they afford a robust platform on which measures of power and hegemony and visual semiotics can be accounted for in any discourse (Van Dijk, 2011).

It is important, initially, not to confuse discourse with semiotics, a sister-term also referring to meaning-making, but found in image, signs, color, gesture, and so on (Van Dijk, 2011). Despite the expected discussion in later sections involving multimodal discourse analysis, where semiosis is a key focus, for how discourse refers to an analytical “category for identifying particular ways of representing some aspect of social life” (Van Dijk, 2011, p. 358). DA helps us analyze an utterance as a *communique* and not just a product of grammatical flow (Gee and Handford, 2013). In other words, “grammar can tell us what *I pronounce you man and wife*

literally means, but not when and where it actually means you are married” (Gee and Handford, 2013, p.2). By extension, perhaps CDA can tell us why the expression *man and wife*, is not *wife and man* or even *who* is doing the pronouncing and why it must *be pronounced* in the first place. To do so is to examine power relations, hegemony and ideologies that may only manifest with some measure of clarity in macro-perspectives of discourse (Van Dijk, 1993). Therefore, CDA, emerging from DA traditions, is a critical form of inquiry into social problems that manifest in discourse (Fairclough, 1992; Fairclough & Wodak, 1997; Gee, 2004; Kress, 1993; Van Dijk, 1993; 1997; Wodak & Meyer, 2001).

Halliday (1978) saw language as socially constructed, requiring a social semiotic approach to clarify its use beyond the limitations of structuralist traditions (Bhatia, Flowerdew & Jones, 2008). Emerging from Halliday’s (1978) work, systemic functional linguistics (SFL) has profoundly influenced many fields of research (Bhatia et al., 2008), including discourse analysis, critical discourse analysis, and critical multimodal analysis. Regarding research in multimodality, Jewitt, Bezemer, and O’Halloran (2016, p.5) argue that multimodal discourse analysts have used SFL procedures in their explorations, leading to the development of SF-MDA (systemic functional multimodal discourse analysis). Martinec and Salway (2005, as cited in Jewitt et al, 2016) explored multimodality in educational materials by asking what text-image relations there may be; do they serve the purpose of the materials; and do they present obstacles for the learners who use them? (p.5). This research resonates with the purpose of this discussion – to operationalize a critical multimodal analysis of EFL textbooks – making SFL a significant precursor informing the critical analyses of this dissertation.

Critical Discourse Analysis

The emergence of CDA, as a term, finds close association with Norman Fairclough's *Language and Power* (1989) and its roots connect, for example, with Bakhtin (1981) and DuBois (1903), but perhaps most directly with two seminal publications – *Language and Control* (Fowler, Hodge, Kress, & Trew, 1979) and *Language as Ideology* (Hodge & Kress, 1989) (Rogers, Malancharuvil-Berkes, Mosley, Hui & Joseph, 2005). Those publications likely played a key role incentivizing linguistic scholars from myriad backgrounds to engage in rigorous investigations of language and society. In the years that have followed, Rogers et al (2005) reminds us that CDA emerged from interdisciplinary beginnings, seeded in scholarly research at separate institutions where social theory began weaving into linguistic investigation.

In more specific terms, from early 1990's research in methods of DA by Teun van Dijk, Norman Fairclough, Gunther Kress, Theo Van Leeuwen, and Ruth Wodak, CDA was partially inspired by critical social inquiry and critical linguistics, aimed at underpinning ideological characteristics in linguistic processes of discourse (Fairclough, 1992; Gee, 2004; Sheyholislami, 2001; Wodak & Meyer, 2016; Van Dijk, 1997). By bringing *criticality* to language analysis, CDA “merges a concentrated focus on discourse with social elements such as power relations and ideologies” (Fairclough, 2013, p.7). As already noted, CDA is not a neatly contained method but a “problem-oriented interdisciplinary research movement, subsuming a variety of approaches, each with different theoretical models, research methods and agenda” (Van Dijk, 2011, p.357). However, despite the differences, each find a common goal in exploring evidence of social injustices and inequities in discourse, whether they be micro-structures of power relations, such as a doctor-patient interaction, macro-structures of cultural ideologies sometimes found in EFL textbook content (i.e. Canagarajah, 1993), or systematic distortions of human

representations and constructed identities (Kress, 1993; Van Leeuwen, 1996, 2008; Luke, 2002; Van Dijk, 1993, 1997, 2011). Van Dijk (2013) suggests that CDA might be more appropriately termed to represent a larger pool of *critical discourse studies* because the pluralization reflects the various critical research methods, approaches, models, and agendas involved in that field of research.

For Huckin (2002), CDA is unique for several reasons: a) it is not experienced in a vacuum but in a real-world context; b) it is open to integration between text, discursive practice, and social practice; c) it is concerned with societal issues; d) it requires the researcher to take an ethical stance in the process of analysis; e) supports a view that discourse is socially constructed; f) endeavors to be accessible to a broad, non-specialist audience (p.79). Bearing these tenets in mind, it is not surprising that DA and CDA attracted researchers of education and textbooks (in particular) because no textbook, in any curriculum, is neutral in expressing, either implicitly or explicitly, a particular social order (Auerbach & Burgess, 1985, p. 490). Additionally, the classrooms in which they are frequently used are social ecologies (Hu, 2005; Kramsch, 2008; Van Lier, 1997, 2015) constantly in flux with the live negotiation of textbook content between students and their teachers (Littlejohn, 1992).

In education research, DA presented an attractive choice to find meaning in such contexts (Rogers et al, 2005). For example, Sinclair and Coulthard (1992) developed a detailed framework for investigating the negotiations between teachers and students in their classroom interactions, then later developed an equally elaborate framework in their content analysis (CA) of textbooks (Neuendorf, 2016; Rogers et al, 2005; Weber, 1990). As for EFL textbooks, studies featuring CDA (i.e. Ahn, 2014; Lee 2009; Matsuda 2002; Sherman 2010; Shin, Eslami, & Chen 2011; Song, 2013; Taylor-Mendes 2009; Yim, 2014) illuminated what power relations and

ideological emphasis might be consequential in the negotiation of their contents in classrooms of expanding circle cultures. Considering that EFL textbooks have received much attention from critical research identifying oppressive characteristics in some textbook content (Canagarajah, 1993; Gray, 2010; Harwood, 2014; Kubota and Lin, 2006; Littlejohn, 1992; 2012; Ooiwa-Yoshizawa, 2012; Sherman, 2010), CDA not only identifies social injustice manifested in textbook content but challenges it and effects some drive towards change (Fairclough, 1992; 2013; Van Dijk, 1993; 1997; 2013; Wodak & Meyer, 2016). That change, this dissertation will illustrate in the coming chapters, manifests from one's understanding of social injustices in the multimodal content, and how they exercise curriculum reflexivity *in situ* with that content.

Addressing Some Criticisms of CDA. Breeze (2011) illustrates a genesis for CDA and draws attention to Hammersly's (1997) criticisms of the movement (Van Dijk, 2011) and analysts who engage in it for claiming to present an all-inclusive, politically accountable view of social discourse. Hammersly (1997, as cited in Breeze, 2011, p.458) points out such views attempt to raise CDA into a position of superiority over others "because it is conducted in a spirit of self-reflexive critique" (Breeze, 2011, p.458). This sentiment is reflected in Pennycook (2008), who argues that CDA positions itself to reveal *truth* and to decide for others what that ideological consequences such truths may have in society. Machin and Mayr (2012), on the other hand, note that the connections between truth and power or language and ideology are not the providence of CDA, but rather a subject of debate for centuries, since the days of Plato and Aristotle.

Waters (2009) and Hadley (2013), who each contend that studies involving CDA saturate applied linguistics to such an extent that *pure* research direction appears diminished next to the abundance of critical investigations into social injustices (Hadley, 2013, p.212). This sentiment is

echoed in Widdowson (2004), who criticizes CDA as a tool for producing measured interpretations masquerading as social science, while Luke (1997, as cited in Pennycook, 2008, p.88), insists that CDA is basically an exercise in political activism where *hatched* analysis produces interpretation devoid of neutrality. Perhaps in response to such criticism, Chouliaraki and Fairclough (1999), agree that CDA should include ethnographic study, yielding a cross-reference for CDA (Machin & Mayr, 2012). Most critics see the interpretation as too selective and too ambitious to effect the change that CDA endeavors to facilitate (Machin & Mayr, 2012). However, in spite of such criticism, Machin and Mayr (2012) remind us that CDA has illuminated crucial circumstances of power and ideology in discourse, not only contributing to our understanding of the manifestations racism and sexism, but encouraging people to be critical of the discourses they take for granted on a daily basis (p.215). Whether or not CDA research is seen to balance between social inquiry and political activism, Wodak and Meyer (2016) maintain such criticisms only serve to fuel the engines driving CDA forward, inspiring further questioning, innovation, and self-reflection that can only sharpen the lack of ‘social science’ that Widdowson (2004) bemoans.

Multimodality

Bearing in mind that discourse analysis questions *what* is said and *how* it is said (Gee, 2004), by extension, multimodality asks the same questions but acknowledges discourse as something beyond linguistic means. Gray (2010) claims that imagery in some EFL texts appear to employ strategies associated with advertising and very little of this area of research is mentioned in the literature associated with production and consumption of EFL textbooks (Dendrinis, 2015; Weninger & Kiss, 2013). The impact of imagery, especially with the increase of photography, allows for much more visual modality in the delivery of English content (Gray,

2010). The tendency for many native English speakers to refer to photographs as *taken* rather than *made* suggests “a correspondence between the image and something which was *already there* in the material world and available, as it were, for the taking” (Gray, 2010, p. 131). Gray’s (2010) observation suggests that a photo *taken* rather than *made* also mitigates agency, whereby seemingly objectionable content is not produced by the publisher but rather *taken* from the real world to be digested as one pleases without ideological responsibility. This observation reveals an opening for the analysis of multimodal discourse and imagery in EFL textbooks that recent research has visited (i.e. Ahour & Zaferani, 2016; Amerian & Esmaili, 2015; Baghdadi, 2012; Giaschi, 2000; Gungor & Prins, 2010; Healy 2009; Lee, 2014; Marefat & Marzban, 2014; Mustedanagic, 2010; Nofal & Qawar, 2015; Sadeghi & Maleki, 2016; Sahragard & Davatgarzadeh, 2012; Setyono, 2018; Sherman, 2010; Soylemez, 2010; Stockdale, 2006; Tajeddin & Janebi, 2010; Thomson & Otsuji, 2003) but few have undertaken or outlined specific, procedural analyses to validate their findings and subsequent discussions and conclusions.

Looking to the most prominent representations of methodologies and contextual attention in the reviewed literature (studies of gender representation and marginalized/dominated communities in EFL textbooks), it is quite surprising none (or few) have explored or used the diverse, scholarly works that field of study presently offers (i.e. Bateman, 2014; Jewitt, 2009; Jewitt et al, 2016; Kress, 2010; Machin 2007; Machin & Mayr, 2012) in the analysis of multimodal content in textbooks.

In the term *multimodality*, a mode is a *means for making meaning*, such as speech, writing, image, sound, or color, so *multimodality* refers to people using multiple means of meaning making (Jewitt, et al., 2016; Kress & Van Leeuwen, 2002; Norris, 2004). *Modes* are

semiotic systems of representation that can take the form of gesture, gaze, spoken discourse, layout, print, music, just to name a few (Norris, 2004). More and more, these semiotic systems, driven by parallel directions of research, formed by accretion into a single category to unify all manner of meaning-making (Kress, 2010). However, multimodality is diachronic, reflecting the changing world of communication that was drastically elevated *en masse* with the birth of digital formats, tuned to the vibrations of technological innovation (Kress, 2010). Additionally, different modes of meaning-making inspire varied potentials for choices in specific instances of communication (Kress, 2010). Those differences are seen with more clarity through the lens of cultural variance, where modes of meaning-making find varied resources of representation (Kress, 2010).

As with CDA, Kress (2010) admits there is no theory accounting for the present state of communication or how that might encapsulate multimodality (p.7), but consistency lies in the connection between semiotic resource and social construction. In other words, despite there being no current universal theory accounting for multimodal communication (Kress, 2010), the fluctuations of multimodality can at least be read and predicted in the social eventualities that affect communication. Some common premises of multimodality are: 1) that meaning is achieved in a variety of semiotic resources; 2) that meaning-making is achieved by multimodal wholes; 3) that the study of meaning requires an accounting of all semiotic elements in a multimodal whole (Jewitt et al., 2016). For these reasons, multimodality is a necessary approach for examining EFL textbooks and the representations they richly illustrate because such compositions of image and text are certainly constituents of a larger field of meaning (Jewitt et al., 2016; Machin, 2007; Machin & Mayr, 2012). In all of the literature pertaining to critical analyses of textbooks in the literature review (N=47), while many studies gave earnest attention

to *how* a community or group is *represented*, few studies gave sufficient attention to (or were theoretically informed by) any multimodal scholars outside of Kress and Van Leeuwen (1996; 2006). The apparent gap in research points to a commensurate lack of attention to multiple modes of potential social injustices left unchecked in textbook content.

Wodak and Meyer (2016) suggest that meeting Jewitt et al.'s (2016) premises may be achieved in reconstructing *all* the ways that multimodal texts “represent particular versions of social reality that are not neutral with regard to power” (p.185). In that reconstruction, multimodality meets the common drives of CDA, and gives partial reason why the term’s lens was chosen to categorize domains of analysis in CMAT, explained in more detail in Chapter 4, Methodology. Wodak & Meyer (2016) maintain that the union of CDA and multimodality requires the consideration of three key points: 1) that CDA is not a specific form of analysis but a program of many theoretical models and methods (p.183); 2) criticality seeks to question “how things are, why they are like that, and how they could be different” (Wodak & Meyer, 2016, p.183); and 3) CMA should focus on currents of power and ideology within social constructions and how dominant truths move through them (Wodak & Meyer, 2016). Visual elements in multimodal texts often enable power and ideology to masquerade as objective representation (Wodak & Meyer, 2016). Therefore, visual constructs have a powerful capacity for insinuation (Curdt-Christiansen & Weninger, 2015; Dendrinis, 2015; Gray, 2010; Huckin, 1997; Littlejohn, 2012) by eliciting emotional responses, much faster and more instinctively processed than verbal discourse (Wodak & Meyer, 2016). One might infer, by reminding us of these key points and special attention to visual modalities, Wodak and Meyer (2016) are hinting at the insidiousness of visual content, asking researchers to be mindful not to underestimate the potency of their impact in multimodal texts.

Necessitating Multimodal CDA for EFL Textbook Content

For Bateman (2014), images and text are multiplied by each other, resulting in a greater summation of meaning than either occurring alone. While language was considered the main artery for communication, subordinating other modes of *meaning-making*, Norris (2004) warned that position limits one's understanding of the complexities involved with multimodal discourse. Images, in particular, are a transmission for reality, rather than simply representative of it and are linked together to form and ideologically *gestaltian* fabric woven by social institutions where visual elements are created and consumed in a field of meaning (Kress & Van Leeuwen, 2006; Machin, 2007; Machin & Mayr, 2012). Kress and Van Leeuwen's (2006) observations also draw attention to the connection between CDA and multimodality, noting the former, born in an exploration of new methods in DA, predictably evolved to become part of a larger enterprise of meaning-making in the form of social semiotics (Kress, 1993, p.170). Therefore, as an approach to critical studies of English as a Foreign Language (EFL) textbooks, MCDA may prove to yield far richer harvests of ideology and power relations than critical discourse analysis (CDA) because multimodality is a broad through-way for the conveyance of meaning in many forms (Kress and Van Leeuwen, 1996). In other words, in an EFL textbook, a CDA of text may only address *half the picture*.

If one subscribes to Bateman's (2014) argument that text and image are *multiplied* by each other (p.5), then it is important to engage in multimodal studies of EFL textbooks because such discourse may be more impactful on the vulnerabilities experienced by L2 English learners in EFL education (Hruska, 2004). Bearing in mind earlier claims, that EFL textbooks draw research attention because they represent a key component in EFL programs for material reference, linguistic inquiry, learner practice, and communicative interaction (Cunningsworth,

1995; Richards, 2001a; Song 2013; Tomlinson, 2002; 2011) but also contain a myriad of social injustices (i.e. Ahn, 2014; Auerbach & Burgess, 1985; Kachru, 1992; Lee 2009; Matsuda 2002; Sherman 2010; Shin, Eslami, & Chen 2011; Song, 2013; Taylor-Mendes 2009; Yim, 2014), multimodality in CDA appears to be a necessary lens for seeing the highly specific social standards *acquired* by EFL students, under the banner of education (Apple, 1985; Gray, 2010; Harwood, 2014; Littlejohn, 1992; Song, 2013).

Schools of any type, including Korean universities with EFL programs, often force students to use certain textbooks (Lee, 2011). In this way, they are also pressuring students to become passive consumers of whatever ideology is presented in their classrooms instead of encouraging them to become active producers of meaning (Gee, 2004). It is surprising, therefore, that few studies engage in explicitly noted methods of analysis, such as MCDA. Huckin (1997), maintains that CDA (and by extension MCDA), should be able to assist in revealing how EFL textbook content is framed, omitted, foregrounded, backgrounded, insinuated, in what socio-cultural contexts, and with what degrees of certitude power relations and ideologies are conveyed. Such perspectives may reveal how text is used to support cultural biases while marginalizing others, or other such social injustices revealed thus far by noted literature. CDA may also assist in revealing those social injustices that have become normalized or standardized by the EFL textbook industry (Littlejohn, 2012) under the umbrella of language *education*. For the reasons noted here, CDA may prove to be a necessary reference for developing a CMA to understand the integration of text, discursive practice, and social practice (Huckin, 1997), as it manifests in EFL classrooms, delivered in EFL textbook content. Considering the social gravitas textbooks represent in EFL education and the apparent lack of research on multimodal content, operationalizing a MCDA may prove a salient step towards engaging and illuminating such

content with sharper clarity, while striving to fulfill one of the core aims of CDA– to effect change (Fairclough, 1992).

Van Dijk (2013) and Wodak and Meyer's (2016) insist that critical discourse studies is a pluralized reference to diverse analytical approaches in CDA. This important to mention in the context of MCDA because it reflects the pluralistic nature of CDA, making it a suitable tool for coupling with other methods for more potent analyses in multiple modes of meaning-making (Jewitt et al., 2016). Harwood (2014), Kubota and Lin (2006), Kumaravadivelu (1999), Canagarajah (1993), Ooiwa-Yoshizawa (2012), Sherman (2010), Gray (2010), Littlejohn, (1992; 2012) are just a few demonstrative examples of critical studies identifying oppressive characteristics of multimodal content in some EFL textbooks without using *multimodal analysis*, as a theoretical framework, anywhere in the articles. Where CDA identifies social injustice manifested in textbook content and challenge it to effect some drive towards change (Fairclough, 1992), the theoretical principles of multimodality examined here point to a more robust accounting of that content, improving the mindfulness of researchers and consumers in realizing the insidious delivery of inner-circle social realities. Additionally, MCDA can assist school administrators or EFL program developers to make informed decisions on textbook selection (Fitzgibbon, 2013) that might go unchecked in lieu of brand recognition (Gray, 2010; Harwood, 2014; Littlejohn, 1992; 2012) enjoyed by many global EFL textbook publications.

However, textbooks are not the same as they once were, even thirty years ago. The term *textbook* is now used to describe a multitude of items (Bell & Gower, 2011) and not a singular artifact of EFL culture. It is important to remember that global EFL textbooks are presently marketed to an audience overwhelmed with digital multimedia and all the visual stimuli those

formats can deliver. Bell and Gower (2011) describe a global EFL textbook as not a *textbook* at all (in a singular sense), but a one-size-fits-all, expensive, multi-media package, with 1) a dedicated website of auxiliary components such as 2) workbooks and 3) student books, to which 4) teacher's manuals and 5) study strategy guides support the curriculum with 6) fully downloadable audio components supplementing a variety of 7) online games, activities, and 8) homework assignments leading to 9) pre-fabricated exams and assessment packages. In other words, Bell and Gower (2011) argue that *EFL textbook* is a misnomer and support *EFL learning package* as a more accurate term to describe the item(s) noted here. Regarding the importance of these observations, Bell and Gower (2011) remind us that EFL textbooks are, in every sense, a multimodal engagement by the consumer and should, therefore, necessitate the inclusion of multimodality in any analysis.

Kress (2010) argues that images are no longer the providence of visual support but serve to deliver, with equal or greater potency, the ideology of a multimodal text (p.47). On a platform such as EFL textbooks, where text and image are often richly balanced, images and text augment each other to further meaning and narrative, becoming more or less like the other (Bateman, 2014). In an EFL context, image plays a role in enforcing the curricular drive of a textbook (Kress, 2010). Hence, if one subscribes to Fox (2004) arguments that curriculum is a rhetorical accomplishment, then multimodal textbook content is certainly connected to classroom negotiations, where that *rhetoric* is given further legitimation via teacher's instruction. It is not surprising that research of images in EFL textbooks have drawn the attention of language education researchers (i.e. Giaschi, 2000), but most of those have been *content analysis* sometimes using unspecified frameworks or methods and not explicit investigations of

multimodal fields of meaning (Kress & Van Leeuwen, 2006; Machin, 2007; Machin & Mayr, 2012; Wodak & Meyer, 2016).

Considering that EFL textbooks are likely designed towards earning generic acceptance in a global EFL market (Harwood, 2014), it is not surprising that some measure of development and design focuses on visual semiotics as much as textual content. Therefore, equal measures of critical attention should be given to the visual elements in EFL textbooks, as is given the textual content, to illuminate such considerations - failing to do so would constitute a failure to meet Jewitt et al.'s (2016) third premise of multimodality: to account for all forms of meaning making in a particular multimodal *whole*.

Conclusion

This chapter featured theoretical frameworks built from the literature, reviewed in Chapter 2, where socio-historical eventualities of textbook production and consumption included a concentration on the socio-cultural problematizations of EFL culture and textbooks in a Korean context. That conceptual construction led to the outlining of gaps in multimodal research of textbook content. Those discoveries found salient resonance in CALx, CP, curriculum, and multimodal CDA because they support each other and, in that collective structure, inform methods for engaging the research questions of this dissertation. In the context of the research questions, drawing upon perspectives of the researcher, the teachers, and the students - all of whom have used TN2 at one time or another - the ultimate concerns of this dissertation underpin democratic social agency in education (Pennycook, 2008) by drawing critical attention to multimodal discourses of power and hegemonic interests (Fairclough, 2013; Machin & Mayr, 2012; Van Dijk, 1997; Wodak & Meyer, 2015) in educational materials and how such content might be reflexively negotiated in classrooms (Freire, 2018; Giroux, 2004, 2007;

Kumaravadivelu, 1999, 2006; McLaren, 2016; Shor, 2014). In simpler and more specific terms, moving forward towards triangulated analyses, CP and CALx prove to be salient partners with curriculum and CDA because they inform a closer look at TN2, how some of the units were negotiated in Korean university classrooms, how the university students and the instructors accounted for TN2 content, and what pedagogical implications emerge from the analyses. CALx and multimodality/CDA sufficiently inform a MCDA of the textbook, while CP and curriculum align with *how* that content is negotiated *in situ* and how the users of the content *account* for the material.

The methodology, explored in the next chapter, will use these frameworks as polestars because each resonate with the notion that Fox (2004) identifies with curriculum in language learning – a rhetorical accomplishment of the socially constructed ideologies negotiated, written, received, enacted learned, and assessed in a course of study. Additionally, the next chapter will take a closer look at some literature that informs and illustrates the three phases of the methods of analysis and give some measure of explanation for the research design of this dissertation.

Chapter 4: Methodology

This chapter explains the triangulated methods of analyses, indicated in Chapters 2 and 3, for examining the data used in this study. Using a mixture of grounded (Charmaz, 2014; Strauss & Corbin, 1994) and phenomenological theory (Creswell, 2003, 2015; Moustakas, 1994) for different phases of analysis, this chapter details the stages on which this study is situated in a Korean, post-secondary EFL context, the locations and participants of each study, what operational procedures were used for each of the qualitative analyses, what instruments were employed for data collection, and justifications for choosing those data and the methods for analyzing them. In more specific terms, this chapter gives details about critically analyzing a large portion of TN2, the Korean university EFL classrooms in which some of the analyzed content was negotiated, and how the participants (the researcher, the Korean university students, and the American instructors) account for that TN2 content in interviews. It is also important to note that the positionality of the researcher resonates those of the instructors who participated in Phases 2 and 3 of this study; having used textbooks much like TN2 over several years of classroom instruction, the researcher and the instructors are deeply familiar with the curricular commonplaces of Korean post-secondary EFL learning and perceive globally published EFL textbooks, commonly used in university programs, to be deeply consequential artifacts in that educational culture.

Research Design

In reflection of the literature featuring critical analyses of EFL textbooks, much of the focus has been on gender representation (i.e. Ahour & Zaferani, 2016; Amerian & Esmaili, 2015; Baghdadi, 2012; Giaschi, 2000; Gungor & Prins, 2010; Healy 2009; Lee, 2014; Marefat & Marzban, 2014; Mustedanagic, 2010; Nofal & Qawar, 2015; Sadeghi & Maleki, 2016; Sahragard

& Davatgarzadeh, 2012; Setyono, 2018; Sherman, 2010; Soylemez, 2010; Stockdale, 2006; Tajeddin & Janebi, 2010; Thomson & Otsuji, 2003) or selected parts of texts that support the research questions of a given article. As in Cortez (2008) treatment of the use of a series of EFL textbooks used for Spanish-speakers in New Mexico, this dissertation intends to triangulate qualitative analyses from the perspective of the researcher, the teacher, and Korean EFL. Bearing in mind Pennycook's (2008) observations that CDA has been criticized for claiming privileged versions of truth against which social injustices are revealed, this dissertation attempts to challenge those perceived criticisms (i.e. Hadley, 2013; Waters, 2009; and Widdowson, 2004) by giving generous attention to the voices of the consumers of TN2 in a Korean context.

The consumers, in this case, are teachers who by virtue of their common membership with inner-circle cultures (Lee, 2009), may not see the measures of counter-intuitiveness, for example, that exist in the multimodal content of TN2 (Fitzgibbon, 2013), but who nevertheless develop an instinct for noticing objectionable or condemnable content (Kumaravadivelu, 2006; Pennycook, 2008) because of their BAK (Woods, 1996) about teaching in Korea. The students, on the other hand, are consumers who have a socio-economic investment in EFL learning (Canagarajah, 2006; 2016; Song, 2013). For Van Praag, Stevens and Van Houtte (2017) seeing how instructors and students interact in the classroom can be extremely informative, especially when instructors' perspectives and their respective roles are integrated in qualitative analyses (Zappa-Hollman & Duff, 2019). Therefore, it is important to include these consumer interests and accounts to the researcher's MCDA of TN2 because they support the findings of that initial, critical analysis. Hence, this dissertation fills a gap in research that not only includes multimodality in the critical analysis and classroom negotiations of the content in TN2, but informs the commonplaces – subject, student, teacher, milieu, and textbook – of a particular

curriculum (Connelly & Clandinin, 1988; Null, 2016), matters of consideration for the selection of their textbooks and curriculum design in post-secondary EFL programs. In this way, the research design addresses the gap in literature featuring EFL curriculum planning as it pertains to EFL textbook choice. That attention complements the MCDA, detailed in the next section, because it offers *live* negotiation of perceived social injustices revealed in the MCDA. Those negotiations are further verified in semi-structured interviews with the students and their instructors.

From a pedagogical perspective, this dissertation contributes to consumers' critical understanding of the discourses they use in class (Cortez, 2008) because it reveals how textbook discourse constructs social realities for Korean, university EFL students, how EFL instructors should negotiate the contents, and how each type of consumer critically accounts for such content. In other words, this study encourages a critical awareness of EFL textbooks such as TN2 in post-secondary EFL education in Korean contexts. That critical awareness is also meant to inform textbook publishers. However, in an effort to follow PARSNIP (Harwood, 2014) and be as culturally inclusive or in-offensive as possible, the publishers decontextualize English into neutral versions of social realities that only serve to further alienate their intended audiences (Cortez, 2008).

A Reminder of the Research Questions

The research questions, given brief attention in the introductory chapter of this dissertation, are more robustly outlined here with supporting rationale. By presenting the questions in their own section, I am attempting to offer a clear platform on which to eliminate any ambiguity in the context of the research design. Considering the literature and issues

presented thus far, the time appears ripe to build on previous research by asking the following research questions:

1. What are the power relations and ideologies in the multimodal discourse of TN2?

This question underpins a critical analysis of the multimodal content in TN2. By revealing how the *world of English* (Cortez, 2008) is presented to non-English speaking students in a foreign publication, we may begin to see a picture of the power relations and ideologies in the content and anticipate what pedagogical eventualities manifest in classroom negotiations.

2. How do instructors and students negotiate and account for that multimodal discourse in classrooms?

This second question draws attention to the findings in the first question by asking how such content may be negotiated *in action* (Littlejohn, 1992). In other words, how do Korean students relate to the multimodal content? Does the content inspire them to achieve greater English proficiency or demotivate learning? Do the students appear to resist or subscribe to the content? As for the instructors: How are they presenting the power relations and ideologies in the multimodal content? Are they resisting, transforming, appropriating, or neutralizing (Cortez, 2008) any of the multimodal content in classroom negotiation? Versions of all these sub-questions appear in the design of the semi-structured interviews (see Appendix B and C).

3. What pedagogical implications emerge from the triangulated findings of a multimodal critical discourse analysis of TN2, on the one hand, and its negotiated discourses and values by the consumers, on the other, about EFL learning and textbook consumption in Korean university programs?

Finally, after a critical accounting of the power relations and ideologies in TN2 and how they are negotiated in classrooms, this question highlights what pedagogical implications emerge from

the revelations of the first two questions. Is student investment in language learning sufficiently brokered by the instructor and the textbook content? Are the instructors forced to resist, transform, appropriate, or modify (Cortez, 2008) the content in the language learning process?

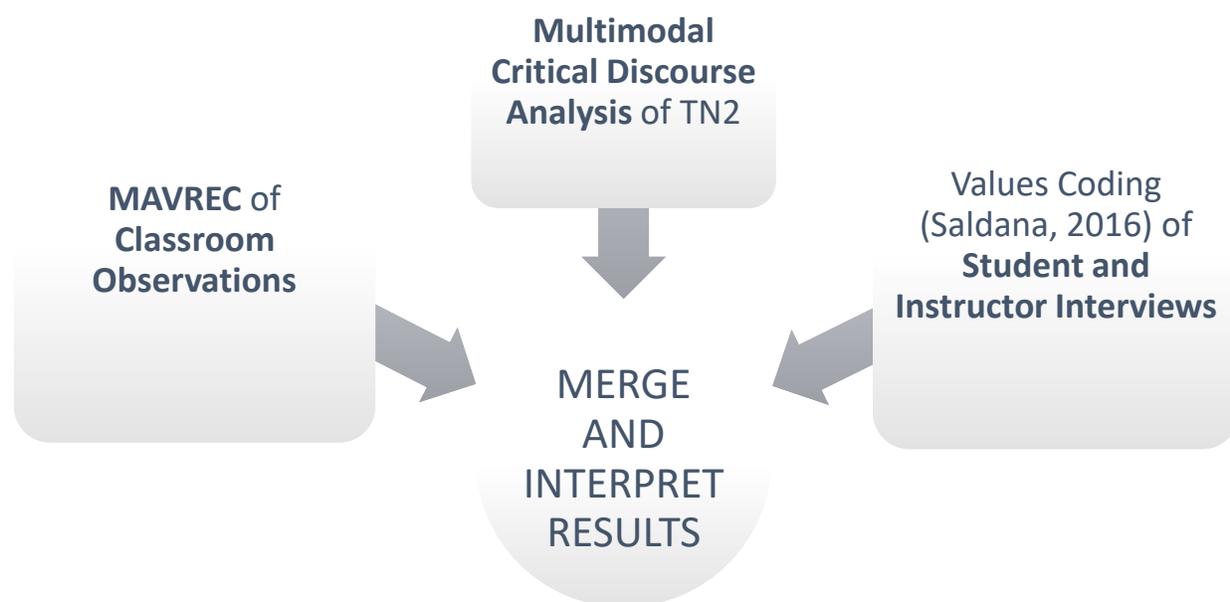


Figure 3. Triangulated analyses

Based on the research questions, the research design illustrated in Figure 1 outlines a triangulation of analyses in three phases: 1) Critical Multimodal Analysis (CMA) of TN2; 2) Multimodal Analysis of Visually Recorded English Classroom observations; 3) Values Coding (Saldana, 2016) of student and instructor interviews. Duff (2007) maintains that a triangulation of “insider perspectives” (p. 4), inclusive of students and instructors, can be extremely informative endeavor for classroom research. The convergence of data harvested from these analyses may yield a clearer picture (pun intended) of the multimodal content in EFL textbooks

and their pedagogical significance in Korean university EFL courses. Each of these analyses will occur in three successive phases and the next few sections will give details to each phase, including what locations were chosen, who the participants will be, what operational procedures were used, what instruments were employed, and justifications for choosing those data and the methods for analyzing them.

Phase 1: A Critical Multimodal Analysis Template – An Integration of Frameworks

The intended critical inquiry, centered on EFL textbooks, draws upon two core forms CMA steeped in CDA tradition. Therefore, this discussion explores literature associated with CDA and critical frameworks for multimodal analyses of EFL textbooks. While Wodak and Meyer (2016) point to the unfortunate dearth in analytical procedures that draw focused attention to multimodal wholes (p.187), this discussion will attempt to meet the challenge. As there is no single, accepted form of CDA or MCDA, an integrated synthesis of two scholarly frameworks was used to create a critical multimodal analysis template (CMAT) towards operationalizing a critical analysis of the multimodal content in TN2. The CMAT, outlined in following sections, is an integrated framework drawn from Machin and Mayr (2012), Serafini's (2014), and Wodak and Meyer's (2016) "Critical Analysis of Visual and Multimodal Texts" (p.181). Before addressing the chosen frameworks, it is important to heed an observation by Norris (2004), who appears to imply that, while language may be sequentially structured, semiotic modes are synthetically structured and vary depending on the cultural communities in which they occur. The following frameworks were partially chosen because they contain some measure of consideration for the cultural contexts in which visual discourses occur. Detailed rationale for their selection will be addressed in the following section.

Data Collection

The target of analysis for CMAT is TN2, a popular EFL textbook choice (Fitzgibbon, 2013) used in Korean universities EFL programs, including those featured in this dissertation. The syllabus of TN2 (Saslow & Ascher, 2006) is divided into ten units and likely intended for ten weeks of classes out of a typical sixteen-week university semester. The progression of the students participating in the classroom recordings for Phase 2 of this study have completed, at the time of the recording, all the units up to Unit 6. Bearing Jewitt et al (2016) in mind that multimodal analyses should look at all components as a whole rather than each alone, the entire book that the students will have covered, prior to and during this study, was divided into thirty-six templates, where each opened position is a multimodal ensemble of two pages (see Figure 7). To mitigate any notions of *cherry-picking*, a common criticism of CDA (i.e. Widdowson, 2004), thirty-six multimodal ensembles (hereafter ME), drawn from TN2 (pp. 2~73) will be analyzed using CMAT, bearing the first research question in mind – What power relations and ideologies are revealed in the multimodal content of TN2? The following section outlines a procedure for critically analyzing the multimodal content of the ME's.

Data Analysis: CMAT Design and Selected Frameworks

For Serafini (2014), those who are not able to *read* multimodal wholes are illiterate in the 21st century (p.2). Therefore, Serafini's (2014) framework for analyzing visual and multimodal ensembles, while a composite of different approaches primarily inspired by Fairclough (1992) and Kress and Van Leeuwen (2006), gives the lion's share of analytical attention to visual modality. As per Figure 1, Serafini (2014) addresses perceptual, structural, and ideological dimensions in multimodal text (p.35) by connecting the dimensions to each other for a clear process of analysis that can easily coalesce with other frameworks (p.38). Although Serafini's

(2014) framework appears simplified (see Figure 4), the full extent of the framework's inquiry involves nearly fifty questions.

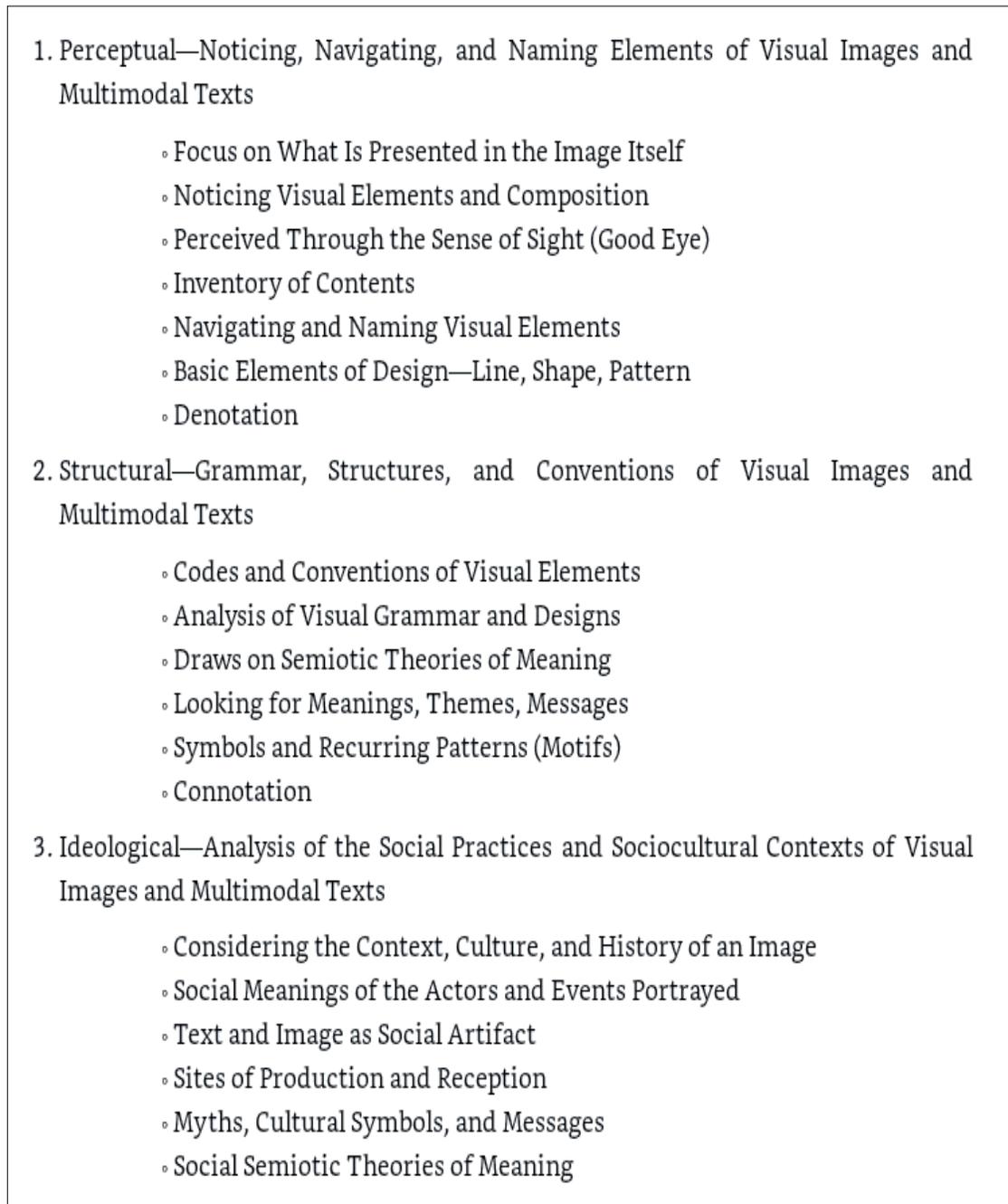


Figure 4. Serafini's (2014) framework for analyzing visual discourses

According to Wodak and Meyer (2016), visual modalities can reflect, deflect, mask, highlight, pervert, or constitute social realities (p.186). Based on earlier reference (see Multimodality and CDA) to their three main concerns for CMA, Wodak and Meyer (2016) put together an analytical procedure “particularly suited for the analysis of large samples of multimodal material” (p.202) that may be useful in detecting undercurrents of ideological interests manifested in EFL textbooks. The five key steps in their analytical procedure, noted in Figure 5, include a characterization of the genre, capturing manifest content, reconstructing latent elements, assessing composition, followed by critical evaluation (Wodak & Meyer, 2016, pp.191-200). Wodak and Meyer (2016) admit they are not proposing a standard scheme for CMA but seek to underpin how one might operationalize their approach to CMA towards inquiry of their own data. CMAT attempts to operationalize their approach by integrating specific questions of visual elements explored in Serafini’s (2014) framework for a more balanced CMA.

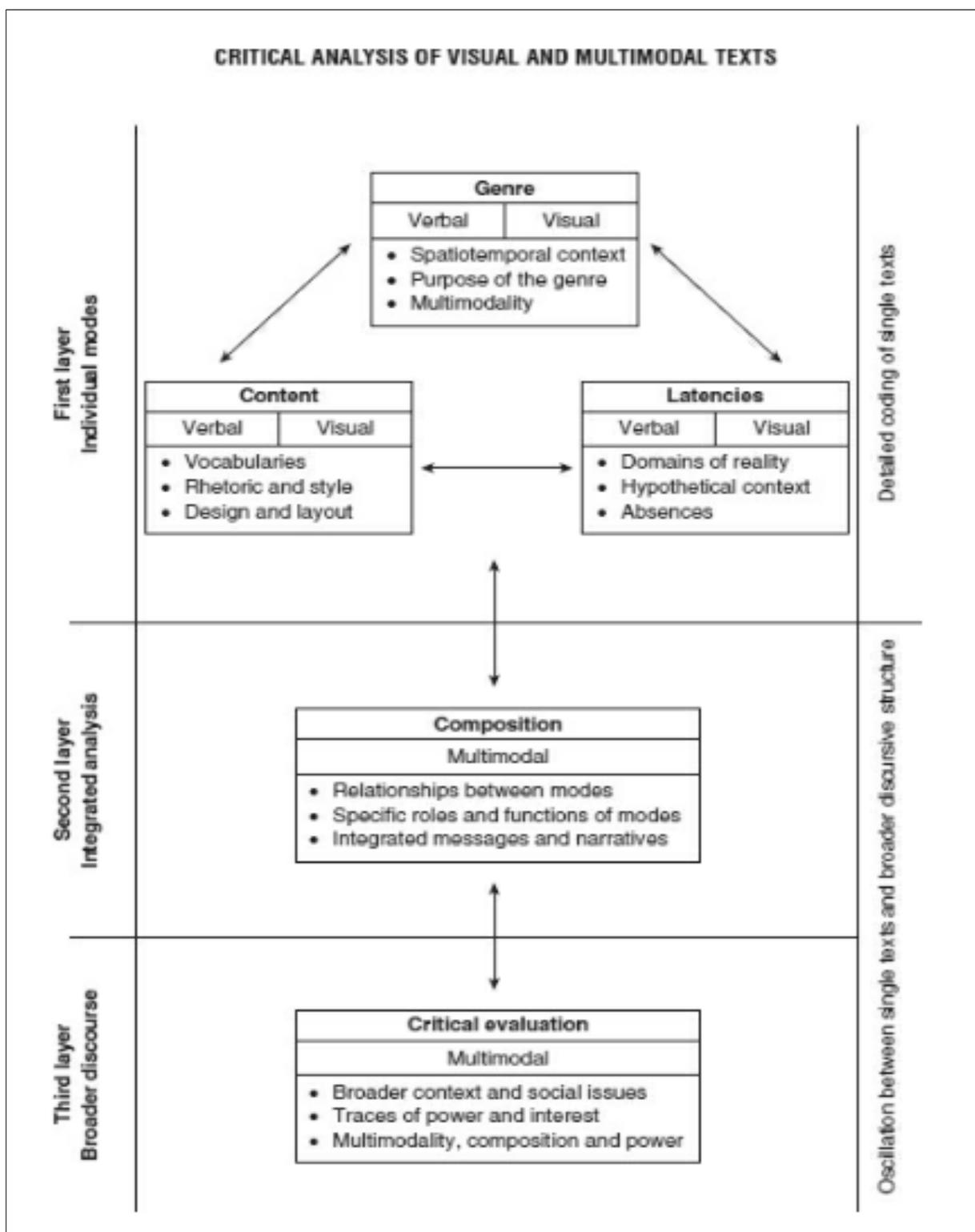


Figure 5. Wodak and Meyer's (2016) Critical Analysis of Visual and Multimodal Texts

CMAT

CMAT is an integrated synthesis of two frameworks. The template in Table 1 poses a series of questions, each within a lens designed to reveal ideology and power relations in the multimodal content of EFL textbooks. The term *lens* was chosen because it is hoped the term will inspire research that measures visual content at par with textual content, rather than as a supporting mode of meaning making (Norris, 2004; Kress & Van Leeuwen, 2006). Put simply, *lens* reminds the analyst to *look* rather than to *read*. The procedure for critical inquiry, outlined in CMAT, requires one to observe all the multimodal content in each page or section of an EFL textbook as part of a system of meaning making.

The questions outlined in CMAT were modified from Serafini (2014) and Wodak and Meyer (2016) to include a pedagogical perspective intended to resonate with EFL textbooks.

CMAT, illustrated in Table 1, enables five *lenses* describing specific domains of CMA. Although Table 1 appears linear in concept, the procedure, as per Wodak and Meyer (2016), involves a circulation of questions in the first three lenses, followed by compositional integration and critical evaluation of the data.

Table 1. *CMAT – Critical Multimodal Analysis Template*

<u>Lens</u>	<u>Inquiry Description</u>
Holistic Lens	<ol style="list-style-type: none"> 1. What is presented in the multimodal ensemble2 (ME)? 2. What are the spatiotemporal and sociocultural contexts of the lesson? 3. Who are the apparent producers and audience for the lessons? 4. What is the purpose of the lesson? How does that compare to the ME? 5. To what extent is the culture and history of the ME institutionalized?

- Inventory Lens 6. What is the ‘register’ of the textual and visual elements?
7. What dots, lines, and shapes are presented in the ME? What characteristics do they have? Do they make a pattern? What social meaning/theme do they appear to convey/teach?
8. What colors are used in the ME? How do they differentiate, frame, or emphasize other elements in the ME? How are the students meant to translate or understand the colors, culturally or emotionally?
9. What are the sizes and shapes of all elements in the ME? What relations of power do they convey regarding emphasis or recession?
10. What is denoted in the ME? How do the textual denotations compare to the visual inventory? What does the denotation appear to teach?
- Latent Lens 11. What structures of social reality are presented in the lessons? What themes or meanings do they convey? What symbols, signs, or recurring patterns support the structures of social realities in the lesson?
12. What are the connotations in lessons? What cultural meanings or messages are conveyed in the ME?
13. What is the ideological force of the ME and lesson? How do they relate?
14. Does the ME make sense or appear complete? Is the lesson persuasive?
15. What are the textual or visual ‘silences’ in the lessons? What ideological meaning do their expected or unexpected silences convey?
- Compositional Lens 16. How do the visual and textual inventories relate to each other?

17. How is gaze operated? Do participants connect with other participants?
What does gaze 'offer to' or 'demand of' the students?
18. What vectors manifest in the lessons? Do they connect participants and objects in the ME? What do those connections imply?
19. What are the perceived differences separating the students from certain elements in the ME?
20. What are the angles of perception for the audience?
21. What is the narrative conveyed by the composition of the ME? What are the participants and objects doing in the lessons?
22. What interpersonal structures manifest between the students and the ME of the lessons?
- Critical Lens 23. What does the analysis of the ME in the lessons reveal about the broader social, cultural, and institutional issues surrounding EFL education?
24. How can ideologies and power interests be described in the emphasized or silenced elements within the ME?
25. How is power supported, challenged or concealed by all the modes in the ME?

Note. The inquiries outlined here are not linear but meant to inform each other; see Figure 6.

Regarding the integration of Serafini's (2014) framework with Wodak and Meyer (2016) and inspired by Machin and Mayr's (2012) treatment of a multimodal approach to CDA, the synthesis of questions began with Wodak and Meyer's (2016) framework as the foundation of inquiry, augmented with Serafini's (2014) and Machin and Mayr (2012). For example, *Step 2* in Wodak and Meyer (2016) is "Capturing the Manifest Content" (p.191). Serafini's (2014) first

domain “Perceptual” (p.34) contains a detailed accounting of visual modalities such as dots, lines, shapes, and color – each representing the *manifest content* to which Wodak and Meyer (2016) refer in their second step and to which Machin and Mayr (2012) give much attention to iconography, setting, and salience (pp. 31-55). Therefore, Serafini’s (2014) line of inquiry of such content was added, including Machin and Mayr’s questions of iconography, resulting in a new domain of inquiry for CMAT – the *Inventory Lens*. Each lens was constructed this way. Figure 6 illustrates the procedure of the CMAT framework. Each lens builds upon and informs the others, as per Wodak & Meyer (2016, p.191). Holistic, Inventory, and Latent lenses represent the granularity of elements found in a ME. These three lenses inform each other and later integrate in a Compositional lens (Wodak and Meyer, 2016). The Compositional lens focuses on the reconstruction of the granular findings and “the effects of *composing* multimodal texts in particular ways” (Wodak and Meyer, 2016, p.196). The focus on reconstruction and its various manifestations of meaning is meant to oscillate with the broader discursive inquiry posed in the Critical Evaluation lens (Wodak & Meyer, 2016, p.197), where a final series of questions attempt to delineate the presence of hegemonic interests and power in the ME.

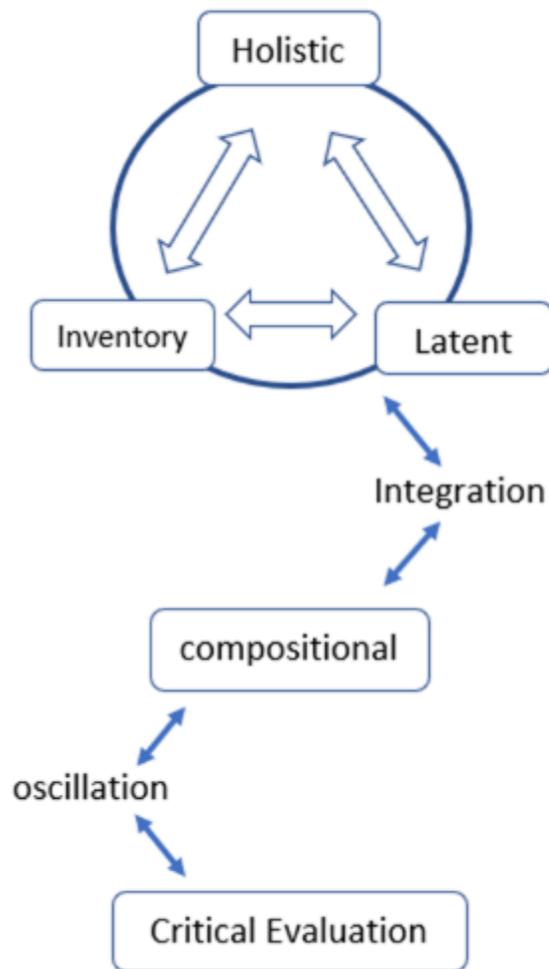


Figure 6. The procedure of inquiry using CMAT, as per Wodak and Meyer (2016).

Rationale Behind Framework Selection

It is important to remember that CDA (and by extension, MCDA) is a problem-oriented *movement* (Van Dijk, 2011), so framework choices towards critical analysis depend on the *problem*. However, selecting multiple frameworks can be tricky, so Jewitt et al. (2016) suggest assessing their compatibility by gauging the synergy appearing between them, in addition to their capacity to answer the research question (p.6). At first, Wodak and Meyer (2016) presented a

near perfect framework in “Critical Analysis of Visual and Multimodal Texts” (p. 189) because it was designed to a) be used for large, multimodal data such as may be found in textbooks (p.190) and b) focus on critical multimodal analysis steeped in CDA tradition. However, the visual inquiry posed by Wodak and Meyer (2016), specifically the inventories of visual elements in EFL textbooks, appeared too ambiguously represented to achieve the specific focus on visual modalities the intended dissertation may seek to investigate. Wodak and Meyer (2016, p.190) even admit as much, encouraging analysts to embellish their framework because it was designed to be receptive to integration for various forms of critical inquiry (p.191). Therefore, using Wodak and Meyer (2016) as the foundation of inquiry, Serafini’s (2014) “framework for analyzing visual and multimodal ensembles” (p.34) and Machin and Mayr’s (2012) Multimodal approach to CDA was added to embellish inquiry of visual modalities in a given ME, such as an EFL textbook. Each draw close attention to perceptual, structural, and ideological inquiry of visual modalities, strongly influenced by SFL and Kress and Van Leeuwen (2006) to delineate a *visual grammar* of multimodal discourse. The integrated synthesis of these frameworks results in a more robust, balanced, and detailed method of critical inquiry for visual and multimodal ensembles (Kress and Van Leeuwen, 2006; Serafini, 2014). Considering the lack of any commonly accepted CDA or MCDA, multiple frameworks for developing CMAT was thought to heed Charmaz and McMullen’s (2011) warning that sufficiently critical, qualitative inquiry requires multiple angles of observation. Wodak and Meyer (2016) maintain that reconstructing *all* the ways that multimodal texts “represent particular versions of social reality that are not neutral with regard to power” (p.185) can achieve MCDA. Furthermore, CMAT is an engagement of many forms of data, requiring a commensurately diverse “conceptual and methodological toolbox” (Wodak & Meyer, 2016, p.202) for analysis. For these reasons, the

integrated frameworks used to construct CMAT achieve more concise reconstructions of *all* means of meaning-making and a thorough accounting of power relations and ideological interests in multimodal EFL textbook content.

Moving forward from Phase 1: CMAT

For Littlejohn (1992, 2012), EFL textbooks are *trojan horses* led willingly into global EFL classrooms with little consideration for what may be within. To see all instances of potentially objectionable content, researchers, and consumers of EFL textbooks may need to learn how multimodal, especially visual elements, “speak” (Serafini, 2014, p.36). If text is only *half the picture* of one-size-fits-all, multimedia packages masquerading as EFL textbooks (Bateman, 2014; Bell & Gower, 2011; Kress & Van Leeuwen, 2006), the resonance between Machin and Mayr (2012) Serafini (2014) and Wodak and Meyer (2016) may offer a compelling lens for broad, sharp perspectives of the *whole* picture. Additionally, operationalizing CMAT may provide strategies and procedures for encouraging multimodal and visual literacy (Serafini, 2014) in EFL education by empowering educators and students with a critical understanding of the materials they use in EFL classrooms.

Phase 2: A Multimodal Analysis of Visually Recorded English Classrooms (MAVREC) – Classroom Negotiations

An investigation of classroom consumption and multimodal textbook content negotiation is achieved in this phase via Multimodal Analysis of Visually Recorded English Classroom (MAVREC). Student and instructor classroom interactions are extremely informative, especially when instructors’ perspectives and their respective roles are integrated with qualitative analyses (Duff, 2007; Duff & Van Lier, 1997). Hence, for this phase, classroom observations will focus on how the content in TN2 is negotiated as the instructor takes the class through a lesson. A

criterion sampling (Dornyei, 2007) of two instructors from different universities, who met the minimum prerequisites (e.g. native-English speaking EFL instructors; at least fifteen years, post-secondary teaching experience in Korea; minimum education of an M.A. in Applied Linguistics or TESOL related discipline), allowed the researcher entry into their respective classrooms for observation. In those classrooms were a typical opportunity sampling (Dornyei, 2007) of approximately fifty Korean undergraduate university students who all shared a common goal of requiring the completion of an EFL course that uses TN2. All participants in Phase 2 of this dissertation (instructors and students) signed detailed consent forms (see Appendix O) prior to participation.

Data Collection

Data examined in this study were collected from live observations of two university EFL classrooms in Cheong Ju City, Korea, their respective video recordings, and transcriptions of those recordings. A series of live, high-inference questions (Dornyei, 2007) underpinning the nature of the EFL textbook use in class served to guide the key points of observation. To complement the multimodal theme woven into the qualitative fabric of this study, Norris' (2004) multimodal interactional analysis, Wohlwend's (2011) convincing application of that framework, and Cortez's (2008) observational markers of student/instructor interactions with the textbook, served as polestars in the design of several questions for the researcher during classroom observation. The video was recorded using a 2017 Macbook Pro (using *Photobooth* software) and during the recording, the researcher observed the negotiation of the textbook *in situ* as a classroom guest and conducted internal notetaking of the questions listed in Appendix L.

Data Analysis

The questions listed in MAVREC (see Appendix L) were partially inspired by *mediated* discourse analysis (Scollon et al, 2011) and studies of action-oriented approaches to multimodal interactional analysis for classroom observations and examinations of video recorded transcriptions (Cortez, 2008; Jewitt, 2006; Nelson, Hull, & Roche-Smith, 2008; Norris, 2004; Scollon, 1998; Wohlwend, 2011). By endeavoring to answer these questions *in situ* (Wohlwend, 2011), the researcher will be noting “how actions are made meaningful and social *in situ* rather than in representation, looking at interaction...semiotic practices, and discourses in contexts” (Wohlwend, 2011, p. 3). In simpler terms, each internal question considers the multimodal interactions of the students and instructors during the negotiation of textbook contents as informative and mediational support for judging whether or not CRIS is being used and, if so, what pedagogical affordances that approach lends to Korean university EFL education.

Moving forward from Phase 2: MAVREC

If we accept Littlejohn’s (1992) assertion that EFL textbooks are, indeed, ideologically laden *trojan horses*, then seeing how the multimodal content *speaks* (Serafini, 2014, p. 36) *in situ* can confirm the insidious measure of social realities that CMAT will reveal in phase 1. Building from those revelations, MAVREC underpins physical and behavioral student responses to the presentation of the lessons, their visual contents, constructed realities, believability, enjoyment, and general pitch by the instructor who practices live negotiations of that content.

Operationalizing MAVREC can demonstrate a strategic and procedural framework that serves two purposes: a) it highlights *prioritized curricularivity* in EFL classrooms for negotiating content that the instructors perceive as socially marginalizing or counter-intuitive to their students’ respective cultures and b) enables EFL educational stakeholders (including students) to

be more informed in using, choosing, and/or teaching EFL textbook content by seeing the results of that material during classroom consumption. For these reasons, MAVREC empowers Korean, post-secondary, EFL stakeholders with demonstrable data that can be cross-referenced with the findings in CMAT.

Phase 3: Consumer Accounts of Content in TN2 – Interviews

Phase three involves semi-structured interviews with students and instructors in Korean EFL university classes. This third phase was partially inspired by Cortez (2008) and Holliday (2015), who believes that interviews “get to the bottom of what is going on in all aspects of social behavior...within specific social settings such as schools” (p. 51). As a social practice (Talmy, 2010), interviews may reveal to what extent the discursivity of multimodal content in TN2 supports or impedes the curriculum of the Korean university EFL courses featured in this study and the rhetorical accomplishment to which Fox (2004) refers. Four experts in EFL education in Korea were consulted during the design of the interview questions for the students (see Appendix B) for facing challenges of validity. Two experts (Carleton University, Canada, alumni), with extensive experience teaching at the university level in Korea were consulted while designing the instructor’s questions. As in Phase 2, all participants in Phase 3 (two instructors and four student volunteers), which followed the classroom recording and observation, signed detailed consent forms (see Appendix O) prior to participating in the semi-structured interviews.

Data Collection

Semi-structured interviews are anticipated to draw contrastive responses to classroom negotiations. Unlike structured interviews, *semi* refers to a certain flexibility during the interview (Dornyei, 2007). While the interviewer provides *structured* guidance with a series of questions designed to evoke responses in alignment to certain research questions (Paltridge & Phakiti,

2015), the interviewee is encouraged to elaborate their responses (Dornyei, 2007) and share insights or opinions that inspire a *live* exchange of inquiry. In that way, the interview questions in those exchanges serve as probes (Patton, 2002) and the elaboration they encourage provide an insider's perspective (Roulston, 2010), resulting in deeply enriched data collection of the social phenomena in question.

Following the classroom observations and MAVREC, the researcher drew a random sampling of four volunteers from the pool of student participants from each class. Additionally, each of the instructors, who participated in phase two, completed semi-structured interviews. The total number of interviewee participants were four students and two instructors from two Korean universities. Recordings of the semi-structured interviews were transcribed verbatim.

Data Analysis

Semi-structured interviews from within a phenomenological framework of interactive inquiry (Chen, 2008; Creswell, 2003; 2015) explored how the students and instructors negotiated the multimodal textbook content and how that content was perceived in private reflection. Using Saldana's (2016) values coding framework, the transcriptions were transcribed and coded for evidence of expressions aligned with values, (the importance placed on ourselves, others, or a thing), attitudes or "the way we think and feel about ourselves, another person, thing, or idea" (Saldana, 2016, p. 131), and beliefs (our personal interpretations and perceptions). Interviews were held in a private, faculty office at the Korean university after the MAVREC was completed in phase two.

The questions designed for the students (see Appendix B), and for the instructors (see Appendix C) guided both groups to share their opinions about: a) EFL in Korean universities; b) EFL to each interviewee personally; c) to contrast those perspectives with the multimodal

content of their EFL textbooks; and d) if such content serves to validate their investments in EFL education (Cortez, 2008).

Moving Forward from Phase 3: Coded Interviews

After seeing the ideologically laden trojan horses that EFL textbooks represent (Littlejohn, 2012) speak *in situ* (Serafini, 2014; Wohlwend, 2011), several participants of those negotiations extended their accounts in semi-structured interviews. Those interviews, theoretically and contextually informed by (Ahn, 2014; Cinkara, 2016; Park, G., 2009; Roulston, 2010; Talmy, 2010; Turner, 2010) gave students and their instructors the opportunity to account for the multimodal content in TN2 in a setting chosen to inspire their uncensored expression. The setting was important because Korea is a collectivist, ethnocentric society where individual expression is often measured by one's peers in public and a potential source of considerable anxiety (Neuliep, 2020). Operationalizing the coded, semi-structured interviews yielded insights from two angles: the students and their instructors. The two instructors, in this case, were American, native-English speakers, so it seemed imperative to include student interviews because their *expanding-circle* cultural perspectives have a greater potential to account for the perceived social injustices yielded in CMAT and how they were negotiated in MAVREC.

Conclusion

The methodology featured in this chapter illustrated three distinct phases of data collection and analysis in a qualitative triangulation. The triangulation of MCDA in CMAT, MAVREC, and coded interviews gives a voice three perspectives in the context of Korean, university EFL education (the researcher, Korean university students, and EFL instructors) to clarify what pedagogical implications arise from negotiating the multimodal discourse in TN2. While CMAT was operationalized to reveal dominant visual and textual narratives in TN2

content, MAVREC gave a *live angle* of that content *in situ* with Korean university EFL program participants, further confirmed in coded interviews. That triangulation provided a more rigorous accounting of the multimodal content in TN2 than in previous explorations of EFL textbooks. In the next chapter, those initial findings are explored.

Chapter 5: Phase 1 – A Multimodal Critical Discourse Analysis of Six Chapters in TN2

This chapter features the findings of the MCDA, the first of three phases of analysis in this dissertation. The MCDA of TN2, operationalized in CMAT (see Table 1), draws specific attention to certain inventories of visual discourse, such as line, texture, color, shape, composition (to name only some) and how those visual discourses relate to textual denotations in terms of emphasis or recession. This chapter reports on the results of that analysis and includes a discussion of what power relations and ideologies are revealed.

As noted in the literature reviews of Chapter 2, language learning textbooks are easily accessible for evaluation and analysis because they are static time capsules that feature samplings of language and culture for student audiences (Weninger & Kiss, 2013, p. 50). However, those samplings are richly illustrated with visual discourses that serve a hidden curriculum of social values and ideologies difficult to label or source, other than projecting them as preferred models of social reality (Weninger & Kiss, 2013). That ambiguity insidiously legitimizes the social values and ideologies in EFL textbooks such as TN2 because, for many students, language learning textbooks are a kind of *curricular tender* wherein a promise of education is negotiated (Giroux, 1988; 2004; 2007; Harwood, 2014; Gray, 2010; Littlejohn, 2012). In the specific contexts of Korean, post-secondary EFL, a textbook is a vehicle not only for a teacher's pedagogical perspectives (Apple, 2001; Littlejohn, 1992; Savignon, 2002), but a

nesting-ground for ideological systems that few dare to question (Pennycook, 2008) because so much of the content is used in an EFL course curriculum (Audwin Wilkinson, personal communication, Korea, May 2019).

It is important to remember that ideology, as it may arise in the findings revealed in this chapter, refers to a structure of social values aligned with a particular political view that become legitimized and preserved in a particular hierarchy of power relationships (Curdt-Christiansen & Weninger, 2015; Fairclough, 2013; Van Dijk, 2011). Curdt-Christiansen & Weninger (2015) maintain that *ideology* in language learning:

is not simply any system of beliefs; it is the dominant political, educational, or cultural value system that secures its legitimacy through institutionally circulated discourses, and through the impact of these discourses on readers/viewers/listeners...textbooks, sanctioned in most cases by government bodies, are thus an important vehicle in this process of legitimation. (p. 3)

This study presumes that no textbook is devoid of presenting a particular social order (Auerbach & Burgess, 1985). Language learning textbooks, often connected with powerful publishing institutions (Gray, 2010, Harwood, 2014, Littlejohn, 2012), need to be examined for their capacity to present unquestioned agendas or particular cultural values under the guise of authorized, official texts (Curdt-Christiansen & Weninger, 2015). It is important to bear in mind some of the critical research, supporting these assertions, were highlighted in Chapter 2, revealing consistent biases, often favoring inner-circle cultures where white, male, Anglo-centric narratives dominated all others (Ahn, 2014; Lee 2009; Matsuda 2002; Sherman 2010; Shin,

Eslami, & Chen 2011; Song, 2013; Taylor-Mendes 2009; Yim, 2014). In this way, as textual and visual discourse constructs subjectivities in the content, so do language learners begin to see delineations of *us* and *them*, for example, as preferable interpellations of truth (Curd-Christiansen & Weninger, 2015; Fairclough, 2013).

In the context of Korean post-secondary EFL courses, the insufficiencies of a curriculum design give textbooks more weight in a course of study (Lee, 2006; Littlejohn, 2012), but some literature suggests that EFL textbooks are not deserving of the dependency (Canagarajah, 1993; Cortez, 2008; Lee, 2015; Song, 2013; Sung, 2008). In this chapter, we will look at a brief explanation of the data chosen for this study, followed by a reminder of the method of analysis that was used to analyze that data.

TN2 (Saslow & Ascher, 2006) (hereafter Saslow & Ascher) is one of the most popular textbooks used in Korean EFL courses and the second highest in post-secondary EFL textbook sales from 2008-2013 (Fitzgibbon, 2013). Although the content of TN2, much like many other EFL textbook publication marketed to expanding circle cultures, involve a myriad of supplemental digital media and website material in addition to the textbook (Bell & Gower, 2011; Brown, 2011; Gray, 2010; Grossman and Thompson, 2008; Harwood, 2014; Littlejohn, 1992; 2012; Tomlinson, 2011), only the *student book* (see Figure 1) will be examined because it is largely the source of classroom activity and from which the curriculum of a typical Korean university EFL course is likely drawn.

Findings

Full Template Analyses of Sampled Unit Pages

In this section, we will look at findings gathered from CMAT (see Table 1). Those units (1~6) that the students in both courses (featured in Phase 2: MAVREC) have studied, included

various listening, speaking, reading, and writing activities involving vocabulary, dialogue practice, and grammar exercises. The topics in those units addressed greetings and small talk, movies, and entertainment, staying at hotels, cars and driving, personal care and appearance, and eating well.

CMAT was applied to each open-faced page (see Figure 7) from Unit 1 (p. 2) to the end of Unit 6 (p.73). Each open-faced page was analyzed and referenced in the findings as a *multimodal ensemble* (ME). These MEs were analyzed as if they were singular fields of meaning presented to the reader and it is important to remember that this study assumes the multimodal inventories analyzed in CMAT are interwoven fabrics in a field of meaning (Kress, 2010; Machin, 2016). Elements of those inventories (e.g. color, shape, gaze, vectors, etc.) may yield meaning on their own but have significantly different meaning due to size, composition or placement in their fields of meaning, that may emphasize or de-emphasize them. Food is a good metaphor in support of this assertion – while flour, water, tomatoes, milk, lemon juice, and seasonings may not be particularly significant culinary choices on their own, put together and/or prepared in certain ways, they can become an appreciated dish in many cultures around the world: pizza. Let us assume, then, that each template in TN2 is a *gestaltian* dish wherein a buffet of meaning tantalizes the viewership as it is negotiated in class.

Furthermore, in the interests of brevity, due to the extensive nature of the analysis that covered 72 pages across 6 units (or 36 templates), the findings have been divided into two subsections. While the first provides *Gestaltian* perspectives on each of the six units examined in CMAT, the second section will illustrate ideological narratives, as they manifest in the entirety of the examined multimodal content (see Appendix A), underpinning power relations and hegemonic interests. The meta-narratives that emerge from the secondary section include the full

complement of the CMAT findings from 36 templates and serve to corroborate assertions made in the first section. Collectively, these findings will be synthesized with the findings from phases two (MAVREC) and three (coded interviews) in the final chapter of this dissertation.

Figure 7. Unit 1 ME, (Saslow & Ascher, 2006, pp. 2-3)

Unit 1: Greetings and Small Talk. This is a template of the initial lesson in TN2 and the unit entitled *Greetings and Small Talk*. There are four distinct sections involving listening and speaking practice – two on each page – each highlighting eventualities around greeting people that appears spatiotemporally ambiguous, yet socio-culturally focussed on global varieties. There

are fifteen, clearly defined male producers of gestural or textual discourse and nine women. The lesson appears to teach international greetings and light conversation both textually and visually. Section A (see Figure 7) appears to present memes that ease the consumption of an institutionalized narrative that salary, age, family, religion, one's homeland are as inconsequential as something like weather because they are all presented in a structured grid encapsulated in a category of greetings and small talk. Memes (particularly, internet memes) are multimodal constructions of image and text "designed for flash consumption, resonating a feedback loop of popular culture" (Smith, 2019, p. 3). The grid pattern frequenting this template presents the visual and textual register as instructional because it is repetitive and section heads are uniform, indicating a procedural method for speaking English in this situation. It is important to remember that grid patterns are not found in nature but formed by us and "serve to distinguish the world as being composed of a large number of separate, categorical things, each labelled with a name" (Machin & Mayr, 2012). Thus, each are implied to be systematically necessary, despite variations in size, in the grand scheme of the ME. However, the social narrative appears to convey that, despite potentially vast differences between cultures, everyone the same. It is hard to overlook the red-white-blue diamond shaped bullet points that distinguish the sections (see Figure 7). These section points are surrounded by green and yellow hues framing the ME and appear complementary (red on green) and contrastive (deep hue of foregrounded speakers vs. light hue of the speaker's background) to generate an emphasis in all sections. Hence, the colors appear to juxtapose the neutrality conveyed by the social narrative and represent a false projection of cultural distinctive varieties.

Emphasis is placed in a conversation between and dark-skinned person and a Caucasian male in what appears to be a supermarket. While the textual denotations might appear to be banal

or generic versions of casual, public conversation, the exchange between these men draws attention to Australia (i.e. Keith is Australian) aided with visual support from the Opera House of Sydney, Australia, sitting awkwardly in the lower right of the right page with no apparent reason for being there. For this reason, the denotation of the ME appears to teach an inner-circle view of international norms for greetings and small talk. Latent observations of these inventories dissolve cultural distinctions into one globalized community, resonating with *negative* stereotyping (Scollon, Scollon, Jones, 2011). Recurring patterns of grids and red-white-blue bullet points projects a persuasive preference for *American-centric*, instructional manual for greetings and small talk not just for English language learning reasons but for inspiring cultural assimilation. Textual and visual silences, most notably denying supportive agency to Ed Santos (Saslow & Ascher, 2006, p. 3), underpins the absence of non-inner-circle perspectives for greetings and small talk. The title *Customs Around the World* (Saslow & Ascher, 2006, p. 2) implies that the examples represent global customs. However, the implied acceptability of topics for small talk (salary, age and/or family), can be awkward topics for some non-inner-circle cultures and certainly not a global representation. The silent implication here is that these topics are OK in English speaking contexts. In this way, inner-circle cultures are not presented as *others* but against which non-inner-circle cultures are measured.

While gaze does not offer or demand anything of the students it is important to note that everyone connecting with each other is doing so inside a *meme* and presented in individualistic bubbles of social interaction; cross-culturally but not interculturally communicating. Additionally, vectors do not manifest in the ME, other than varied grid patterns, so the composition contributes to perceived differences separating the students from the lesson. If a student recognizes a bow as common greeting in their respective culture, they are isolated in the

grid and noticeably different than other forms of greetings. The entire ME appears to present a *periodic table* of greetings and small talk with little room for flexibility among the elements, so that the formation of interpersonal structures between students and the lesson are suppressed. The lesson in this ME could be more aptly titled *Which one of these isolated community members are you and how are you so different?*

Through a critical lens, these observations suggest that students of the lesson are isolated, definable *others* and not part of the inner-circle world to which they are trying to gain entry. The grid pattern of greetings (Saslow & Ascher, 2006, p. 2) separates students from each other into distinct cultural networks. In the context of Korean, post-secondary EFL classes, most students might find themselves aligned with the first cubicle (see Figure 7) because bowing in greeting is a normal salutation. Therefore, the lesson alienates Korean students from *others* rather than fostering an ecological atmosphere of intercultural communication. By denying Ed Santos (see Figure 7) supportive cultural agency that is afforded Keith (i.e. Sydney Opera House) and situating him in contrast to the latter – a more formally dressed white person – the ME applies a measure of socio-economic diminishment to his culture. That contrast between Keith and Ed, suggests *inner-circlism*. The silent implication of *inner-circlism* presents the English lesson in this ME as the preferred model of English-speaking culture, against which all others appear to be measured. That measure emphasizes differences rather than diversity; the latter, ironically, being a common attribute often claimed by some inner-circle cultures, such as Australia.

UNIT 2
Movies and Entertainment

UNIT GOALS

1. Apologize for plans.
2. Discuss preferences.
3. Compare items of interest.
4. Discuss the effect of a device on...

TOPIC PREVIEW. Do you rent videos or DVDs? Read the descriptions of two popular films in a movie catalog.

The Movie Lover's Catalog

If you love movies, you absolutely **MUST** have one catalog. It's the largest source of movies on video available in the world today. From the classics of the 30s to musicals of the Golden Age of Hollywood—and everything since—you can't beat The Movie Lover's Catalog. We have a new and expanded inventory of international films, Japanese animation, drama, comedies—even classic and current TV shows!

Frida (1902) (1902)
Mexican painter Frida Kahlo's life is brought to the screen by director Julie Taymor and producer/actor Selma Hayek. Kahlo's story is based on her own life. The story is set in Mexico and is set in the 1930s. Her partner is Diego Rivera (Alfred Molina). Kahlo's search for her own identity is her painting. It is covered in vivid colors and with great sensitivity. Ashley Judd, Antonio Banderas, Geoffrey Rush, and Edward Norton also star.
DIRECTOR: Julie Taymor CATEGORY: Drama

The Day the Earth Stood Still (1951) (1951)
All with a drama built will want to see this classic sci-fi drama with a message. Michael Rennie stars as Klaatu, a visitor from the stars who carries on Earth with his robot companion, Gort. Klaatu's mission is to warn mankind about the danger of nuclear war. Patricia Neal, Van Johnson, Sally Gray also star. Robert Wise directs.
DIRECTOR: Robert Wise CATEGORY: Sci-Fi & Fantasy
Also available on DVD

DISCUSSION.

1. Where would you rather see a movie: a home or in the theater? Why?
2. Have you ever seen a DVD or The Day the Earth Stood Still? Which movie would you rather rent? Explain your choice.

14 UNIT 2

SOUND BITES. Read along silently as you listen to a natural conversation.

Lisa: You're going to see the theater. You can see all the things you need.
Dan: I'm really in the mood for a good classic movie. Real old big screen!
Lisa: Much better than on the tube.

Dan: You know, I never saw Frida. Do you?
Lisa: No, I missed it.
Dan: They say it was great. How about it?
Lisa: Actually it's better now so much to go.
Dan: ... Hey! They're showing Frida!
Dan: Deal!

Check the statements that are true. Explain your answers.

<input type="checkbox"/> 1. The theater shows old movies.	<input type="checkbox"/> 2. Lisa has already seen Frida.
<input type="checkbox"/> 3. Dan prefers to rent a video rather than go to the movies.	<input type="checkbox"/> 4. Dan's not in the mood for Frida.
<input type="checkbox"/> 5. They decide to see Frida.	

IN OTHER WORDS. With a partner, restate each statement in your own words.

1. "I'm in the mood for a good classic movie."	2. "I missed it."
3. "Much better than on the tube."	4. "Deal!"

WHAT ABOUT YOU?

PAIR WORK. Check the genres you like best. Then discuss movies that you've seen in each genre.

<input type="checkbox"/> comedy	<input type="checkbox"/> musical	<input type="checkbox"/> drama	<input type="checkbox"/> action	<input type="checkbox"/> science fiction ("sci-fi")
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Answer 15

Figure 8. Unit 2 ME (Saslow & Ascher, 2006, pp. 14-15)

UNIT 2: Movies and Entertainment. Holistically, this unit's first pages appear to be a magazine or poster formatted to advertising a few movies on the left and social interactions on the right. Each page has large, rectangular sections devoted to reading comprehension, listening comprehension, and speaking practice about going to the movies. Spatiotemporally, the ME presents anachronistic contexts because the featured movies do not appear to be even in the same decade. It is important to note that, in Korean contexts, any form of entertainment that is a few years old, is not worthy of attention (Dale Marcelle, personal communication, Korea, April 2019). For this reason, the anachronistic subject matter of the lesson, presented from what appears to be a magazine article featuring older movies on the left with some English dialogue

activities about going to the movies, presented on the right, is collectively and socio-culturally awkward from a Korean point of view.

Three men and three women, all without any measure of dark skin, appear to be the producers of all the text in the lesson. The receivers of all the information in this lesson, could be film students because of the range of the spatiotemporal contexts and critical reflections of the older movies. Hence, not only is the lesson about English challenges while going to the movies or talking about movies, but also what movies are considered *good* and *why* they are considered good. In other words, the lesson appears to be teaching what taste the students *should have*, rather than what taste the students *could share*. While the purpose of the lesson appears to encourage critical reflection of movies, the anachronistic nature of the movies given agency for that critical purpose diminishes connection with Korean students and commensurately falls short of its intended learning outcome. These observations point to an institutionalization of movie-going as essential evening entertainment and classic appreciation of cinema.

The register of the text illustrates casual speech, evening entertainment, movie going and movie genres. The visual registry features some iconography of actual film reaching up from the bottom left to form a vector that connects with an old ticket stub on the right. That visual agency supports “I’m in the mood for a good classic movie and on a big screen” (Saslow & Ascher, 2006, p.15). The term *classic* is a presupposition (Huckin, 2002), presented as *good*. However, as we have already noted, classic is not always good in Korean contexts – older movies are less likely the subject of sentimental appreciation and more likely the subject of ridicule (Dale Marcelle, personal communication, Korea, April 2019).

Most of the dots in the lesson are inconsequential except for the persistence of the red, white, and blue bullet points highlighting every section. Perhaps the most noticeable pattern is on

the lower right where the different genres of comedy, musicals, drama, action, and science fiction are depicted as small memes from which the students must choose favorites. The social conveyance suggests movie-going is an acceptable evening past time, older movies are *good* and *classic*, and mixed genders (non-disclosed partners) can go to the movies together. Although there is no indication about the specific relationship between the couple depicted in the right (see Figure 8), there is an implication that it is perfectly normal for men and women to fraternize, regardless of their culture or relationship status.

The colors of the apparent magazine article on the left are complementary to the background. The background is yellow and green while the foreground is predominantly purple and dark by contrast. These hues complement one another and draw audience attention more than the right side, suggesting an emphasis and implied importance. Although the colors are likely designed with the intention of creating balanced ME, the size of the pictures of Lisa and Dan on the right and the magazine article on the left suggest those elements possess the most agency in meaning.

Much of the weight of the textual denotation situated in the left panel centers around a catalogue of movies, while the right centers around the conversation shared by Dan and Lisa. Again, the anachronistic nature of a catalogue of movies (i.e. pre-Netflix) and the suggestion they are *on video* available for *rental* appears to be speaking to a demographic in the wrong decade. Those denotations, given visual support of the ticket stub situated in the center of the right panel, projects an outdated narrative that further disenfranchises students from developing any referential identity with the English lesson.

Through a latent a lens, the silence or omission of any relationship between Dan and Lisa (whether they are friends or more so) in their conversation, the presupposition that a *classic*

movie is *good*, and the symbolic agency of the orange ticket stub, floating awkwardly between photos of Dan and Lisa, presents an inner-circle perspective on that social structure of reality connoting a sentimental attachment to *old* or outdated things in a genderless society. In the socio-cultural contexts of where TN2 is frequently used, such as Brazil, China, Iran, or Korea (Fitzgibbon, 2013), gender matters – to silence or overlook that importance equates to silencing student identity. For these reasons, the lesson appears incomplete or insufficiently robust because it underappreciates the specific relationship between Dan and Lisa. Additionally, the lesson gives much attention to two movies that, in a Korean context, may be completely unknown. By designing English activities that rely too heavily on *Frida* (Saslow & Ascher, 2006, p. 14) representing a contemporary movie, and *The Day the Earth Stood Still* (Saslow & Ascher, 2006, p. 14) as a classic movie, further distances Korean university students from the purpose of the lesson, which appears to encourage the appreciation and understanding of those differences. However, in the context this study, each movie could be considered *classic* or outdated, thereby diminishing the intended persuasiveness of the English activities.

Compositionally, as has already been noted, the visual and textual inventories present outdated or classic movie-going as preferred, evening entertainment with mixed gender in unspecified relationships. Looking at a larger dimension of the ME's composition, gaze operates to connect Dan with Lisa but does little to offer or demand anything of the students (or audience). The vectors that connect participants and objects in the ME manifest between the loop of film on the bottom left and the torn ticket stub on the right (see Figure 8). While that connection appears to join the left and right panel, the noted socio-cultural differences in appreciating outdated movies separate the students from those topical elements and prevent interpersonal structures from connecting them with the English lessons.

Through a critical lens, the multimodal inventories and their compositions present a latent narrative that diminishes the importance of gender or social engagements between them during evening hours while emphasizing the appreciation of *old* things. Therefore, *inner-circlism* appears to be a prevalent, hegemonic interest, reinforced by the symbolic ticket stub enlarged on the right panel, challenging the audience to acknowledge that Dan and Lisa are going to a movie together.

Furthermore, there appears to be surreptitious implementation of female independence or female liberation in the text on the left, describing Frida as a *hidden* and *historically consequential* figure who struggled to find her own identity despite the complex relationship with her husband. Frida's agency is given support in her colorful portrait to the right of the text. Together, these elements present a strong field of meaning that supports female independence and strength. Additionally, the meme-like movie genres positioned surreptitiously on the bottom right, that instructs the audience (students) to accept their iconography as the definition of that genre (e.g. a pie in the face equates to comedy). However, the use of food, for example, as a tool for comedy was considered poor form up to recent years in Korean culture because one or two generations earlier, they were starving to death (Audwin Wilkinson, personal communication, Korea, May 2019). Therefore, those memetic icons are drawn from inner-circle culture and effectively *stamp* the narrative, like an authorized notary, on the lower right page to remind the students these perspectives are the socio-cultural norms against which all other cultures are measured.

UNIT 3
Staying at Hotels

UNIT GOALS

1. Leave and take a message
2. Check in
3. Request housekeeping services
4. Check out

TOPIC PREVIEW. Look at the hotel bill. How many rights did the guest stay at the hotel?

DATE	DESCRIPTION	AMOUNT
12/12	Room #1102	10.00
12/13	Room #1102	10.00
12/14	Room #1102	10.00
12/15	Room #1102	10.00
12/16	Room #1102	10.00
12/17	Room #1102	10.00
12/18	Room #1102	10.00
12/19	Room #1102	10.00
12/20	Room #1102	10.00
12/21	Room #1102	10.00
12/22	Room #1102	10.00
12/23	Room #1102	10.00
12/24	Room #1102	10.00
12/25	Room #1102	10.00
12/26	Room #1102	10.00
12/27	Room #1102	10.00
12/28	Room #1102	10.00
12/29	Room #1102	10.00
12/30	Room #1102	10.00
12/31	Room #1102	10.00
TOTAL		300.00
TAX		30.00
TOTAL		330.00

DISCUSSION.

1. How much did the guest pay in Euros for the total bill, including tax?
2. How many phone calls did the guest make? How many times did the guest use the Internet?
3. What other services did the guest use?

OPTION: Check the newspaper or the Internet to convert Euros to your local currency.

SOUND BITES. Read along silently as you listen to a conversation in a hotel in Spain.

GUEST: Good morning. I'm checking out. Here's my key card.
CLERK: Was your stay satisfactory?
GUEST: Yes. Very nice, thanks.
CLERK: Did you have anything from the mini bar last night?
GUEST: Yes. Two bottles of spring water.

CLERK: Are you putting this on your Visa card?
GUEST: Yes, I will.
CLERK: Here you go, ma'am. Thank you for staying with us. Will you need a taxi?
GUEST: Yes, please.

Check the statements that are true. Explain your answers.

1. The guest is leaving the hotel.
2. The guest asks for spring water.
3. The guest pays cash.
4. The guest is going to the airport.

WHAT ABOUT YOU?

Which hotel services would you use?

<input type="checkbox"/> room service	<input type="checkbox"/> laundry	<input type="checkbox"/> wake-up service
<input type="checkbox"/> minibar	<input type="checkbox"/> shoe shine	<input type="checkbox"/> babysitting
<input type="checkbox"/> Internet connection	<input type="checkbox"/> airport shuttle	<input type="checkbox"/> bell service
<input type="checkbox"/> photocopying	<input type="checkbox"/> other _____	

Figure 9. Unit 3 ME (Saslow & Ascher, 2006, pp. 26-27).

UNIT 3: Staying at Hotels. The first pages of Unit 3: Staying in Hotels (Saslow & Ascher, 2006, pp. 26-27) display five sections, (a)-(e). On the left is list of charges incurred at a hotel in a large section with a ball-point pen set diagonally over some ticket stubs and money. The banner on the top right is not insignificant in size and shows four blended images starting with a hotel façade, a female customer speaking with a female hotel clerk, a generic hotel room, and room service woman. Below, in section D, two photos of a female customer checking in with a male hotel clerk are captions by their assumed dialogue, followed by a final *What about you?* section in a yellow frame asking the students to choose among ten memes of hotel services they normally use. Spatiotemporally, it is a contemporary setting but a little bit anachronistic (i.e. hotel key and cash on the left). Socio-culturally, the topic appears related to travel and hotel

culture but not connected to any specific national culture. The apparent producers of discourse in ME are four different women, two light-skinned and two Asian, and one man. The audience are Korean university EFL students who may connect with the signature of *Soo-Jin Hong* (see Figure 9) on the left because it is a Korean name. The apparent purpose of the lesson is to talk about staying at a hotel and some of the English language challenges one might face in that engagement. The visual and textual discourse appears to focus on the initial stages of staying at a hotel in a kind of sequence (e.g. the blended images in the top-right banner. The interpellation of the culture and history of this ME suggests the services, given agency as memes on the bottom-right, are globally familiar to any clientele and that room service is normally given by someone of non-Caucasian background. The textual and visual registries are casual and use familiar travel expressions such as *mini-bar* and *wake-up service* and display typical room furnishings and hotel check-in situations. Again, the red white and blue bullet points, suggesting affinity with inner-circle nations, mark the five different sections the lesson. Considering that the sojourn *Hong Soo-Jin* is on (Saslow & Ascher, 2006, p. 26) takes place in a non-English speaking nation in the European Union (i.e. the Euro money; *Hotel Mundo* watermark on the bill of services), perhaps the students are meant to translate or understand those colors, culturally or emotionally, as hegemonic sign-posts because not only do they indicate sections for English activities, but also imply that English is necessary for non-English speaking locations. In terms of sizes and shapes, much emphasis appears to be given to the list of hotel services listed on the left and the pictures on the right. While the textual denotation appears to emphasize checking into a hotel paying for services and knowing what those services are, emphasis is given to the signature of the hotel guest, *Hong Soo-Jin*, who's signature is visually underpinned by the ball point pen. Those visual

connections create a vector to section (e) where students must ascertain from a listening exercise what *the guest* is doing.

Latently, that multimodal discourse appears to construct a social reality that even if you do not come from or are not currently visiting an inner-circle nation, you require English and an understanding of inner-circle culture to know how to check into a hotel. The ideological force of the ME appears to suggest an interpellation of English as a lingua franca in all situations. While the English lessons appear persuasive examples of linguistic challenges one might face as a hotel guest, the curious lack of hotel services other than those in the meme-like list on the bottom right, textually and visually silences non-inner-circle hotel services.

Compositionally, the vector manifesting from Hong Soo-Jin's signature and section (e), where she is *the guest going to an airport*, suggests she is a foreign visitor. However, it is possible that the gaze, offered to the students by the apparently Asian room service staff on the top-right suggests a stronger connection to an identity of servitude. In other words, a more potent interpersonal connection to *room service* suggests to students that they too would likely be hired as service staff in that situation.

Critically, EFL students might interpret the broader social, cultural, and institutional narratives in the lesson to mean English is a lingua franca required for checking into a hotel in Europe, necessitating an understanding or subscription to inner-circle cultural perspectives over those where the hotel may actually be located. By presenting an Asian woman working as hotel staff in a European location diminishes the power of any agency Hong Soo-Jin (the implied Hotel guest) might have gained in the ME. By silencing her with any visual representation as a guest, but providing that for the Asian woman shown as room service on the top right, a Korean

comprehension checklist of the featured conversation above. A set of car keys floats next to the exercise and the keys point to a rental form. The spatiotemporal contexts are somewhat anachronistic because all technologically sourced items (cars, computer, website) appear to be from early 2000's. Socio-culturally, the English lesson revolves around a car rental experience and some of what that eventuality might entail. The apparent producers of all the discourse in the ME are three men and one woman; three are Caucasian and one is an Asian man. The purpose of the lesson appears to offer a mix of listening, speaking, and writing of English one might be required to search online, reserve, and rent a car. The institutionalized culture and history of the lesson appears to suggest that renting a car in a Europe, using European currency, is a perfectly normal situation for which English skills are a necessity.

The inventoried register of visual discourse in the ME present an array of outdated cars and computer devices, perhaps most notable on the left, where the website appears simplistic version from the early 2000's. The textual registry on the right dialogue, in section C (Saslow & Ascher, 2006, p. 39) is semi-formal, as one might expect between customer and service representative. Most of the shapes in the ME are rectangular and there is very little curvature or organic reference to any of the visual discourse. The colors of the four bullet points present a pattern of red, white, and blue that appear most contrasted against green and yellow backgrounds. The sizes of the shapes in the ME suggest an emphasis on the computer monitor on the left, as if to suggest that online research is more important than some of the other visual elements on the right. The textual denotation features a website of expenses and details of a car rental (Saslow & Ascher, 2006, p. 38), and conversation between *renter* and *agent* on the right.

Although the structures of social reality in the lesson appear to suggest than anyone, from any socio-economic background might need to rent a car in Europe, pre-2010, the connotation of

some of the text on the right is evidentiary of imbalanced racial agency. The agent's use of the expression "*will* return the car" (Saslow & Ascher, 2006, p. 39) indicates a commanding modality, that is reflected in her label as an *agent* in and out of the dialogue. Although the agent refers to Mr. Oinuma as "sir" (Saslow & Ascher, 2006, p. 39) in the dialogue, outside that text his agency and power is silenced because he is labelled as the *renter*. Visually, Mr. Oinuma is silenced driving the car or even appearing in the driving seat; that opportunity was apparently given to an unknown Caucasian man on the top right, who does not appear to be referenced in any textual denotations. While teaching the potential English challenges one might face in the process of renting a car, the textual connotation appears to inform the audience that a Caucasian woman's agency, in the process of serving her Asian client, Mr. Oinuma, labelled as the *renter*, is afforded more power because she is labelled in and out of the dialogue as the *agent*.

Additionally, by noting "I have you returning the car on Jan 14th" (Saslow & Ascher, 2006, p. 39), the *agent* is given more commanding authority over Mr. Oinuma. That power structure may be supported by the commanding gesture of the agent, pointing to the rental car parked outside. Also, the four sectional bullet points in the lesson, which are colored red, white and blue – suggestive of inner-circle cultures and contribute to the overall pattern of *inner-circlism*. The connotation of the lesson suggests that renting a car can be achieved if one learns English, even if one is racially *othered* (Machin & Mayr, 2012; Van Dijk, 2011; Wodak & Meyer, 2016). The ideological force of the lesson may be the interpellation that English is a lingua franca in Europe because apparently German is not required for one to rent a car in Germany. The outdated visual references (e.g. old cars, computers, websites) project an incompleteness that is further exacerbated by the unit goals, listed in small font on a green background in the top left. Renting a

car is the third topical objective (see Figure 10) but it is not made clear why the first pages of the unit would be third on that list.

Compositionally, the visual discourse appears to legitimize the textual denotations, except for the title of the presumed rental company website on the left, *Yootur Travel & Yachting*. However, the visual devices appear to be only focused on the car rental process with examples of outdated cars on the right and left. Gaze does not appear to offer or demand anything of the students reading this lesson, nor do any vectors of consequence manifest in support of the multimodal narrative. Korean students are not Japanese, who the renter appears to be that difference may be a strongly perceived separation between the lesson and the audience in a Korean context. Additionally, most university students in Korea, to whom this textbook and this study is contextually relevant, would rarely be in a position to rent a car or take a trip to Germany unless they were somewhat wealthy (Audwin Wilkinson, personal communication, Korea, May 2019). Therefore, renting a car is an assumption based on inner-circle culture, where public transportation is sometimes less preferable to personal options.

The narrative projected by the lesson is an unconvincing account of the linguistic challenges one might face renting a car in Europe and that all Asian men are presumed *foreign* in any country, where English is always preferred over the local language. For these reasons, diminished interpersonal structures manifest between the students and the lesson because the topic is unfamiliar and the only Asian person in the visual representations has been sufficiently *othered*.

Critically, the lesson appears to *other* an Asian man in the broader socio-cultural context. Mr. Oinuma, despite being named in two sections is othered in his silenced agency, both visually in his absence behind the wheel of a car and textually in his label as a *renter* in the dialogue. For Mr. Oinuma, the agent is *releasing* the car that she *chose* for him, while commanding him, in her

modal use of *will*, to return it at a specific time. Concealed power might rest in a preference for inner-circle cultural perspectives, as it emerges alongside the lesson's interpellation that English is the preferred *lingua franca* in Germany. That preference is quietly supported by red, white, and blue bullet points, colors suggestive of inner-circle culture, delineating each activity. These emergent power structures are visually emphasized by the agent handing keys to Mr. Oinuma and pointing in a commanding gesture. The imagined caption to that image might read:

Considering you can use English well, here are the keys to Europe.

UNIT 5
Personal Care and Appearance

UNIT GOALS

1. Find something you can't live
2. Repeat your sentence
3. Switch to and play by personal care
4. Draw on stage to improve appearance

TOPIC PREVIEW. Which of these products do you buy regularly? Where do you buy them? In a drugstore, a cosmetics store, online, or somewhere else?

PAIR WORK. With your partner, classify the products and write them in the chart.

Hair care	Tooth care	Skin care	Skinning	Makeup	Nailcare
Shampoo					

SOUND BITES. Read along silently as you listen to a conversation at a meeting in Brazil.

MIEKO: Hey, Naoki. I need to pick up a few things on the way back to the hotel. You'll be stopping at a cosmetics store? We could get some of that makeup these gorgeous Brazilian women use.

NAOKI: I'd like to, but I don't know. I don't have much time today. I'm expecting an important call from Kuala Lumpur in a few minutes.

MIEKO: No problem. I'll just go myself. But what are you looking for? You said no one speaks Japanese in Brazil, right?

NAOKI: Don't worry. Most people speak some English. You'll be fine.

MIEKO: I guess. I may use the stores self-service. I'll be a piece of cake.

NAOKI: See you back at the hotel.

Read the conversation again. Correct the following false statements.

1. Miki is going to shop in a store in the hotel.
2. Naoki can't go with Miko because she has to call Kuala Lumpur.
3. Naoki is worried that no one speaks Japanese.

UNDERSTANDING MEANING FROM CONTEXT. Complete each statement, according to the conversation.

1. When Naoki says, "I think I'll pass," she means _____.
2. When Naoki says, "You'll be fine," she means _____.
3. When Miki says, "I'll be a piece of cake," she means _____.

WHAT ABOUT YOU?

Complete the chart about the things you buy and your reasons.

Product	What brand?	Reason
shampoo		
soap		
toothpaste		

DISCUSSION. On the board, write a list of all the shampoo, soap, and toothpaste brands your classmates use. Do you all agree on which brands are the best?

Figure 11. Unit 5 ME (Saslow & Ascher, 2006, pp. 50-51).

UNIT 5: Personal Care and Appearance. Unit 5, entitled *Personal Care and Appearance*, features five activities involving vocabulary, listening, comprehension and speaking practice. The left page features a large, colorful image of three shelves, lined with multiple personal hygiene products for men or women. A pair-work assignment beneath the shelves asks the students to write the featured products in a categorized table. The right page features three sections; a conversation dialogue example, followed by a comprehension check and a contextual writing completion activity. The bottom right features a *What about you?* section where students are asked to fill out a small chart. Spatiotemporally, the left page is ambiguous because the products could be contemporary or decades old, but on the right, the women speaking with each other in the photo appear to be in a contemporary office setting. The banner at the top of the right page features several images of customer and staff interactions in a pharmacy or health care section of a store. Four women and two men are featured in the ME but only two women, Mieko and Noor (Saslow & Ascher, 2006, p. 5¹), are speaking. The audience is assumed to be English language learners. The purpose of the lesson appears to teach about some vocabulary pertaining to personal care and appearance products as well as conversations people might have in an office or in a store about those things. While the text denotes Brazilian cosmetics and a Japanese visitor's communicative challenges in Brazil, the visual discourse appears focused on personal grooming products, as evidenced by the shampoo and conditioner floating awkwardly in the lower-right space below the dialogue. There appears to be an institutionalized assumption that with EFL instruction comes the bonus of learning how to take care of one's personal hygiene and appearance and feel comfortable to speak of such matters publicly. Items such as aspirin, cough medicine, and shaving cream, for example, are presented as essential and generic personal care products in any culture, even though, in a Korean context, these items would rarely appear (if at

all) in the average Korean household (Dale Marcelle, personal communication, Korea, May 2019). Additionally, of those generic products featured on the left, at least half of them appear to be marketed for women.

The register of text appears to be instructional with a dialogue featuring a casual exchange between businesswomen in an office environment. However, the register of the visual discourse diverges from the textual because the entire left panel of the ME displays health care products. Bullet points mark the five activity sections of the lesson and each are given large rectangular sections. The lines on the shelves and the subtle spaces between the products (see Figure 12) imply categorical association between them and adds to the overall narrative that the lesson is teaching one about personal hygiene rather than EFL. The myriad of colors featured on the left draw the eye and emphasize those items. The grassy green and golden yellow hues framing the shelves add to that emphasis, which is lacking on the right. The red, white, and blue bullet points resonate with inner-circle cultures, adding to the overall inner-circle perspectives of personal care, despite the dialogue between two people from different, expanding circle cultures. Sections B and E (see figure 12) each invite the students to fill in personal information and the green banners highlighting those tables appears to encourage the students to go or be open to revealing personal information or opinion. This appears to be one example of how colors associated with international traffic signals appear to be utilized in various activities. In addition to the colors, the left section highlighting personal care and appearance products is bears to lion's share of emphasis on the ME. The shampoo and conditioner floating on the right panel could easily have come from the shelves featured on the left. The textual denotation, already noted above, does not match the visual representation because there is very little visual representation, other than the two pictures on the right, that give emphasis to the exchange between Mieko and

Noor. In other words, the unit title, *Personal Care and Appearance* could easily be modified to include *Products* because they are visually emphasized.

The structures of social reality presented in the lessons suggest that EFL learning must include lesson about personal grooming from an inner-circle perspective. By presenting all of the personal care and appearance products in a line, line side by side on leveled shelves of equal distance and height suggest that all of those products are the same for everyone and presents a social reality of an imagined non-racial or non-cultural neutrality. The connotations of the dialogue suggest English is a lingua franca in Brazil for speakers of Japanese who need to buy cosmetics. The connotations of the visual discourse support a narrative that English capability is a requirement for personal care and appearance because the emphasized products are labelled in English. Considering that the labeling on the products are English, it is assumed that these products are being sold in Brazil because that is where Mieko and Noor are having a conversation. For this reason, the ideological force of the visual and textual discourse presents English as a lingua franca in Brazil and an implied requirement for personal grooming. Those discursive devices effectively *other* the speakers because neither belong to nor are presently situated in an inner circle culture. For these reasons, the ME does not feel complete because it does little to give visual or textual representation for Brazilian culture, Japanese culture, or any expanding circle nation to which both speakers in the lesson belong. Instead, the lesson appears to teach vocabulary and eventualities around personal care and appearance that does little to justify why there should be two businesswomen in Brazil having a conversation about cosmetics. The silencing of the Japanese and the other woman (presumably Brazilian), suggests the necessity of English skills not only for communication in Brazil, but for understanding personal care and appearance. The presence of the two women in the lesson does not appear to make

sense and effectively silences their respective cultures. While vectors do not appear significant on the page, there is an ambiguous connection between the photographs of Mieko and Noor and the personal care products in proximity to their conversation (shampoo and conditioner). Each are visually *angled* on the ME and connected in that way. The association between these two floating visual devices appears to give each a resonating connection that implies a silencing of the cultures of the two women because de-labelling the shampoo and conditioner suggests the cultures to which the speakers in the dialogue belong are not worth mentioning. However, by contrast, giving very distinct English labels to the products on the left implies more resonant agency for the language and the products on which it is used.

Compositionally, the visual and textual discourse do not completely relate to one another because the conversation on the right does not correspond to the emphasis on personal care products on the left. Gaze does not appear to offer to or demand anything from the students, and that silence may diminish the potential for students to connect with the lesson. However, gaze does emphasize connections between the participants on the page. The connected participants are not gender-mixed; men are speaking with men and women are speaking with women. The perceived differences separating the students from certain elements in the ME are the silencing of the cultures of Japan and Brazil, the misalignment of the visual and textual discourses, and the persistent narrative that learning English helps one overcome language challenges *and* achieve personal hygiene. Korean university students connect with the Japanese and Brazilian women because they each belong to expanding circle nations. Therefore, they also share in the cultural silencing of those women in this lesson.

Critically, the visual and textual discourses present inner-circle socio-cultural perspectives as preferable to any other, despite the conversation taking place in a non-inner circle

culture. That narrative is supported by silencing those expanding circle cultures, effectively presents them as *others*, unworthy of even a label written in Brazilian or Japanese. In this way, the power of inner-circle personal care products is emphasized because they are given labels in English. Any measure of agency afforded to Mieko and Noor, as independent businesswomen, is diminished by the content of their dialogue which centers on the acquisition of cosmetics, as if their professions come second place to their physical appearances. This assertion is underpinned by Mieko's comment that she would love to get some cosmetics "that these lovely Brazilians wear" (Saslow & Ascher, 2006, p. 51). The topic of conversation delegitimizes their professional status in the lesson and adds to the concealment of their sociocultural representation in the visual discourse. The overall emphasis on inner-circle products overshadows the women as *others* by presenting English as the assumed lingua franca of Brazil and the preferred cultural model of personal care and appearance.

restaurant. Socio-culturally, the visual discourse points to an emphasis on *inner-circle* perspectives of food, exemplified by the typical or generic food choices given attention in the food pyramid on the left. The primary producers of text in the ME are the two women, named Iris and Terri on the right, and include two more men and women above in imaginary exchanges, totaling four women and two men. The audience of this lesson are assumed to be EFL students for the purpose learning about food choices and what English dialogue might occur in a restaurant, but that purpose appears to be only loosely associated with the unit goals, listed top-left, in a small green box. What appears to be institutionalized in this EFL lesson is the assumption that learning about food and English invariably includes dieting and food choices that are limited to inner-circle palettes. Considering the unit name *Eating Well* implies an instructional narrative for healthy eating choices, those assumptions appear to normalize the necessity for understanding inner-circle foods in English.

The inventoried register of text in the lesson is casual dialogue about dieting and eating (see Figure 12) and vocabulary of common inner-circle foods. The visual registry appears to be more instructional than casual and features a large food pyramid as the model of healthy eating habits because those shapes are traditionally associated with power and agency. The pattern that emerges in those repeated shapes on the left suggests the completed food pyramid is superior to the empty pyramid the students must fill, as if to imply their commitment to English must also include a subscription to healthy eating habits. What colors are used in the ME? How do they differentiate, frame, or emphasize other elements in the ME? How are the students meant to translate or understand the colors, culturally or emotionally? This lesson features a myriad of color combinations in reflection of the visual representations of food items, but it is hard to overlook the red, white, and blue bullet points marking every section. Those persistent bullet

points appear on every page in TN2 and resonate with those colors normally associated with inner-circle cultures. The textual denotations are conversations about nutrition, diet, and vocabulary of apparently inner-circle foods, in each of the learning activities. The visual preference for inner-circle cultures appears to legitimize the instructional nature of the denotations to learn the specified eating habits.

The structures of social reality that emerge, then, appear to point to inner-circle perspectives of healthy consumption habits as the model against which all others are measured. For Serafini (2014), the triangular shapes would represent dynamic action or conflict, suggesting that image of the large food pyramid is a visual challenge to the audience. The connotation, then, may be that inner-circle perspectives are superior because the pyramid is being presented as superior to all others for “daily eating habits to avoid heart disease” (Saslow & Ascher, 2006, p 62). The lesson feels incomplete because it presents a one-sided view of food and consumption habits as the only options for continued health. This assertion is support by the silencing of all other cultural perspectives to which EFL students, to whom this lesson is aimed, likely belong.

Compositionally, the visual and textual inventories relate to each other in so far as they promote inner-circle perspectives of food. However, the two Asian people speaking in a kitchen on the top right (see Figure 12) appears to place them in a lesser social status, as if to suggest Asian people are likely to be found preparing food rather than eating it, as featured in the conversation between Terri and Iris. Gaze operated between the participants and does not demand or offer anything with the audience. The only vectors that manifest are the lines that appear on either side of the smaller, empty pyramid, pointing directly up at its larger partner – the implied model of healthy eating habits. The differences that separate the students from the elements in the lesson appear to be the lack of reference to any other culture, either textually or

visually. That lack of inclusivity diminishes the potential for any interpersonal structures to develop between the students and the English lesson and may be partially the reason why one professor, featured later in this dissertation, decided to change the food pyramid to a food *pagoda* during class.

Critically, then, the broader socio-cultural and institutional contexts surrounding this EFL lesson appears to promote continued *inner-circlism* as the preferred model of social habits against which all others are silenced. The ideological force of the lesson appears to rest in the interpellation that the ability to speak English affords one the capacity to develop healthy eating habits. This is extraordinarily ironic because according to the world health organization (WHO, 2020), inner-circle nations such as USA, Canada, Australia, UK, and New Zealand have among the highest rates of adult obesity compared to all of the nations, in addition to the highest percentages of heart disease worldwide. In this way, power is supported by the visual discourse to legitimize the quality of healthy eating habits from an inner-circle perspective, while concealing those dietary and lifestyle habits of other cultures.

Delineating Ideological Narratives and Power Relationships

This section serves to build upon the findings from the sampled templates presented in the previous section. The sample provided in Figure 13 illustrates the focused attention on all the findings (see Appendix A) and gives a comprehensive accounting for all the multimodal content in TN2 between pp. 2-73. These data bring the study closer to answering the first research question: *What power relations and ideologies are revealed in the multimodal content of TN2?* By revealing how the world of English (Cortez, 2008) is presented to non-English speaking students, we start to see how power relations and certain ideologies in the content might influence pedagogical choices that manifest in classroom negotiations between teachers and

students. The detailed discussion of the findings presented here underscore specific or multiple instances of social injustices, revealed in the broader socio-cultural issues surrounding EFL education, as evidenced by emphasized or silenced elements of power relations and ideologies in all of the multimodal content in TN2. While each question in CMAT serves as a platform on which to build evidentiary support for those underscored narratives, answers to questions 23-25 in CMAT (see Table 1) are the critical points highlighted here.

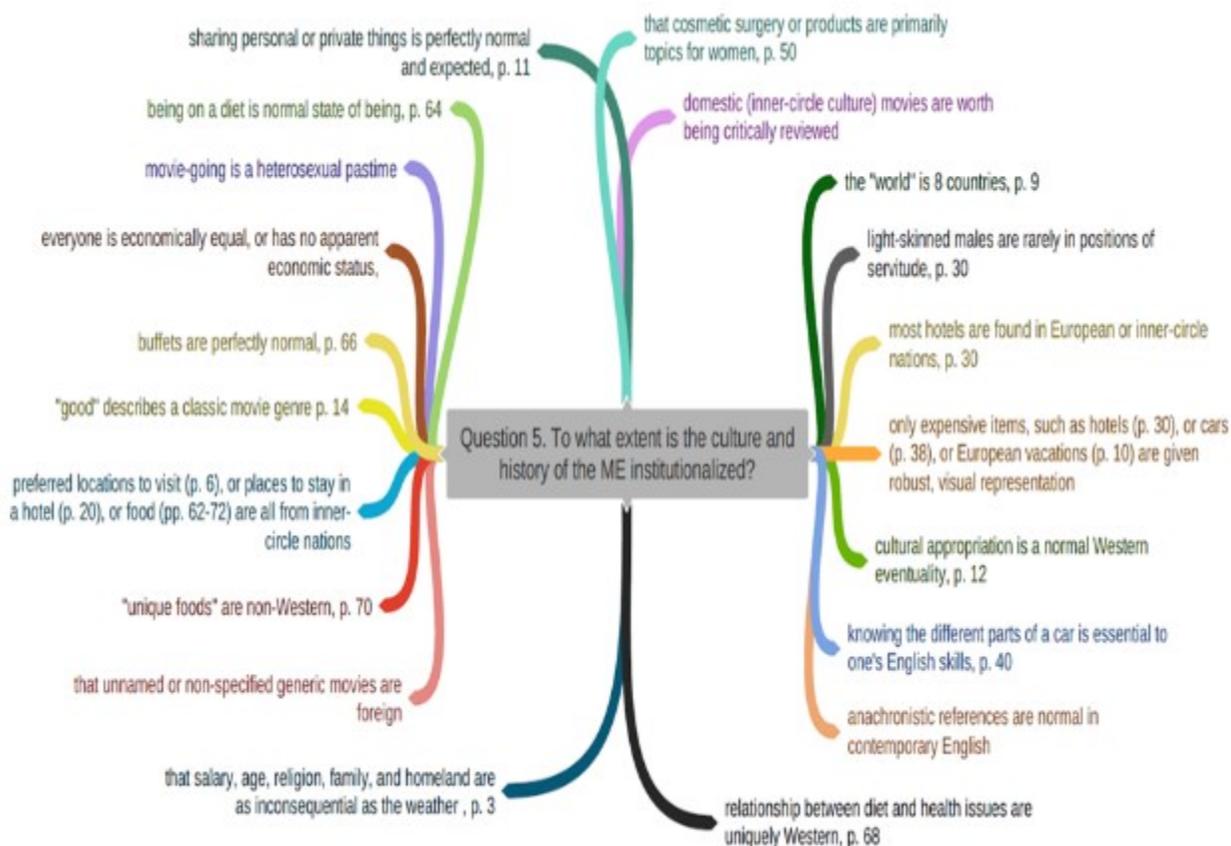


Figure 13. An example of the array of ideological narratives discovered in CMAT.

Othring the audience. In the initial units of TN2, the broader social, cultural, and institutional issues surrounding EFL education that manifest in the content point to students (or

the audience) as isolated, definable others and not part of the Anglo-centric world to which they are trying to gain entry (Saslow & Ascher, 2006, p. 2). In that world, quadrants of *memes* displaying social status (Saslow & Ascher, 2006, p. 4) suggest those socio-economic positions may be attained if English linguistic challenges are surpassed. By emphasizing participant's cultural differences rather than celebrating a mixed diversity that exists in English speaking countries, the overall narrative of many lessons in TN2 project English and inner-circle cultures as the collective fabric to which all *others* should adhere. For example, emphasizing grid patterns implies a separation of students from each other into distinct cultural networks. Those distinctions alienate each student from each other rather than fostering a classroom ecology of intercultural communication. According to Machin & Mayr (2012), grid patterns are not natural formations but often made to “distinguish the world as being composed of a large number of separate, categorical things, each labelled with a names” (Leach, 1964 as cited in Machin & Mayr, 2012, p. 10). This pattern is one example of many such devices in TN2 that *other* the audience from the inner-circle communities, where such formations are composed. Othering continues in Unit 3, where students are implied, by contrast, to assume positions of servitude to light-skinned visitors at a hotel (Saslow & Ascher, 2006, p. 32), whose economic class appears, at times, to be commensurate with their English speaking capabilities. From the *English world* perspective, to which Cortez (2008) refers, all nations are the same despite obvious differences in their cultures and body language (Saslow & Ascher, 2006, p. 8). All too frequently, “Have you ever...” (Saslow & Ascher, 2006, p. 10) precipitates the notion that success equates to the acquirement of experiences in non-English speaking locations. For example, *How many boxes did you check?* (see Figure 14) emphasizes the acquirement of experience as something to be desired.

How many boxes did you check?		
9-12	Daredevil	Your life is just too exciting!
5-8	Go-getter	You're a real adventurer!
1-4	Fence-sitter	You're ready for more!
0	Scaredy-cat	You really should do something new!

Figure 14. “How many boxes did you check?”

According to the score-list depicted in Figure 13, the question “How many boxes did you check?” (Saslow & Ascher, 2006, p. 11) earns the daredevil title for that individual. The expression implies that being daring (or not ethnocentric but individually unique) is a desirable trait. Valuing individuality is an inner-circle notion at its core because it resonates with *low-context*² cultures (Neuliep, 2020; Scollon, 2011) such as the U.S.A., where individual uniqueness is valued over community or ethnocentric identity; the latter favored by *high-context cultures* (Neuliep, 2020; Scollon, 2011), such as expanding-circle nations like Korea or China. Ironically, many of the experiences that one might check, such as eating octopus in Korea, or living in Shanghai, or snorkeling to gather shellfish in Japan (Saslow & Ascher, 2006, p. 11), are perfectly normal to expanding circle cultures, so the narrative of this activity seems counter-intuitive to intended audiences or to whom the textbook is marketed. In Korea and other similarly ethnocentric cultures, for example, standing out from the community is not a preferable social position (Adams & Gottlieb, 2017; Kohls, 2001; Neuliep, 2020; Scollon, 1998; 2011), so students participating in this activity may see themselves as undesirably individualistic or unique in the acquirement of checked boxes. While the activity appears to resonate with inner-circle

social standards, valuing the acquirement of adventurous experiences as a normal endeavor, it simultaneously perpetuates a narrative of *othering* those people from ethnocentric cultures.

A topic of *travel and tourism* is given an entire unit in TN2 (Saslow & Ascher, 2006, pp. 26-37). In those lessons, there appears a trend to promote vacationing and travel (Saslow & Ascher, 2006, p. 12; p. 37) and a suggestive socio-cultural narrative that with the acquirement of English capability may come the opportunity to travel to Europe. However, that projection is skewed because Unit 3 (Saslow & Ascher, 2006, pp. 26-37) does not necessarily promote that plausible opportunity for travel but rather introduces the possibility that students could use their English skills to enter that industry as servants or laborers for apparently wealthy, light-skinned clients (Saslow & Ascher, 2006, pp. 32-37) (see Figure 15 and Figure 16).



Figure 15. The services offered by mostly non-Caucasian hotel staff (SASLOW & ASCHER, 2006, p. 32).

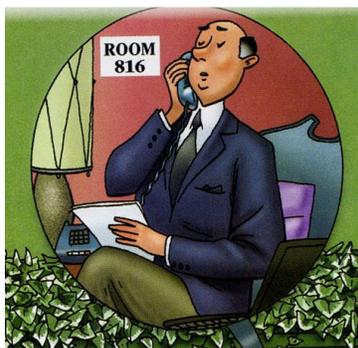


Figure 16. Light-skinned clients requiring room service in TN2

Those whose names resonate more with marginalized demographics than with inner-circle cultures are given diminished status, as evident in Mr. Oinuma's car rental conversation, already highlighted in the previous section (Saslow & Ascher, 2006, p. 39). That diminished social agency is repeated in the stature of Pete Sosa's positioning on the podium in Unit 1 (Saslow & Ascher, 2006, p. 10). Pete Sosa speaks up to two people who look down on him with expressions of doubt or curiosity. The diminished physical agency of Pete Sosa is echoed in the diminished socio-economic agency in the audience (students), continued in Unit 3 (see Figure 17). In this ME, students are contrastively separated from the assumed, privileged, economic classes that would normally stay in the expensive hotels on the left panel (Saslow & Ascher, 2006, p. 34) because they are proximally associated with the *budget hotels* on the right panel. That proximal association manifests on the right because that is where students are asked to practice reading comprehension in an exercise that involves choosing a place to stay in an imaginary trip with an imaginary budget.

SOUND BITES Read along silently as you listen to a conversation at a meeting in Brazil.



MIEKO: Hey, Noor. I need to pick up a few things on the way back to the hotel. Feel like stopping at a cosmetics store? We could get some of that makeup these gorgeous Brazilians wear.

NOOR: I'd like to, but I think I'll pass. I don't have much time today. I'm expecting an important call from Kuala Lumpur in a few minutes.

MIEKO: No problem. I'll just go myself. But wish me luck. I'm sure no one speaks Japanese!

NOOR: Don't worry. Most people speak some English. You'll be fine.

MIEKO: I guess. In any case, the store's self-service. It'll be a piece of cake.

NOOR: See you back at the hotel.

D Read the conversation again. Correct the following false statements.

1. Mieko is going to shop in a store in the hotel.
2. Noor can't go with Mieko because she has to call Kuala Lumpur.
3. Noor is worried that no one speaks Japanese.

E UNDERSTANDING MEANING FROM CONTEXT. Complete each statement, according to the conversations.

1. When Noor says, "I think I'll pass," she means ____.
2. When Noor says, "You'll be fine," she means ____.
3. When Mieko says, "It'll be a piece of cake," she means ____.

WHAT ABOUT YOU?



Figure 18. Proximal relationship of Mieko and Noor to the products they are talking about.



Figure 19. Labelled English personal care products featured in Unit 5 (SASLOW & ASCHER, 2006, p. 50).

The diminished socio-economic status of non-Caucasian people in TN2, Unit 3 (pp. 26-37) and instances of othering non-English speaking cultures in Unit 1 (pp. 2-13) is given continued support in the broader socio-cultural narratives that emerge in *Unit 2: Movies and Movie Going*. In addition to promoting the acceptance of older cinema or critical autobiographical cinema (Saslow & Ascher, 2006, p. 14), American movies are given more description in agency and critical attention by reviewers (Saslow & Ascher, 2006, p. 21), emphasized by red stars as a



Figure 20. Review of some popular movies.

measure of their cinematic quality (see Figure 20). On the other hand, the left panel (Saslow & Ascher, 2006, p. 20) gives attention some movies posters that do not appear, by contrast, to be part of the grouping of movies given details on the right. These movies feature global locations that have non-inner-circle cultures (i.e. Caracas, Rio, Sahara, Saigon, Fuji) (Saslow & Ascher, 2006, p. 21), with the exception of Shakespeare's *Hamlet* (which may as well be considered foreign because it was written 400 years ago), given lesser visual emphasis by means of dampened hues, and lack any kind of generic labelling to which any critical review might be

given to measure their inherent cinematic qualities (see Figure 21). In short, they are silenced next to the Hollywood options.

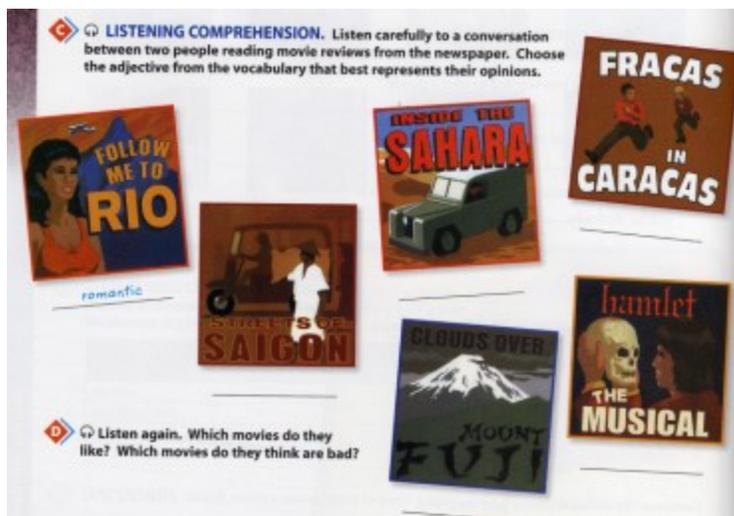


Figure 21. Movie poster memes advertising unknown movies featuring foreign locations.

Diminished Female Agency. Whether light-skinned, assumed Caucasian, or brown skinned and assumed to be a member of expanding or outer-circle cultures, women in TN2 are given lesser agency and representation than their male counterparts. Overall, between pp. 2-73, men outnumber women in representation 143 to 101. In the workplace, textual dialogues featuring conversations between women invariably include concerns for “lovely” (Saslow & Ascher, 2006, p. 50) appearance, personal care, and cosmetics (see Figure 18). This is one of numerous examples, in the English world that TN2 presents, where women are subjected to the stereotypes of objectivity or appearance more so than men. This narrative is continued in dialogues of dieting (Saslow & Ascher, 2006, p. 62) or in situations placing them in a kitchen taking instruction from a man (see Figure 22), or taking messages in a secretarial capacity for

agitated male clients, next to whom their lowered compositional placement on the page emphasizes that diminished agency (see Figure 23).



Figure 22. An Asian woman in a kitchen taking instruction from a male chef.



Figure 23. A female call center receptionist taking a message for an agitated male client.

Furthermore, female subservience to male authority is evident in the former's silence. A woman is rarely in the *driver's seat* of a car but presented as those to whom traffic accidents are an accepted reality (see Figure 24). Although the textual denotation of the dialogue between

1 Describe an Accident

CONVERSATION MODEL Read and listen.

A: I had an accident.
B: I'm so sorry. Are you OK?
A: I'm fine. No one was hurt.
B: Thank goodness. How did it happen?
A: Well, the other driver was tailgating, and he hit my car.
B: Oh, no! Was there much damage?
A: No. I'll only have to replace a taillight.

Ways to show concern
 Oh, no!
 I'm so sorry.
 How awful!
 I'm sorry to hear that.

Rhythm and intonation practice

Figure 24. Two women speaking of a traffic accident (SASLOW & ASCHER, 2006, p. 40).

woman A and B in Figure 24 clearly illustrates that the fault of the accident was another driver, the green box next to the women is filled with English expressions for that situation such as *Oh no!* and *I'm so sorry!* (Saslow & Ascher, 2006, p. 40), as if to caption the woman's imagined visual description of a traffic accident experience that she is sharing with the other woman as something for which she must apologize. That combination of textual and visual discourse implies, by proximal association, that the fault of the accident belongs to the woman.

When not causing car accidents, women are responsible for providing assurance to men in the conveyance of their complaints (see Figure 23), late for schedules apparently kept by men (see Figure 25), encouraged to watch certain types of movies by their assumed husbands (see Figure 26), and ever-ready with a large plates of meat for their male companions (see Figure 27), after they've received instructions how to cook those dishes from a male chef (see Figure 22). While these instances of visual representation on their own may not seem particularly condemnable multimodal devices, collectively, they *paint* a narrative that presents the diminished agency of women in contrast to their male companions.



Figure 25. A woman late for a movie with her male companion (SASLOW & ASCHER, 2006, p. 20).



Figure 26. A wife encouraged by her husband to see a specific movie (Saslow & Ascher, 2006, p. 21).



Figure 27. A woman offering her male companion some food (Saslow & Ascher, 2006, p. 64).

Socio-economic neutrality in an English melting pot. In some of the visual discourse, there is an implication that people from socio-economic classes that may not have been to an opera house or art gallery before are equally less likely to have learned English (i.e. Saslow & Ascher, 2006, p. 5). Hence the *melting pot* of economic classes in TN2 creates a silent undercurrent that marginalizes anyone not having exposure to such social venues. Whether one is touring around Europe (Saslow & Ascher, 2006, p. 13), or booking a hotel in New York City (p. 34), or renting a car in Germany (p. 36), or considering cosmetic surgery (p. 58), there is an undercurrent of socio-economic neutrality that presents a false equivalence that one’s English capability will precipitate those activities as achievable, despite one’s socio-economic status.

The *melting pot* to which this sub-section refers is, perhaps, most condemnably exemplified in Unit 1 (Saslow & Ascher, 2006, p. 6), where Korean food is severely misrepresented (see Figure 28).



Figure 28. An Asian woman having “Korean food” with a companion (Saslow & Ascher, 2006, p. 6).

The Asian woman featured in activity A asks the question “First time?” (Saslow & Ascher, 2006, p. 6) to the man beside her, as if they are sitting at a bar table (uncommon in a dinner or lunch venue in Korea but common in Japan) rather than across from one another at a

restaurant table. The question implies the woman is familiar with or is a native member of Korean culture. However, the food is misrepresented because the dishes appear to include a Japanese Bento box or bamboo box where dumplings or rice dishes would normally be served and the people are using short chop-sticks, indicative of Japanese dinner-ware and not the longer, metal variety used in Korea. The only hint of Korean culture in the picture is the unidentifiable meat cooking at the table, but then the dishes, normally served alongside such a meal, are completely missing from the rest of the table. A photo taken in a Korean restaurant while the researcher was visiting Korea for data collection for Chapter 6 of this dissertation, featured in Figure 29, is the correct version of the dish that TN2 was apparently trying to visualize.



Figure 29. A typical Korean meal with side dishes.

In 2019, while the researcher was collecting data for this dissertation, some Korean university students commented to Dale Marcelle (personal communication, Korea, May 2019), a participant in phase 2 of this study, that the entire setting featured in Figure 31 looks Japanese or Chinese. This is a particularly condemnable and deeply insulting misrepresentation of Korean food because of Japan's annexation of Korea during WW2 and the bitter relationship the two

countries shared over many centuries of conflict. To a Korean, this image equates to a picture of sweet and sour chicken balls as representative of Chinese food; as if to say, visually, *all Asian cultures are basically the same*. This particular visual device is one of a few examples that appear to neutralize or blend non-inner-circle cultures into one fabric that covers a generic, non-existent version of a pseudo middle-class, capable of traversing the world to locations such as Paris and Cairo (Saslow & Ascher, 2006, p. 5). In simpler terms, the melting pot in TN2 serves a version of the world of English that Cortez (2008) bemoans in EFL textbooks because it obliges *others* to be poured into its *English mold*.

Persistent whiteness. In TN2, there is a persistent visual silencing of black or dark-skinned people. According to Hill (2008), *Whiteness* is a mode of racism that “lives in discourse in a wide range of genres and routines, many of them right at the core of the American language” (p. 48). In TN2, it not only manifests in the projection of inner-circle hegemony, as we will see, but manifests as an adaptive, cultural filter that diminishes dark skin, quite literally, in the visual characterizations of dialogue participants (see Figure 30 & 31). For Gillborn (2005), non-white identities in educational textbooks in the USA “have been denied...privileges of normativity” (p. 10). These finding note that if someone who might be perceived as black African or African American cannot be distinguished, then they are effectively *not there*, diminished in their representation, and effectively denied that identity. TN2 denies black identity to those characters who are meant appear to be black (e.g. Saslow & Ascher, 2006, p. 25-26). Overall, there are 244 characters in TN2 between pp. 2-73. Of those, only 14 have *darker* skin. However, even *darker skin* is a questionable observation because all people who may appear by contrast to be African American or be of black African descent are not different. This *white washing* (Gillborn, 2005, p.

5) is more of a social reality (Leonardo, 2002), than an aesthetic measure in publishing textbooks for global EFL audiences (see Figures 30 and 31).



Figure 30. An (assumed) African-American member of hotel staff (middle).



Figure 31. An (assumed) African-American member of cinema staff (left).

Cultural silencing. TN2 also presents evidence of *cultural silencing*, that Liu (2005, as cited in Curdt-Christiansen & Weninger, 2015) claims is a residual social injustice that emerges from the “one-way logic” (p. 104) that many language learning textbooks perpetuate. For example, it would have occurred to anyone from East Asia (e. g. China, Japan, Korea, Taiwan, Vietnam, Thailand, to name some), that writing someone’s name in red ink is incredibly bad social form because, historically, it is meant those people are dead or removed from society. Unfortunately, the publishers were unaware of this cultural *norm* (see Figure 32). In the context

of this study, it is common knowledge to any Korean that writing one's name in red is extremely bad luck and simply never done.

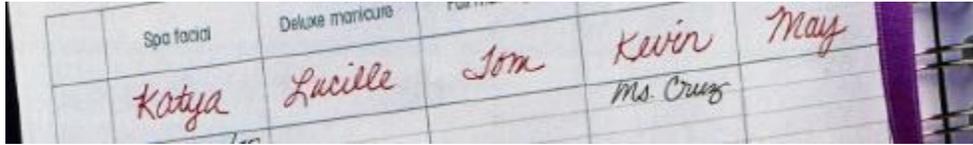


Figure 32. Names written in red ink are bad social form in many East Asian cultures.

Unit 4 checkpoint (Saslow & Ascher, 2006, pp. 48-49) has another example of cultural silencing, where a cartoon illustration featuring a Chilean police vehicle looks curiously American or Canadian. Chile does not have dark blue/white police cars. Rather, Chilean police vehicles are smaller, with green and white insignia (see Figure 33).



Figure 33. Chilean police vehicle.

Considering that police are representative of a people's power and authority (hence the prefix *pol* in *police*), silencing that authority and replacing it with a visual representation echoing inner-circle police authority silences Chilean agency while uplifting *inner-circle* hegemonic interests. It is also curious that a herd of Hershey cows also appears to be blamed for the tourist

couple (assumed American or members of an inner-circle culture) having driven their car off the road because, apparently, they were enjoying the scenery instead of paying attention to the road (see Figure 34).

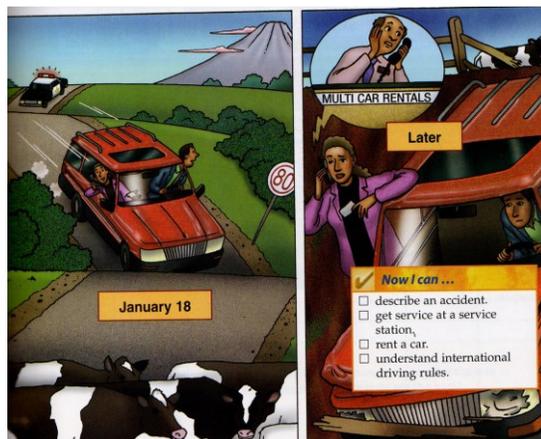


Figure 34. A herd of Hershey cows is given implied blame for the tourist's car accident.

Additional instances of cultural silencing have already been addressed in the previous section, where Japanese and Filipino businesswomen are associated with label-less shampoo (figure 18) and distanced from English labels (Figure 19). In Figure 12, the empty food pyramid effectively silences the culinary or dietary habits of non-inner-circle cultures while its larger counterpart emphasizes inner-circle standards. In this case, the lack of international considerations of *good vs. poor* dietary choices invariably uplifts food associated with inner-circle cultures. However, the social reality in a Korean context sees inner-circle dietary habits as poor choices for one's health (Audwin Wilkinson, personal communication, Korea, May 2019).

In Unit 1, Africa is not even given a label next to Europe, where several groups of light-skinned people are visiting globally renowned places of interest (Saslow & Ascher, 2006, p. 13). Additionally, the narrative of Unit 1 appears to present everyone in a melting pot of socio-economic means. However, not everyone is equal, socio-economic classes differ, and there are

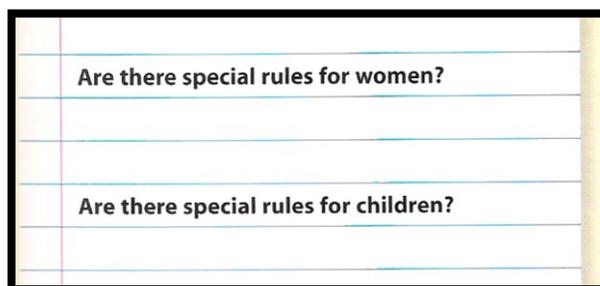
many other places in the world to visit besides the ones featured in Europe. The lessons in Unit 1 (Saslow & Ascher, 2006, p. 13) (see Figure 35) are particularly alienating too freshmen Korean, university EFL students, who likely have never even seen the fullness of their own country up to that point in their lives, having just completed high school studies (re: literature review of Korean K-12 education), much less Paris, France.



Figure 35. Activity using Europe as a place to which one must plan a vacation.

Supported for Inner-circle Power and Agency. Contrastively, the diminished agency of women, the othering and silencing of non-inner-circle cultures, as revealed in the findings thus far, give support to inner-circle perspectives, power, and hegemony. The world of English

(Cortez, 2008) presented by TN2 encourages students to see the world from the perspectives of *inner-circle* cultures. Every Unit presents the cultures to which the intended audiences of TN2 likely belong as *others* and, by contrast, the topics and social realities are presented as standards against which all *other* views are measured. In Unit 1, students are asked if there are special rules for women or children in “their” country (Saslow & Ascher, 2006, p. 9) and encouraged to write about those peculiar social norms in contrast to inner-circle cultures which are given attention in many of the activities. The implication is that the unusual nature of those questions, from the perspective of a person from, for example, Canada or Australia, requires detailed explanation (see Figure 36).



The image shows a worksheet with two questions, each followed by a blank line for an answer. The questions are: "Are there special rules for women?" and "Are there special rules for children?". The worksheet has a light blue background and a yellow border on the right side.

Figure 36. Social rules for women and children in their home countries.

Furthermore, by asking students “Have you ever tried...?” (Saslow & Ascher, 2006, p. 11) then list a common culinary choice such as octopus (see Figure 37), to which someone from Shanghai might eat daily, suggests the content was never fully vetted by anyone other than North American writers, who may not be accustomed to those choices. In the context of this study, these choices are common to Korean students and not as unique as the activity implies. These culinary perspectives resonate with those in Unit 6, where the health and nutrition does little to include the regular culinary choices of people from expanding circle or outer circle nations. The

unique foods featured in Unit 6 (Saslow & Ascher, 2006, p. 70) are quite common to those who would be using this book. Therefore, it is confusing how and why they would be classified as “unique” (see Figure 38) rather than *standard*. Incidentally, a Korean university student might find *jello*, featured among the other foods in Figure 38, to be the most unique (Dale Marcelle, personal communication, Korea, May 2019).

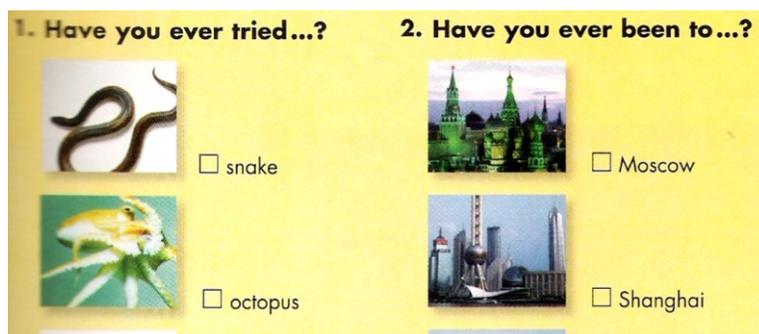


Figure 37. Activity asking students to check if they "have tried" or "been to" common things



Figure 38. Some “unique foods” in TN2 (Saslow & Ascher, 2006, p. 70).

TN2 features visual references, some already given attention in the findings, that support the agency of inner-circle cultures or those who are presented as members of inner-circle cultures. Some can be readily seen as the Sydney Opera House, hovering awkwardly below

Keith (Saslow & Ascher, 2006, p. 3) for no apparent reason other than to emphasize the fact he is Australian, while Ed Santos, to whom Keith is speaking, is given no device. Additionally, Ed is shaking hands with Keith in a way that suggests he was using two hands. As already noted, regarding the use of red ink for someone's name on a registry, this image is another example of the superiority of Keith over Ed. In a Korean context, to shake hands with someone using only one hand, exerts your higher social status (whether by age or social rank), whereas the understood *lesser* should use two hands. For example, in Korea, a professor would extend one hand to shake two hands offered by a student. It is a social deference of respect for authority and age. Considering this social positioning is not established in the dialogue, Ed is thusly presented (to Asian students in particular) as the *lesser* of the two.

Another device that supports inner-circle power are the bullet points. It is hard to ignore that, on every page in TN2, the bullet points that mark every section are red, white, and blue. Although it may certainly be an aesthetic choice (see Figure 39), the choice to make every bullet point for each English lesson on seventy-two pages red, white, and blue, in the shape of a diamond, bears supporting chromatic resemblance to the flags of each inner-circle nation (USA, Canada, U.K., Australia, New Zealand), with the exception of South Africa. Although the colors are not the exclusive providence of inner-circle nations (i.e. the colors of France, Russia, or Netherlands), the association with the expression “red, white, and blue” bears the hallmarks of an aphorism associated with the American (USA) flag, an inner-circle nation.



Figure 39. The red, white, and blue bullet-points that mark every activity in TN2.

Male and Light-skinned Agency. The power of light-skinned people, males in many cases, are given support in numerous units. In total, 135 of 244 characters depicted in the content of TN2 are light-skinned men. From the concerns of men and their personal appearances, as emphasized by the gaze that the man in the mirror (see Figure 40), who appears to demand the audience give full attention to the bald patch on the top of his head, to the superiority of their social status (see Figure 16), or to the necessity that their concerns be addressed (see Figure 23), most of the light skinned men are given more agency than any other.

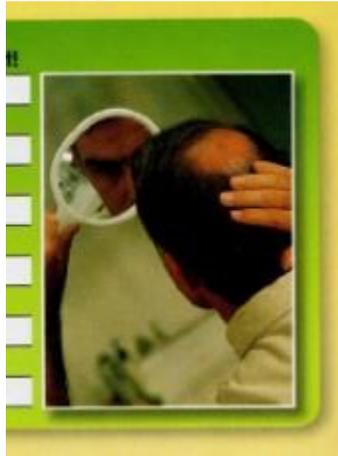


Figure 40. A man looking at the audience through the mirror.

Additionally, the power of light-skinned males appears to be supported, contrastively, in Saslow & Ascher (2006, pp. 30-31) where an Asian woman is taking care of a gift shop and a non-white man is working on a computer, while several light-skinned males are enjoying leisurely activities in the sauna, gym, or smoking. These assertions are corroborated in Figures

25, 26, 27, and 41, where light skinned males are requiring service, demanding adherence to a schedule, complaining, asserting guidance, or simply enjoying a day of shopping. Again, collectively, we see the insidiousness of this content is not found in the single instances of their visual discourse but in the meta-data that emerges as a consistent narrative.



Figure 41. A man enjoying a day of shopping.

Conclusion

The delineations of certain ideological narratives and power relations discovered in the CMAT and highlighted in this chapter are not meant to represent an exhaustive accounting of all the social injustices contained in the multimodal content of TN2. A full accounting of the findings from CMAT can be perused in Appendix A. However, the undercurrents of *othering* non-inner-circle cultures, diminished female agency, neutralized characters into a socio-economic melting pot, persistent *whiteness*, non-inner-circle cultural silencing, uplifted male agency, and general support for inner-circle perspectives, social realities and hegemonic interests are each given sufficient attention with evidence drawn from the multimodal content in TN2. These findings marginalize potential users of TN2, who are students of EFL from cultures such

as Korea. It is easy to surmise, then, that the content of TN2 may diminish motivation or interest in language learning because of its potentially demoralizing effect on students. For example, if a student sees a persistent narrative in the content that they are not or ever will be part of the inner-circle community, or that, as women, are not even considered capable of having a job without having to discuss cosmetics (Saslow & Ascher, 2006, p. 51), or require Anglo-centric wisdom in deciding one's dietary choices (Saslow & Ascher, 2006, p. 62), then they may not be able to develop a serviceable connection or identity (Ahmadi Darani & Akbari, 2016; Cho, 2013; Johnson, 2006; Ushioda, 2011) with some of the English lessons because the content may be counter-intuitive to their culture, or chauvinistic, or rife with social realities that project a one-way logic (Curdt-Christiansen & Weninger, 2015) to which the audience may feel disconnects them from the English lesson. That disconnection likely hinders a student's interlinguistic relationship with their L2 English studies (Lee, 2011a; Wu, 2010). For these reasons, the potentially marginalizing narratives in TN2 need to be accounted for in a setting where such textbooks are most often used – a classroom.

This dissertation did not wish to merely analyze and attempt to guess how students might react to the perceived social injustices heretofore illuminated. Therefore, in the context of this dissertation, it is imperative to see how TN2 content is negotiated *in situ* (Duff, 2007; Duff & Uchida, 1997; Wohlgend, 2011). The following chapter attempts to fulfill that requirement by looking at how some of the content is negotiated and reflexively transformed by the instructors to accommodate student needs and how students respond to those transformations when they occur. For this reason, multimodal analysis is continued in Chapter 6.

Chapter 6: Phase 2 – A Multimodal Analysis of Visually Recorded English Classrooms in Two Korean Universities

This chapter features the findings of MAVREC in two Korean universities, the second of three phases for this dissertation (see Appendix L). The findings draw attention to *in situ* negotiations of language learning in TN2, using a procedure of inquiry that concentrates on how the instructor presents the multimodal textbook content, student responses, teacher reflexivity in reaction to those responses, what linguistic or cultural relevance the multimodal discourse appears to have in the classroom and how the teachers and students react to those measures. This chapter not only reports on the results of those analyses prescribed in MAVREC but offers a discussion that builds from the insights shared in Chapter 5 by noting what content resonates between students and teachers and if those perceived insights from Chapter 5 manifest from the negotiated contents of TN2 in situ.

The findings presented in this chapter feature a recording of English as a foreign language (EFL) instruction in two Korean universities and focusses on how the textbook content is used in class and how that reflexive transformation is rooted in an instructor's beliefs (Banes et al, 2016; Meschede, Fiebranz, Möller & Steffensky, 2017), assumptions, and knowledge (BAK) (Woods, 1996) about language learning. Reflexivity, a term used in this dissertation in the context of language learning, is an instructor's recognition and challenge of conventional teaching practices in dialogical and relational situations such as a classroom environment (Cunliffe & Easterby-Smith, 2004; Pennycook, 2008). That reflexive challenge is identified here as a pedagogical process: *curriculum reflexivity in situ* (CRIS). Using a novel multimodal analysis of visually recorded English classrooms (MAVREC), designed specifically for analyzing interactions in two Korean university classrooms in the spring of 2019, attention is drawn to how EFL instructors negotiate and reconstruct the contents of their textbooks with

students during class, how that reconstruction appears evidentiary of CRIS, and what pedagogical affordances, if any, that gives to EFL learning in Korean university contexts. While there is no shortage of literature concerning reflexive teaching practices in ESL or EFL learning (i.e. Banes et al, 2016; Clark & Dervin, 2014; Fox, 2004; Turner, 2016; Widdowson, 2004), CRIS fills a niche that is not as thoroughly considered in language learning; one that observes how a teacher re-constructs textbook content *impromptu* or *in situ* and how their students negotiate that re-construction. CRIS is revealed to be a necessary approach in classroom negotiations because EFL textbooks are often published for reasons less pedagogical than financial (Gray, 2010, Harwood, 2014, Littlejohn, 2012) and drawn from a singular publishing mold for global audiences to which Korean university students seldom find cultural affinity (Park, J. S., 2009; Song, 2013; Yim, 2007).

Prioritizing *Curricularivity*

The literature highlighted in Chapter 2 examined was not meant to imply an exhaustive review of scholarly attention given to textbooks and curriculum in a Korean EFL learning context. However, these studies adequately inform the necessity for well-trained EFL teachers in Korea to mitigate perceived insufficiencies in textbook content by engaging in a practicum of self-reflexive classroom delivery (Banes et al, 2016; Fox, 2004). This section serves to augment those highlights and refine the stage on which the findings will be presented.

In an extension of Doyle and Carter's (2003, as cited in Fox, 2004) conceptualization that curriculum is an interpretation of content, Fox (2004) argued that a curriculum is a *rhetorical* accomplishment that is partially negotiated among stakeholders, such as students and their teachers (Apple & Apple, 2018).

What is CRIS?

By further conceptual extension, this study suggests that CRIS is an essential undercurrent of the rhetorical accomplishment to which Fox (2004) refers. For these reasons, this study proposes CRIS as a *live* stratagem of textbook content manipulation, rooted in theoretical principles of curriculum in language learning. The three components of CRIS – *curriculum*, *reflexivity*, and *in situ* or *live classroom delivery* – may appear misleadingly simple. However, this study sees their collective manifestation theoretically rooted in Apple and Apple (2018), Banes et al (2016), Benson (2017), Breen (1987), Brown (1995), Cheng and Fox (2017), Fox (2004; 2014), Meschede et al (2017), Rabbidge (2017) Rogan (2007), Wiggins and McTighe (2007), and Woods (1996). As an approach to classroom delivery, CRIS manifests in a teacher beliefs, assumptions, and knowledge (BAK) (Woods, 1996) of curricular commonplaces (Connelly & Clandinin, 1988; Null, 2016) and initiates the strategy of curricular reflexivity with textbook content.

Woods (1996) illuminated teacher's beliefs, assumptions, and knowledge (BAK) in a longitudinal study of eight ESL instructors at a Canadian university that endeavored to underpin their respective points of view in the context of teaching. Some elements of Woods (1996) model looked at course structures, the challenges mapping learning outcomes to the components needed to achieve them, and the recursive nature of instructional efforts as the course unfolds. In other words, Gray (1997) notes, Woods (1996) was not looking at *what teachers do* but *what teachers were trying to do* and the dynamic interrelation between planned processes and perceived classroom events. Woods' (1996) study suggests that each teacher develops their own BAK system to which they defer not only planning for a course but in the process of delivering it and analyzing its *rhetorical accomplishments* (Fox, 2004).

Drawing on Aristotle and John Dewey, in an effort to design a model for looking at curricular evaluation, Connelly and Clandinin (1988) define curricular commonplaces as: subject matter, milieu, teacher and learner. These commonplaces are echoed by more contemporary research, such as Null (2016). Connelly and Clandinin (1988) encourage their application in course considerations by first asking what respective meanings they hold for the teacher in a specific context. In the context of Korean university EFL courses, for example, the milieu is a far more consequential commonplace than a visiting instructor to Korea might expect, so Connelly and Clandinin's (1988) model helps to map and integrate that commonplace with the others.

Breen (1987) argues that any language learning syllabus is a "meeting point of a perspective upon language itself, upon using language, and upon teaching and learning which is a contemporary and commonly accepted interpretation of the harmonious links between theory, research, and classroom practice" (Breen 1987, p. 83). I was drawn to one of Breen's (1987) six areas for potential innovation in syllabus development and the suggestion that innovation can manifest in situ (p. 171), where experimentation inspires self-refinement. In the context of EFL, self-refinement is a necessary skill because certain classroom ecologies have demotivating challenges, likely exacerbated by poorly considered lessons that do not account for the contextual milieu noted by Breen (1987) and Connelly and Clandinin (1988).

For Cheng and Fox (2017), assessment and activities in a classroom are cyclical engagements, not only informing teachers of student development but feeding a heuristic pool that informs instruction. For this reason, Cheng and Fox (2017) appear to argue that assessment and classroom activities become a singular, reciprocal process in which students and teachers negotiate learning. Hence, for that process to continue towards achievable learning outcomes, each needs to find "agreement among curriculum, instruction, standards and tests" (p. 34).

Cheng and Fox (2017) further argue that a teacher's BAK (Woods, 1996) about language learning plays a commensurate role in finding that desired alignment.

Fox (2004) reminds us that the rhetorical accomplishment achieved in a curriculum is partially sourced in its discursivity within a pedagogical culture (Lemke, 1995, as cited in Fox, 2019). Considering that discourse analysis (DA) is often summed as the study of *what* is said and *how* it is said, perhaps prioritizing *what is taught* and *how it is taught* can nurture contextual, pedagogical clarity for the accomplished rhetoric to which Fox (2004) refers. In the context of CRIS in Korean university EFL classes, Rogan's (2007) Zone of Feasible Innovation (ZFI) and Wiggins & McTighe (2007) Prioritized Framework (PF) informs teachers what consideration one might follow to assist their live negotiations of textbook content under the constraints of institutional stakeholders such as the Korean Institute for Curriculum and Evaluation (KICE).

For some foreign teachers of EFL in Korea, a prescribed curriculum should not diminish or interfere with improvised classroom successes (Audwin Wilkinson, personal communication, Korea, May 2019). In this way, a curriculum becomes a reflexive framework not only for mediating support in classroom learning (Fox, 2014) but acting as a continuous *needs-analysis* (Bocanegra-Valle, 2016; Brown, 1995), informing the teacher what *tweaks* may be required in future or ongoing lessons. In the context of Korean university EFL courses, many universities ask (or rather demand) their EFL instructors to (a) teach adequate English to achieve high test scores, while (b) achieving oral fluency and communicative competence, (c) making the class relevant to Korean culture, and (d) doing so in a sixteen week semester while (e) precisely adhering to the syllabus of a single EFL textbook (Dale Marcelle, personal communication, May 2019, Korea).

Rooted in the research featured here and those theoretical frameworks reviewed in Chapter 3, this study argues that CRIS encourages Korean university EFL instructors to continuously shape a syllabus and classroom delivery by giving due attention and consideration to relevant curricular commonplaces (Connelly and Clandinin, 1988; Null, 2016), including questions about the textbook. For example, questions regarding the subject, milieu, teacher, and learner in Korean university contexts might include those in Table 2.

Table 2. *Concerns of Curricular Commonplaces in Korean University EFL Programs*

Subject	What is the subject? What are the common and expected learning outcomes or challenges surrounding the subject? Is the subject consequential in Korean society? To the student? To the teacher? To the milieu? Why or Why not?
Milieu	Who or what constitute the milieu around Korean university EFL? What concerns do they have? What are the social, political, or economic costs of university EFL? How prestigious or populous is the university?
Students	Who are the students? Is EFL important to the students? Why or why not? What is the relationship between the students and the other commonplaces in this table? What have they studied thus far? What motivations or demotivators do they have regarding compulsory EFL courses?
Teachers	Is EFL important to the teacher? Why or why not? How are the teachers trained to teach EFL? What are their BAK (Woods, 1996)

	about EFL learning? Is EFL familiar to their particular expertise? Do they know Korean culture? Do they know their students?
Textbook	What textbook was chosen for the EFL course and by whom? Do the students and teachers know the material and/or the classroom ecology? How much of it must be used to fulfill a prescribed syllabus?

Note: Textbook was added to Connelly and Clandinin (1988) as a supplemental commonplace.

This phase of the dissertation asserts that prior to using CRIS as an approach to classroom negotiations of textbook content, teachers must either know or seek the answers to these questions of curricular commonplaces surrounding Korean university EFL courses (see Table 2). Otherwise, CRIS has no bedrock on which to base the improvised transformations it encourages. Considering the scholarly attention given to EFL textbooks in Korean university contexts (Ahn, 2014; Chun et al, 2017; Song, 2013; Thompson & Lee, 2018) and teacher's self-efficacy in relation to their understanding of certain curricular commonplaces in those contexts (Wyatt, 2016; 2018), the textbook was added as a supplemental commonplace in Table 2 because of its consequential connection to a Korean university EFL curriculum. By including that commonplace, this study presumes that the teacher may achieve more *fluency* with the rhetorical accomplishment to which Fox (2004) refers in the delivery of textbook material.

Once answers to the question in Table 2 are acquired, the teacher may find more fluency with the rhetorical accomplishment to which Fox (2004) refers in the delivery of textbook material. In the multimodal analysis illustrated in the methodology (see Appendix L), each of the professors participating in this study demonstrated exceptional measures of understanding these

curricular commonplaces in Korean university EFL contexts and CRIS becomes evidentiary in their classrooms.

The findings illustrated in the following section are meant to build upon the findings in Chapter 5 by providing an answer to the second research question (How do instructors and students negotiate and account for the multimodal content in TN2?) and, in some measure, contribute answers for the third research question (What pedagogical implications emerge from the triangulation of researcher, learner, and instructor perspectives about the multimodal content of TN2?). The second research question builds upon the findings in Chapter 5 because it asks how such content may be negotiated *in situ* (Duff, 2007; Duff & Uchida, 1997; Wohllwend, 2011). In other words, *How do Korean students relate to the multimodal content? Does the content inspire them to achieve greater English proficiency or demotivate learning? Do the students appear to resist or subscribe to the content? As for the instructors: How are they presenting the power relations and ideologies in the multimodal content? Are they resisting, transforming, appropriating, or neutralizing (Cortez, 2008) any of the multimodal content in classroom negotiation?* Versions of all sub-questions appear in the design of the semi-structured interviews (see Appendix B and C).

Findings

The findings of both classroom analyses of Class A and B include a transcription of the class audio (see Appendix D & E) and feature the live negotiation of TN2, *Unit 6: Eating Well* (Saslow & Ascher, 2006, pp. 62-73) in two separate Korean university EFL classrooms. It is important to note that each of the instructors participating in this study used TN2 (Saslow & Ascher, 2006) in their respective courses. The following classroom observations and analyses were strategically scheduled so that the same lesson was used for each of the recordings. The

findings presented here illustrate the numeric listing of MAVREC's analytical procedure detailed in Appendix L.

Class A.

Does the instructor present the lesson to students as it is presented in TN2? How are the students responding? Instructor A presents the material in the exact progression that the textbook unit dictates. However, in certain parts, such as the beginning of the lesson (Saslow & Ascher, 2006, p. 63) he does not guide the students to practice dialogues and Q&A in sections D and E but rather encourages students, in their groups, to practice those sections on their own if they've sufficiently asked each other the initial questions on (Saslow & Ascher, 2006, p.62). The students responded positively whenever these deviations occurred and engaged in more enthusiastic practice whenever the instructor placed himself (quietly) in student proximity.

Does the instructor provide alternative visual or metaphoric reference in lieu of the content? If so, how did the students respond? Although Instructor A does not include supplemental visual props or asides to the computer, he challenges the students to imagine situational or contextual metaphors that present the linguistic content as it might occur in real time or *live* dialogue. For example, at 6:33, he notes that while one glass of wine may be considered part of a healthy diet, 100 glasses of wine is not. Student response is positive to his exaggeration and they respond collectively with laughter at the notion. Many students (at least one third of the class of 25 students) are not paying attention to the textbook at all, while some students have not even opened them. On the other hand, at least half of the class have chosen to open notebooks to take notes of Instructor A's points (see Figure 42).



Figure 42. Students not paying attention to book but taking notes of Instructor A's points.

Does the instructor change any part of the lesson? How did the students respond?

In addition to skipping several sections during the class, to which many of the students responded positively by nodding their heads and chatting happily with one another, at the beginning of the lesson, Instructor A decided to focus on meanings associated with *habits*. The focus on *habits*, which lasted nearly eight minutes, served both as an *icebreaker* and a segue into the textbook's lesson about food or *dietary habits*. The students appeared to be fully engaged and eagerly joined what seemed to be an *impromptu* discussion about *good* habits and *bad* habits. Again, it is noticeable that during these *impromptu* moments of class discussion, many students disregard the book and choose to take notes on their personal devices or notebooks. During those periods of discussion, the atmospheric volume of the classroom is lessened due to keen attention given to Instructor A or students choosing to participate with him. At 31:22, Instructor A asked the students to write down five things they do not eat or drink in their regular dietary habits and to specify if that is a health choice or a matter of personal taste. To augment the activity, he asked the students to include a polite excuse for refusing to eat something, reflective of the textbook content (see Figure 43).

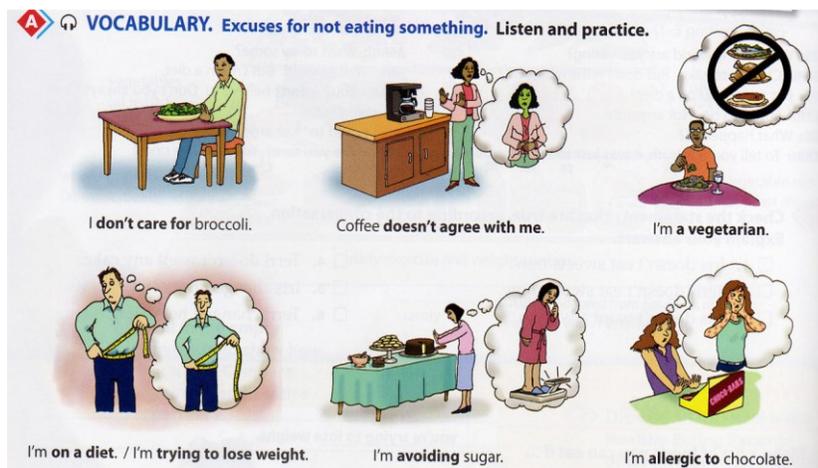


Figure 43. Activity involving excuses for not eating something (Saslow & Ascher, 2006, p. 64).

By de-emphasizing the textbook content as peripherally significant to his own activity, rather than the other way around, Instructor A has steered the students to respond by opening their textbooks, but placing them beside their notebooks, rather than in a position central to their primary source of reference. Students positioning their notebooks as a primary source of reference appears to imply that the lesson Instructor A was illustrating on the white board, discussing with the class, and of which students took note, prioritized group-generated content over textbook content. That prioritization appears to have prompted a positive student response because the atmospheric volume of the classroom rose sharply while they enthusiastically discussed content on the whiteboard and in their notebooks, much more than referencing their textbooks.



Figure 44. Students choosing to refer to their notes rather than the notebook.

How does the instructor present any of the visual aids or speak of any of the images in the lesson? How did the students respond? Again, Instructor A uses the textbook almost as a side note to this lesson. At 8:27 in the video, he holds up the textbook and points to the food pyramid: “and here we have the food pyramid...what about here in Korea? Do you have a food pyramid?” (see Appendix D). Students respond to his question softly and the atmospheric volume of the class lessens, as if there is a lot of thought the students are giving to the *food pyramid* (see Figure 12). Instructor A continues: “...it's called *the* food pyramid?” (see Appendix D). He emphasizes the definite article “*the*” as if to challenge the silent consideration students are giving the obvious visual reference to inner-circle food items in the image. Instructor A continues: “I remember at the high school” (he is referring to a previous employment venue to which his students are familiar) “they used to have the food *pagoda*...” (see Appendix D). Instructor emphasizes *pagoda* to which many students respond by disregarding the textbook, lifting their heads, and paying attention to the instructor with a burst of laughter. In this case, the students appear happy to disregard the textbook and enjoy the shared cultural experience, such as a *food pagoda* in Korean K-12 education, rather than looking down to their respective textbook pages. This occurred at several times during the lesson, first at 8:49.

Does the genre of the multimodal content in the textbook appear to represent and aid the linguistic and cultural relevance of the lesson? How are the students responding to this?

The multimodal content does not appear to sufficiently represent the cultural or linguistic relevance of the lesson because some of the food represented throughout the lesson would not appear in any Korean household. Likewise, common food items in Korean households are not represented at all. For example, students appeared to have little interest in examining the contents of the textbook's food representations in the food pyramid because it did not appear to engender any discussion. Politeness is a commonly cultural trait among most Asian cultures (Scollon, 1998), so the lesson that involved learning how to politely refuse food appeared to receive the most attention, but only as a supplemental linguistic addition to Instructor A's activity.

Whenever students gave the multimodal content any considered attention, it appeared to be out of lexical curiosity (e.g. at 9:27 in the video, a student asks, "What is poultry?") (see Appendix D). Hence, while the textbook content appears to guide Instructor A's linguistic topical choices, insofar as a peripheral reference, it does not aid the cultural relevance of the lesson.

Does the multimodal content appear counter-intuitive to Korean culture? If so, is this manifesting in the discourse of instruction or in the student negotiation of the content?

The food pyramid is counter intuitive to Korean culture. As the students negotiate the lesson's content, in many cases, the visual discourse did not appear to assist their understanding of the linguistic challenges, as noted at 23:42 (see Appendix A) when the students were examining how to give or make excuses. As already noted, when the students were asked to speak with each other and talk about foods that they normally eat, the atmospheric volume of the class rose significantly because the students appeared to be enthusiastically engaged in sharing personal experience. However, the content in the textbook did not inspire this kind of classroom

communication, so the atmosphere volume of the class, reflective of student oral activity, was always much quieter whenever the Instructor A asked the students to look at the textbook content. This most evident at the beginning of the class, up to 8:00 in the video, when student interaction with the instructor was quite attentive but then subsided as the textbook content was included in the discussion.

Does the instructor make the linguistic and cultural references relevant in a Korean context during classroom discourse? Do the students appear confused or accepting of the content? Instructor A makes the visual content relevant to his students by presenting all lessons from their perspective. In addition to asking if the students have their own version of a food pyramid at 10:32, to which these findings have already given much attention, Instructor A also gives reference to a common alcoholic beverage in Korea – soju – and makes a joke about alcohol consumption at 04:30 as an unhealthy habit: “...one glass of wine is maybe ok for a healthy diet but 100 glasses of wine...that's not a very good or healthy diet!” (see Appendix D). Students respond to this with laughter and the exchange serves as a segue to get the students thinking about healthy consumption habits from their own perspective. Instructor A also draws some attention to the food pyramid (see Figure 12) and uses the Korean word *gachi* (meaning eggplant in English) to share his personal dislike for that vegetable at 6:49. At 36:00, Instructor A asks: “are you a big *sam-gyeop-sal* (Korean BBQ bacon) eater?” (see Appendix D) to demonstrate how someone might use the expression *I am a big...* to which they would attach something they like very much (see Figure 45). In this case, while the textbook activity (Saslow & Ascher, 2006, p. 66) uses many dietary examples, all identifiable with inner-circle cultures, the students do not respond eagerly, and mumble amongst themselves quietly without much discussion. However, as soon as Instructor A says, “I’m a big *sam-gyeop-sal eater*” (see

Appendix D), the students immediately laugh and engage in happy discussion with each other, not giving the textbook any attention. These are some examples of how the contents of the lesson were enhanced by the educator to include a Korean perspective. The students, in all cases, appeared to be very attentive and receptive to those perspectives.

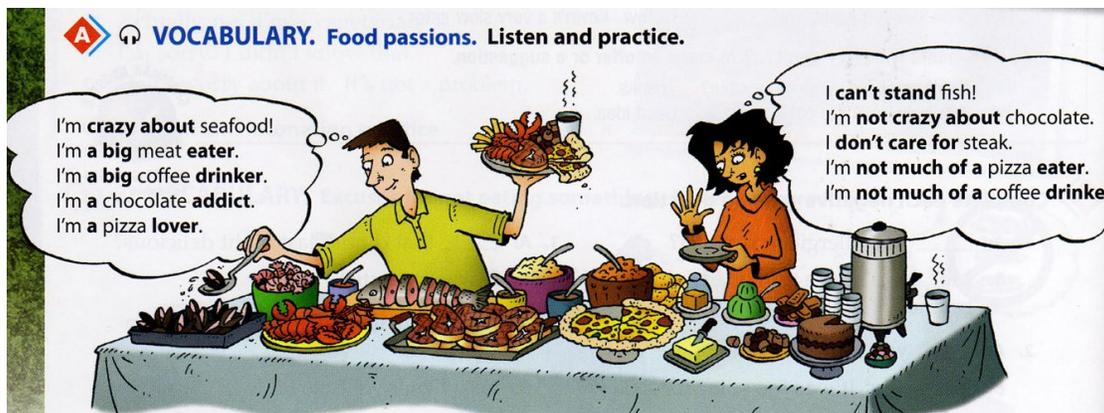


Figure 45. Activity involving "I'm a big ..." (Saslow & Ascher, 2006, p. 66).

Are there any uncomfortable silences in the classroom discourse? Does this appear related to the content of the textbook or the negotiation of the content? There were very few silences in the class but if they occurred it appeared to be at times when the content was not interpersonally compatible or relative in a Korean cultural context. So, when Instructor A asks the students to look at the food pyramid, as has already been noted, the uncomfortable silence was broken only when he diverged from the textbook content and said *food pagoda*. Additionally, when Instructor A asked the students to create excuses for not eating something (see Figure 43) or to express one's preference (see Figure 45), many students did not appear eager to react (orally) to the choices offered in the textbook. However, as soon as the instructor tried to contextualize those choices in Korean society, such as using the Korean word *gachi* for

eggplant (see Appendix D), then noting he would politely refuse that food because he hates it, or when he asked someone if they are a big *sam-gyeop-sal* eater (sliced BBQ pork), student response quickly changed to enthusiastic participation and the atmospheric volume in the classroom rose. Hence, while the textbook's multimodal discourse did not offer much guidance in content for the students to engage in spoken English practice, the negotiation of the content, as reflexively delivered by the instructor, appeared to compensate for that shortcoming by situating the linguistic challenges in a Korean context.

What were the physical or behavioral responses while negotiating the content? Did any auditory (i.e.: speech), visual (i.e.: gaze), action (i.e.: gesture, posture, movement, facial expression, or touch) or environmental (i.e.: proxemics) signifiers or peculiarities appear among the students or the instructor in the course of the lesson? At several points during the lesson, when transitioning to new content, Instructor A would hold up the textbook and point to it, even though each student had their own books. At these moments, the students appeared to stare intently at Instructor A's textbook, then direct their gaze downwards to find that content in their own copy, as one might expect. Although this did not seem significant, it is notable that for many students, the proximity of the textbook was more distant from them, at their respective tables, than their notebooks, in which the students kept a record of Instructor A's notes on the board.

Additionally, at other points of transition where Instructor A is walking around the classroom and not enforcing their attention to the textbook content (e.g. at 12:40 when students are discussing the content), students appear less interested in the TB content and more engaged with the prescribed English speaking practice. In some cases, students are not even looking at their book and some have even closed them (see Figure 46).



Figure 46. Female student (right) closed her textbook.

In most cases, students appear to only focus on the textbook material at the instruction of their professor and not of their accord or interest. Facial expressions range from bemused curiosity to confusion at times when they engage textbook material but lessen when Instructor A appears to explain it in a Korean context.

Holistically, how did the students and instructors relate to the visual components of the lesson in TN2? Does the multimodal content appear familiar, strange, or dismissed as unimportant to the lesson? How and why was this noticed? Building on the findings in the previous question, there appeared to be many student expressions of bemused curiosity, especially when looking at the food pyramid in Unit 6 (see Figure 12). While the content did not appear confusing to any students, other than lexical curiosities, such as one student asking about *poultry* (as noted earlier), the greater source of confusion seemed to be in the content that projected typical inner-circle perspectives. In Figure 47, Instructor A is confirming, in a mumbled exchange with a student (on the right), some forms of vegetarianism because it is exemplified in the activity's dialogue (Saslow & Ascher, 23006, p. 64).



Figure 47. Instructor A explaining vegetarianism.

It is important to note, in the context of this study, that much of the food represented on the pyramid would be items of novelty in Korean pantries or dining tables (Audwin Wilkinson, personal communication, May 2019), and some of the items, such as rice, would be consumed with far more frequency than other items featured in the food pyramid, suggesting that non-inner-circle dietary habits are unhealthy.

Regarding *vegetarianism* in the practice dialogue (Saslow & Ascher, 2006, p. 64), reflexively, Instructor A decides to bring his exchange with a student (see Figure 47) to the attention of everyone in the class because he appears to recognize that everyone may benefit from the relevant socio-cultural understanding to contextualize the dialogue that students have been asked to practice. That decision yielded the most noticeable gap or counter-intuitive ideology between the students and the textbook content. At 26:19, when Instructor A asks the class “Is anyone here a vegetarian?” (see Appendix D), many students respond with laughter. Student laughter, in this case, may not have been directed at the idea of vegetarianism, which is a normal necessity among Buddhist monks, who greatly populate Korean society, but perhaps the unnecessary distinction of it. In other words, the rare choice not to eat meat in Korean society is not as socially meaningful as it may be perceived in inner-circle cultures (Dale Marcelle,

personal communication, May 2019). Additionally, the persistent narrative of food and the English challenges associated with that topic, illustrated from a non-Korean perspective, did not appear to inspire the students to engage any of the content outside of direct instruction.

Class B.

Does the instructor present the lesson to students as it is presented in TN2? How are the students responding? Overall, Instructor B follows the textbook syllabus and the lessons quite closely and only deviates to recontextualize content or skip sections deemed unimportant to the lesson in the interests of time management. At the beginning of the lesson, Instructor B introduces the topic for five minutes without drawing attention to the textbook. Then he introduces unit goals and tries to follow the textbook's pattern of activities. Throughout the lesson, the students enjoy the deviations from the textbook but return to solemn contemplation when asked to engage some of the activities. Whenever Instructor B skipped a section, the students seemed to agree. When the Instructor appears to draw attention to a particular lexical item, such as asking if students ever heard of the word "serving" (see Appendix E), the students appear to enjoy those frequent diversions from the textbook, even though, from the instructor's point of view, those lexical diversions serve to prepare students for upcoming activities. From the beginning to the end of the class, Instructor B appears to follow the activities in the book but permits frequent digression if the classroom discourse is robust.

Does the instructor provide alternative visual or metaphoric reference in lieu of the content? If so, how did the students respond? In almost every situation, Instructor B is providing alternative references to some parts of the lessons by adding a Korean context or perspective. However, that alternative perspective manifests in discussion rather than using alternative visual aids. For example, at the beginning of the lesson, Instructor B explains the meaning of a *food*

pyramid in great detail, noting that the top of the pyramid indicates lesser frequency and the bottom of the pyramid indicates higher frequency of daily food consumption. The fact that he felt it was important to describe this suggests that he is aware of student confusion and guesses many of the Korean students had not seen it before or know what it is meant to illustrate. It is important to note that none of the students in the classroom are even slightly overweight or appear unhealthy – every student appears sufficiently rested, healthy, and attentive. From the student point of view, these supplemental asides appeared to inspire more classroom discussion because the atmospheric volume notably increased. Students began to take notes whenever these asides occurred (see Figure 48).



Figure 48. Students (in the redacted image) begin to take notes.

Does the instructor change any part of the lesson? How did the students respond?

Instructor B changes some of the lessons to recontextualize and, in one case, chose to skip over several grammar-focussed sections that were apparently deemed unimportant in the context of the English communication class. For example, at 31:00 (see Appendix E), Instructor B ask the students their opinion whether or not a particular section in the unit's lesson is important – he is speaking about a grammar section. The students agree that particular section is not as important as the other communication practices and activities. Students responded to this happily and

quickly moved on to the next page. Student response to Instructor B's question, in this case, is a notable example of his style that maximizes every opportunity to empower students in the classroom choices. At 32:00, he says: "before the mid term exam, you remember we talked about the difference between acquisition and learning? ...If you were the teacher of this English communication course, would you spend a lot of time on this?" Student response to the instructor's question is quite positive. Many students shake their heads, silently, correctly indicate that they *do not* mind, a common error in communication among Korean students (Audwin Wilkinson, personal communication, Korean, May 2019). Some students were already looking ahead to the next page and reading the fresh material. By empowering his students to participate in the decision, Instructor B appears to be negotiating the material with his students and the response was always positive. Student participation during textbook activities was earnest and attentive, the discussion was robust and energetic, and the general atmosphere of the classroom was active and perceptibly rose in volume whenever Instructor B asked the students to do something.



Figure 49. Instructor B asking students (in the redacted images) if they approve.

How does the instructor present any of the visual aids or speak of any of the images in the lesson? How did the students respond? As in the classroom of Instructor A, Instructor B held up

the textbook and pointed to the visual discourse of the unit's lessons as he spoke about them.

There was no power point or projected screen of the unit. The students appeared to enjoy sharing the experience with Instructor A, rather than look down to their respective pages. Considering the abundance of visual discourse offered in Unit 6 (Saslow & Ascher, 2006, pp. 62-73), Instructor B appears to avoid as much of it as possible and draws attention to the concepts and reasons for those particular registries of communication that the unit inspires – health and diet. In this way, Instructor B silences the lesson's visual discourse and the one-way inner-circle logic that they appear to support (Curdt-Christiansen & Weninger, 2015).

In any of the cases where Instructor B was drawing attention to any of the visual discourse, it was only to draw considered attention to its connection to the linguistic components. For the most part, student response to the silencing of the visual discourse was attentive and engendered active participation whenever Instructor B initiated discussion with supplemental lexical items he often wrote on the whiteboard.

Does the genre of the multimodal content in the textbook appear to represent and aid the linguistic and cultural relevance of the lesson? How are the students responding to this? Firstly, the lesson presents an inner-circle perspective of food. In that capacity, the genre of the multimodal content in this lesson appears to be relevant to the linguistic challenges in the activities. However, Instructor B underpins a cultural contradiction, somewhat coyly, by noting that rice, a daily staple of many nations around the world, not to mention Korea, is listed in the same category of portion control as pasta or potatoes (see Figure 12). While this study does not intent to embark on an explanation of the nature of rice and carbohydrates, it is important to note that in those nations, where rice is consumed at nearly every meal and used synonymously in regular dialogue with *dinner* (i.e. in Korean language the question “Did you have rice” equates to

“Did you have dinner?”), the food pyramid represented in Unit 6 (Saslow & Ascher, 2006, p. 62) would be a matter of cultural insult to those students from expanding circle countries who would likely use TN2 because it clearly illustrates that frequent consumption of that item is *wrong*. Student response was somewhat subdued, and the atmosphere of the classroom felt awkward as many of the students quietly tried to understand the food pyramid (Saslow & Ascher, 2006, p. 62). For several minutes, the atmosphere of the class was momentarily cheerless, and many students exchanged looks of quiet bemusement with each other while looking at the food pyramid (see Figure 50).



Figure 50. Students exchanging bemused looks with each other.

It is possible that Instructor B anticipated a misinterpretation of this visual aid, so he was very careful to explain its meaning in robust detail (see Appendix E) and outline the unit goals at the very beginning of the lesson as something that English people might consider as healthy, and careful not to use language that expresses complete certitude of those perspectives. While these topics are deeply meaningful to Korean students, the genre of the multimodal content does little to connect Korean students to it, relying on the interpretations and the BAK (Woods, 1996) of their instructor to give it due relevance. Student response to lexical items such as the food

pyramid category “legumes” (Saslow & Ascher, 2006, p. 62) is confusing but they are visibly relaxed when Instructor B explains that “kong-na-meul” (see Appendix E) are a form of *legumes* that in English are termed *beans*. Instructor B prioritized the Korean perspective in this case by noting a lexical item on the pyramid using the Korean word *kong-na-meul* to connect students to the pyramid. Student response was first an audible and collective “Ahhh!” (see Appendix E) and the culturally relevance of *kong-na-meul*, as something that is extremely common in Korean dishes and consumed almost daily, must have sufficiently connected the students to the food pyramid because the discussion that followed was the loudest point in the class.

Does the multimodal content appear counter-intuitive to Korean culture? If so, is this manifesting in the discourse of instruction or in the student negotiation of the content?

At several points discussing this dissertation with Instructor A and Instructor B, the term *the food pyramid* was used to label the emphasized activity on page 62 (see Figure 12). It occurred to them that the food pyramid was, perhaps, a marginalizing label. By using the definite article (*the*) before a constructed form of social reality (food pyramid), it become a standard of measurement rather than an example of how some other people eat. Additionally, the endorsement of the medical physician, lower right, under the pyramid (see Figure 51) legitimizes

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

Figure 51. A medical physician’s endorsement.

that forced agency. Hence, it was likely considered counter-intuitive to Korean culture and thus transformed by each instructor. Where Instructor A introduced the food pyramid, but then

othered the item by noting Koreans have their own *food pagoda* (see Appendix D), Instructor B chose to ask his students: “What is the organizing principle?” (see Appendix E). By underpinning the *purpose* of the pyramid, by asking what it is supposed to be doing, Instructor B avoids giving it a label. While a label can legitimize the social standards that the pyramid endeavors to convey, drawing attention to the *organizing principle* (see Appendix E) asks students to step away and see the multimodal device for what it is meant to be. In other words, in the tradition of a discourse analyst, Instructor B may have noticed *what* the pyramid was *saying* and *how* it was saying it. Reflexively, he chose to draw attention to the latter, possibly to avoid giving it a label. As soon as Instructor B asks the class “What is the organizing principle?” (see Appendix E), several students suddenly angle their heads and appear to see the pyramid in a new way (see Figure 52). By inspiring the students to see the pyramid for its *purpose* rather than its agency as *the* food pyramid, Instructor B steers students away from a potentially marginalizing agent in the lesson.



Figure 52. Several students suddenly look at Unit 6 in a different way.

As already noted, *the* food pyramid (Saslow & Ascher, 2006, p. 62), is almost entirely counter-intuitive to Korean culture and Instructor B used culturally relevant words, such as *kong-na-meul* (soybeans) to establish some measure of connection with it. Such strategies for the lessons in TN2 resonate with those used in Instructor A’s classroom, so the findings for

Instructor B are similar; the food pyramid visually represents some food items that Korean people rarely eat on a regular basis (except perhaps milk) and the empty pyramid, that the student have been invited to fill-in with their own foods, is much smaller than the dominant pyramid at the center of the page (Saslow & Ascher, 2006, p. 62), suggesting that the student choices have lesser agency.

In Korean language, politeness manifests in many ways, such as in certain suffixes used when speaking with people of higher or lower social status in society (i.e. elderly or children). Instructor B uses his understanding of this aspect of Korean culture and language to address content that he thinks might be counter-intuitive to Korean culture. When addressing polite ways to refuse food (Saslow & Ascher, 2006, p. 64), Instructor B uses a Korean cultural perspective to situate the lesson. He notes a common Korean misconception that English does not have honorifics, such as specific kinds of suffixes in Korean, used when speaking to those of higher social status. He says English may not have the same kinds of linguistic aspects to polite speech as Koreans have, but English speakers do have some version of that. He reminds the students: "...if you say, "broccoli sucks!" that's really strong...*banmal!* (Korean, meaning friend speech) (see Appendix E). Here he uses the Korean word to emphasize the point that the notion of politeness is an accessible aspect of English to which they can apply their L1 contextual understanding. He continues: "...so you might want to say *I don't care for broccoli* ...it sounds nicer and is less harsh" (see Appendix E). Here, Instructor B has situated a portion of English dialogue in a Korean context and used specific words like *jon-daet-mal* (polite speech) and *ban-mal* (slang or friend speech) to delineate the English forms of politeness. Student response is very expressive at this point. There are audible gasps, heads nodding, and one female student echoes what many are collectively saying: "Aha! I see that now!" The atmosphere of the class

became noticeably louder and students engaged in enthusiastic discussion when they realized how communicative politeness translates into English.

Does the instructor make the linguistic and cultural references relevant in a Korean context during classroom discourse? Do the students appear confused or accepting of the content? Already in these findings, it was revealed that Instructor B used several Korean language lexical items to capture student attention. Items such as *kong-na-meul* (soybean), *banmal!* (slang speech), *jon-daet-mal* (polite speech) appeared to earn student attention in the negotiation of the multimodal contents that might have seemed counter-intuitive to Korean culture. By using elements of Korean culture in his exchanges with the students, Instructor B provides a contextually cultured relief-platform on which the students might stand to face the linguistic challenges in the lesson. This is evidenced, perhaps most noticeably, by Instructor B noting that he was a big *Gam-ja-tang eater* (a traditional Korean Pork bone stew) to which the students reacted with laughter and agreement. He says: “I had Stew last night... I had stew last week... I think I'm going to have stew tomorrow!” (see Appendix E). To this statement, students erupted in laughter and appeared to appreciate that a foreign national would enjoy a popular dish that is very common in Korea. In several cases, Instructor B appeared to make an attempt to bridge linguistic challenges by transforming the content of the textbook to reach students on a sociocultural level but still use the language activities as a platform on which to build.

To elaborate on what was highlighted earlier in this section, Instructor B may have been trying to appeal to Korean sensibilities in the delivery of the activity involving refusal of food (Saslow & Ascher, 2006, p. 64). He explained why it is important to refuse food by invoking the Korean word *jon-daet-mal* (polite speech). These explanations were given at several points in almost every activity in an attempt to contextualize the content from the perspective of a Korean.

Are there any uncomfortable silences in the classroom discourse? Does this appear related to the content of the textbook or the negotiation of the content? Students were often initially confused about some of the content, as evidenced by their silence or their facial expressions at several points in the video. However, those awkward silences diminished when Instructor B transformed the content to appeal to the students' sociocultural norms. Those brief moments of uncomfortable silence precipitated Instructor B's interjections using Korean references (already noted in this section) and were quickly replaced by robust discussion. Perhaps most noticeable of these silences were the points when Instructor B was speaking about "rice" and on the food pyramid (Saslow & Ascher, 2006, p. 62). Instructor B may have noticed the awkward silence that followed his instruction to examine the food pyramid, particularly the prioritized categories equating to good health. The construction is emphasized on the first ME of Unit 6 and bears the hallmarks of an inner-circle standard against all other cultures could be measured. By spending a few moments focussing on rice, Instructor B notes: "Okay up here (he points to the top of the pyramid) you have white ricebut here... (indicating a lower section) whole grain also includes rice ...what's the difference here" (see Appendix E). After spending a few minutes focussing on a Korean staple, such as rice, not only has Instructor B drawn attention to a familiar item to break the uncomfortable silence, he has drawn attention to the idea that the pyramid was not projecting a Korean perspective. He notes that those particular food items are *tan-su-hwa-mul* (Korean, meaning carbohydrates), but gives no attention to carbohydrates to which we might find more common in inner-circle cultures, such as pasta or potatoes. It was very clear that as soon as the instructor offered a Korean reference to the topic, relevant to the activity, the students were able to situate themselves and participate more enthusiastically with their peers. Hence, while uncomfortable silences among the students occurred in moments when

identifiable elements of their culture appeared to be marginally represented, such as rice on the food pyramid given lesser visual agency than pasta or potatoes (Saslow & Ascher, 2006, p. 62) or when social manners, such as making excuses to refuse food (Saslow & Ascher, 2006, p. 64) appeared counter-intuitive to Korean culture, they also dissipated whenever Instructor B included a Korean perspective.

What were the physical or behavioral responses while negotiating the content? Did any auditory (i.e.: speech), visual (i.e.: gaze), action (i.e.: gesture, posture, movement, facial expression, or touch) or environmental (i.e.: proxemics) signifiers or peculiarities appear among the students or the instructor in the course of the lesson? Whenever Instructor B transitioned to new content, he would hold up the textbook and point to the new page. The students appeared to be more keenly engaged, indicated by many of them sitting forward, to pay close attention to Instructor B's gestural and personally engaging speeches that often see him walking towards the seated students. For example, when Instructor B was deconstructing the conversation between Terry and Iris (Saslow & Ascher, 2006, p. 65), he gestured dramatically to make his point speaking about past, present and future (see Figure 53).



Figure 53. Montage of Instructor B's exaggerated gestures.

The intensity of student engagement with the textbook content appeared to diminish whenever they were instructed to look at the visual discourse, especially when Terry and Iris (Saslow & Ascher, 2006, p. 63) were speaking about having cake. In other words, as with Instructor A's class, the students appeared less interested in the visual discourse of the textbook content, but more engaged with the prescribed English language practice. In most cases, students appear to only focus on the material at the instruction of their professor and not of their accord or interest. During those periods of enthusiastic engagement with the language activities, the volume of discussion in the classroom rose significantly.

Holistically, how did the students and instructors relate to the visual components of the lesson in TN2? Does the multimodal content appear familiar, strange, or dismissed as unimportant to the lesson? How and why was this noticed? Instructor B's students exhibited expressions of bemused curiosity, especially looking at the food pyramid (Saslow & Ascher, 2006, p. 62). While the content did not appear confusing to any students, other than the lexical item "legumes" (see Appendix B), to which Instructor B initiated some discussion, most of the culturally informed dialogue surrounding food in most of the lessons required careful explanation by Instructor B to situate it in a Korean context. Those situated contexts were usually predicated on awkwardly silent student response to the content.

Discussion

The reviewed literature and findings in this study suggest textbooks in the contexts of Korean university EFL play a significant role as a possible sub-category in Connelly and Clandinin's (1988) curricular commonplaces and further necessitates CRIS. The second research question of this dissertation asks: *How do instructors and students negotiate and account for the multimodal content in TN2?* Building on the findings in Chapter 5, where the first research

question was addressed to determine power relations and ideologies in TN2 content that emerge from the CMAT (see Table 1), this section discusses the findings of MAVREC that reveal how such power relations and ideologies are negotiated *in situ* (Littlejohn, 1992; Wohlwend, 2011) by two university EFL instructors in Korea. Informed by the research of Cortez (2008), Wohlwend (2011), Duff & Uchida (2007), MAVREC was composed to address how Korean students related to the multimodal content and, if they subscribe to it, does it inspire them or demotivate learning? From an instructor point of view, MAVREC was meant to determine how they present certain social realities in the multimodal content, and if they resist, transform, appropriate, or neutralize it *in situ*? Are they resisting, transforming, appropriating, or neutralizing (Cortez, 2008) any of the multimodal content in classroom negotiation?

Additionally, while it may first appear that these observations and inferences only highlight instructor's actions during the classes, it is important to contextualize those actions as reflexive of student responses. In turn, student responses were reflective of instructor manipulation *in situ*. That reciprocity gives momentum to the instructor's CRIS, sourced and fueled by their understanding of the curricular commonplaces associated with Korean post-secondary EFL courses.

Overall, Instructor A and B have a similar approach to presenting the textbook content in class. Both instructor A and B appear to transform the content by using strategies such as comical allegory, cultural translation, personal engagement, or careful explanation of why particular linguistic highlights might be important to English speakers. Additionally, both instructors appear to make some effort to explain why the students should know those perspectives without pressuring them to abandon Korean cultural norms.

When first engaging the material with his students, Instructor A makes sure they have lots of material to practice with so that students who complete the task quickly have other dialogues to engage while slower students catch up. In addition to walking around the classroom and carefully observing the student engagement (see Figure 54), Instructor A's strategy results in a constant, unimpeded flow of classroom activity without any bored students waiting for the next activity. Additionally, as noted later in this analysis, whenever Instructor A deviated from the textbook, it was to draw attention to linguistic variation of a textbook feature (see Appendix D). The students responded enthusiastically whenever these deviations occurred. In a similar fashion, Instructor B followed the textbook syllabus and the lessons quite closely and only deviated to recontextualize content or skip sections deemed unimportant to the lesson or student expectations of the class and/or in the interests of time management. While Instructor B does not walk around the room as much, he stands at different points nearby student groups to ease interaction if necessary.

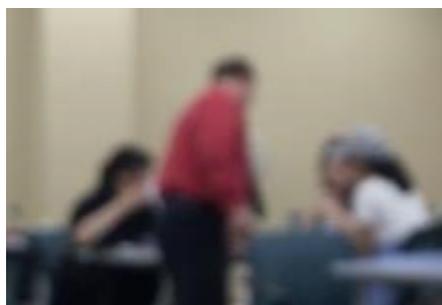


Figure 54. Instructor A worked closely with students.

Using comical metaphor and allegory (e.g. 1 glass of wine vs. 100 glasses of wine) (see Appendix D) to enhance the content of the book appears to be one of Instructor A's frequently used strategies while negotiating textbook content. Student response was fully attentive and

amenable whenever an instance of personal reflection added to the classroom commentary, such as sharing that he hates eggplant (see Appendix D). For instructor B, giving much attention to describing *the food pyramid* suggests that he was aware of possible student confusion and guessed many Korean students had not seen it before or knew what it was meant to illustrate. It is important to note that none of the students in the classroom are even slightly overweight or appear unhealthy – every student appears sufficiently rested, healthy, and attentive.

Instructor A facilitated activities that appeared to tailor or augment the textbook's content for his students, rather than follow it word for word without consideration. For example, by focussing on habits at the beginning of the lesson, he is setting the stage for speaking about patters of behaviour and what language might be commonly associated with food and health. Instructor B, on the other hand, makes a choice to skip over some grammar sections in the lesson. In the contexts of the particular curricular commonplaces of the students and the milieu in Korean post-secondary EFL, it is not surprising that the students are happy to skip this section because in all other forms of test-driven EFL study in their secondary school classes, prior to this university course, grammar translation was a regular curricular engagement (Audwin Wilkinson, personal communication, Korea, May 2019). Therefore, students appeared quite happy to be empowered by Instructor B to make the choice to skip those sections.

By holding up the book instead of presenting, for example, a PowerPoint (PPT) presentation of the lesson, Instructor A appeared to be more engaged with the students. By holding the book and standing close to the students, he presented a co-engagement with the material instead of isolating it with his students. In other words, Instructor A was working together with the students and the content rather than being separate from the experience. The students appeared to enjoy sharing the experience with Instructor A and some students notably

picked up their own books to display this co-engagement of the material (see Figure 54). This occurred at several times during the lesson, first at 8:49 (see Appendix D). Instructor B, in a similar fashion, held up the textbook and pointed to the visual discourse of the unit's lessons as he spoke about them during the class. By omitting the visual discourse from the lessons unless it was apparently deemed necessary, Instructor B's classroom strategy appears to suggest he did not feel that that many of the visual components needed to be included in the lessons because they do not serve to further connect his students to the unit's topic. In one case, Instructor B chose to read the conversation model rather than allow the students to practice it first because he wanted them to see how it would be spoken in a live situation. He specifically notes that he does not want to use the audio files that accompanied the textbook but rather have the students hear him speak and then give them the opportunity to practice the conversation (Saslow & Ascher, 2006, p. 64). In these cases, the students appeared to thoroughly enjoy Instructor B's efforts to relay native-English speaking skills for their consumption because many of the students enthusiastically began speaking practice at every opportunity.

Instructor A and B's reconstruction of the textbook content may have been inspired by narrow or one-sided representation of the cultural and linguistic relevance of the lessons. For example, while Koreans have a food pyramid of a sort, called a *food pagoda*, as noted by Instructor A (see Appendix D), most of the students did not have much interest in examining the *food pyramid* and only did so if instructed. The food prioritized in that food pyramid, featured on the first page of Unit 6 (Saslow & Ascher, 2006, p. 62) is not reflective of a Korean diet and did not appear to engender a socio-cultural connection with the audience because several students were noticeably reluctant to give it much attention (see Figure 55). To underpin this assertion, one student asks:



Figure 55. Montage of some students expressing disinterest in the textbook content.

“what is poultry?” (see Appendix D). While learning new vocabulary is essential in EFL learning, asking what some of the food means may be evidence that the learning outcomes (assumed to be inclusive of the *unit goals*) cannot be fully realized by those who are not part of inner-circle culture. The unit goals are: “1. Make an excuse to decline food. 2. Talk about food passions. 3. Discuss lifestyle changes. 4. Describe unique foods” (Saslow & Ascher, 2006, p.62). However, the food pyramid featured on this page is not only emphasized in size, composition, and detail, but it comes with an endorsement from a published physician (see Figure 51). That superior agency, already noted in the CMAT featured in Chapter 5, diminishes *others* or, by example, is presented as the standard against which all other cultures are measured. Denying student connection to *what kind of food* these unit goals refer, also impedes their projected accomplishment. Hence, by transforming the food pyramid into a *food pagoda*, Instructor A has given some measure of Korean agency to that visual device, to which student response appeared universally positive because it inspired lively, classroom discussion.

For Instructor B, many of the students were quietly trying to understand the lesson and not speaking at several points. It is possible that he anticipated a misinterpretation of the multimodal discourse in textbook content because he was very careful not to use language that expresses complete certitude of those perspectives (see Appendix E). By explicitly noting unit goals, Instructor B may have been trying to mitigate the perceived inadequacies in the genre of the multimodal content by using basic learning outcomes to make meaningful connections with his students. Student response to Instructor B's prioritization of the unit goals over the visual devices on the page was universally positive. When, at first, students were frowning at the food pyramid (Saslow & Ascher, 2006, p. 62), they appeared far more physically accepting of the unit goals because many held up their books to look closer at their small print, ceased to frown, and began nodding their heads, as if to convey their pedagogical purpose was understandable.

Several visual devices appeared counter intuitive to Korean culture because most households would only possess or consume some of the represented products featured in the unit. This assertion is given evidence in a buffet (see Figure 56), where food items not appear to include vegetable choices, such as a typical Korean dish might have (see Figure 29), but an abundance of protein that, to some student, would likely be sufficient for several weeks of Korean meals.



Figure 56. A buffet featuring an abundance of protein (Saslow & Ascher, 2006, p. 66).

While a disparity exists between the visual discourse and Korean culture, Instructor A presents the content from student perspectives. As the students negotiate the lesson's content, in many cases, the visual discourse does not appear to assist their understanding of the linguistic challenges, as noted when students were examining how to give or make excuses (see Appendix D). Student response and participation perceptibly rose whenever Instructor A initiated Korean perspectives, such as talking about *soju* or *sam-gyeop-sal* (see Appendix D). Students appeared more willing to exchange dialogue with neighbors at their tables and the atmospheric volume of the classroom increased, suggesting that the multimodal content required reflexive adjustment *in situ*.

Instructor B may have noticed that the food pyramid featured in Unit 6 overshadowed the smaller one that students needed to fill in (see Figure 12) because he gave a detailed explanation of the former's contents as if to highlight that students were not expected to see that device as a standard against which Korean culture was to be measured. Instead, he pointed out the areas where legumes and rice were (two items important to Korean culture) and discussed with the students why they were important to them. That focus was received quite well by the students, who became more noticeably attentive and began more robust discussion with their neighbors.

Additional areas of representation counter-intuitive to Korean culture are a concern for obesity, food allergies, and vegetarianism – all of which are peripheral or rare social concerns in Korean society. This is evidenced by the students laughing when Instructor B asks if anyone in the class was vegetarian or that not a single student in a classroom of thirty-five university

students was even slightly overweight or that in more than two decades of teaching EFL courses at Chung Buk National University, Audwin Wilkinson did not meet a single student with a food allergy (personal communication, Korea, May 2019). Instructor B did not spend much time on any of those details (Saslow & Ascher, 2006, p. 64). Students in the class appeared equally disinterested in those sections because there were no questions or discussion and quickly moved on to other pages when instructed to do so.

By making the visual content relevant to his students, Instructor A made the lessons were effectively enhanced to include a Korean perspective. The students, in all cases, appeared to be very attentive and receptive to those transformations by sitting more perceptively upright and engaging the content with more apparent enthusiasm. By using elements of Korean culture in his exchanges with the students, Instructor B provides a contextually cultured relief-platform on which the students might stand to face the linguistic challenges in the lesson. Students were often initially confused about some of the content, as evidenced by their silence or their facial expressions, but appeared relieved when Instructor B transformed the content to appeal to his students' sociocultural norms.

In instructor A's class, there were very few silences and only as a result of content not being completely understood rather than boring in any way because the textbook's visual discourse did not offer much guidance for the students to make those semantic choices. For instructor B, brief moments of uncomfortable silence occurred when items of obvious Asian culture appeared to be marginalized in the content. Instructor B countered this by including items of Korean cuisine in the classroom discussion.

At several points in Instructor A's class, it was obvious that students appeared to focus on the material only when instructed to do so and not of their own accord or interest. For Instructor

B, the intensity of student engagement with the textbook content appeared to diminish whenever they were instructed to look at the visual discourse, especially when reading the dialogue between Terry and Iris (Saslow & Ascher, 2006, p. 63). In other words, for both instructor's classes, the students appeared less interested in the visual discourse of the textbook content, but more engaged with the prescribed English language practice. In most cases, students appeared to only focus on the material at the instruction of their professor and not of their accord or interest. During those periods of enthusiastic engagement with the language activities, the volume of discussion in the classroom rose significantly.

In each of the classes, there appeared to be many expressions of bemused curiosity among the students, especially when looking at the textbook content. While the content did not appear confusing to any students, most of the food items or dietary advice featured in Unit 6 may have seemed *foreign* to most of the students (Audwin Wilkinson, personal communication, May 2019). When Instructor A and B each asked their students "Is anyone here a vegetarian?" (see Appendix D & E), students in both classes responded with laughter. Student laughter, in this case, may not have been directed at *vegetarianism*, which is a normal necessity among Buddhist monks who greatly populate Korean society, but perhaps in the unnecessary distinction of it. In other words, the rare choice not to eat meat in Korean society is not as socially meaningful as it may be perceived in inner-circle cultures (Dale Marcelle, personal communication, May 2019). The persistent narrative of food and the English challenges associated with that topic, illustrated from a non-Korean perspective, did not appear to inspire the students to engage any of the content outside of direct instruction. As in Instructor A's classroom, Instructor B's students showed expressions of bemused curiosity, especially looking at the food pyramid (Saslow & Ascher, 2006, p. 62). While the content did not appear confusing to any students, other than

poultry (see Appendix D), most of the culturally informed dialogue surrounding food in the lessons required careful explanation by each instructor to situate it in a Korean context.

In each of the classrooms, it is obvious that each professor had a profound knowledge of Korean contexts and the curricular commonplaces (Connelly and Clandinin, 1988) of Korean university EFL. This is evident in their respective, effortless transformations of the multimodal content to suit the needs of their students. By following the content page by page, they are adhering to the restrictive curriculum most universities follow but doing so in a way that exercises reflexivity in the negotiation of the textbook content, while fostering a functional knowledge of the linguistic challenges (Stoller, 2015). By transforming some of the content *in situ*, such as using comical allegory or specific Korean cultural translation of content, CRIS becomes an evident strategy or perhaps a *discourse genre* of the rhetorical accomplishment to which Fox (2004) refers.

Bearing in mind that the second research question of this dissertation asks *How do instructors and students negotiate the multimodal content of TN2?* a common theme emerges from the findings. That theme, regarding what pedagogical affordances arise from the evidence of CRIS, suggests that students enjoy active transformation. However, to more specifically reflect what Cortez (2008) asks, regarding how each party resists, transforms, appropriates, or neutralizes any of the multimodal content in classroom negotiation, it appears that for both classes, whenever the instructor included an aside that addressed a Korean perspective, such as a *food pagoda* (see Appendix D) or use a Korean food item, such as *gam-ja-tang* (see Appendix E), or even challenged inner-circle norms projected by the multimodal content, the students reacted by sitting more perceptively upright, speaking louder, and practicing dialogues with more enthusiasm. Hence, it is not difficult to infer that CRIS inspires a more enjoyable delivery system

of textbook content that may result in a deeper learning or functional knowledge of English (Stoller, 2015).

The data in the study may appear limited because the classes are quite short. Overall, the video recording lasted only one hour for each of the studies. It is possible that an ethnographic analysis over a longer period of time might yield more salient results but there are complicated, logistical restrictions, enforced by administrative milieu, that deter such studies in Korean university EFL classrooms. Nevertheless, this study recommends such avenues of research need to be further explored. Additionally, the video recording did not yield as many facial expressions and body language as anticipated so some of the assertions in the discussion and the findings are sourced in the researcher's own observations and notes while sitting in the classroom during the lessons.

It's possible that CRIS is a facet of a more complicated system or approach to textbook negotiations in language learning classrooms. The Korean literature available thus far could use more rigorous and robust research that looks at how students perform in class and how they feel about those classes outside of class because the two are rarely the same. Additionally, Korean society is one of strict adherence to certain social rules that might not allow for the open discussion of curriculum with institutional stakeholders. To that end, more research might yield significant insights that inform how instructors approach curriculum design based on the mandatory use of EFL textbooks and how those textbooks are used in classrooms.

Conclusion

Whether students are Korean, Jamaican, or Chinese, (i.e. Kuck, 2007; Kutz, 2004; Cortazzi & Jin, 1993), fears of identity loss, feelings of awkward social positioning, or senses of *outsiderness* are very real challenges some L2 learners face. Therefore, using ones BAK (Woods,

1996) to ask questions about the curricular commonplaces of a particular course simultaneously informs and necessitates CRIS to address those challenges (Cheng & Fox, 2017). In a restrictive curriculum that requires a large percentage of classroom activity to be based on textbook material, curricular reflexivity and constant re-visioning of the syllabus, as it evolves throughout the semester, may yield more informed assessment and classroom activities.

Textbooks in Korean EFL contexts are artifacts of the rhetorical accomplishment to which Fox (2004) implies as the *rhetorical accomplishment* of a curriculum. The discursivity of that rhetorical accomplishment, in a prescribed, highly-restrictive curriculum, such as those overshadowing EFL programs at Korean universities (Dale Marcelle, personal communication, May 2019, Korea) (i.e. Brundage, 2007; Kang, 2000; KICE, 2001), appear to inspire the manifestation of CRIS. Sourced in an instructor's *fluency* with the rhetorical accomplishment to which Fox (2004) refers, an understanding of curricular commonplaces (Connelly and Clandinin, 1988) in the context of Korean post-secondary EFL, and their personal BAK (Woods, 1996) of language learning, CRIS allows the instructor to transform textbook content for multiple curricular registries. As evidenced in the findings of MAVREC, student response to CRIS is physically and emotionally perceptible, indicated in their engagement of robust discussion with neighbors, happy facial expressions, active note-taking during lectures, and the overall atmospheric sense of accomplishment at the end of each video. In Chapter 2, this dissertation noted that despite lofty IELTS scores, some Korean students could not order a cup of coffee from a Starbucks *drive-thru*. In other words, it is evident that the test-driven culture of EFL in Korea appears to increase grammatical competence but repress functional or communicative competence in English. However, by knowing the curricular commonplaces (Connelly and Clandinin, 1988) of Korean university EFL, an instructor can *tweak* or manipulate the delivery of textbook content to

maximize adherence to a prescribed, teach-to-the-test curriculum, help students achieve high test scores, and foster enough functional learning for them to face any drive-thru and get that cup of coffee.

This chapter sets the stage for a deeper look at instructor and student perceptions about the textbook they are often forced to use in Korean EFL classes. The interviews featured in the next chapter are explained in greater detail and coded for the values to which participants appear to ascribe the multimodal content in TN2. Those measures of values will serve to corroborate the findings revealed in this chapter, where student response and negotiation to content burdened by the social injustices, revealed in Chapter 5, precipitate CRIS as a useful pedagogical approach in Korean, post-secondary EFL courses.

Chapter 7: Phase 3 – Semi-structured Interviews Decoding Consumer Values of the Multimodal Discourse in TN2

This chapter builds upon the insights gained in the Chapter 5 (multimodal critical discourse analysis of TN2) and Chapter 6 (the multimodal analysis of textbook use in situ) to achieve a triangulation of qualitative analyses. The findings featured here are the third of three phases of analysis to find out how the students and teachers participating in this study value the multimodal content they have negotiated. The triangulation of the three analyses is thought to bring this dissertation closer to answering the third research question: *What pedagogical implications emerge from the triangulation of researcher, learner, and instructor perspectives about the multimodal content of TN2?* The third phase of this dissertation highlights a series of interviews that underpin the values of the multimodal content in TN2 from the perspectives of the researcher, the participating instructors in Chapter 6 and several volunteer students from those featured classes. After transcribing the interviews, the transcriptions were analyzed and coded for the values (Saldana, 2016) that they each afforded the content of TN2, with special attention given to the visual discourse. From those values, inferences were rendered that point to the necessity for more considered textbook choice, or reflexive pedagogical practices in classrooms by the instructors, among other pedagogical implications for language learners.

It bears repeating that this chapter sets the stage for a deeper look at instructor and student perceptions about a textbook that, in most cases, serves as an example for the kinds of books they are forced to use in Korean university EFL courses (Lee, 2014). The interviews featured in this chapter were deemed necessary to complete this dissertation's triangulated analyses and partially inspired by Cortez (2008) and an unpublished pilot study by the researcher in 2017. In that mixed method study, Korean students who publicly displayed certain opinions in a particular context did not necessarily harbor those exact positions in private. The mixed

methods of that study involved an online survey and semi-structured interviews with volunteer participants of the survey. The results of the online survey of over 150 Korean university EFL students showed they felt EFL textbooks were inconsequential to their EFL courses and did not necessarily regard them as negatively as this study implies. However, in private interviews, participants expressed significant levels of frustration and concern for the multimodal content, contradicting the survey results. After consulting two experts in Korean university EFL education (the instructors featured in Chapter 6), it was determined that cultural motives may have pressured those Korean EFL students in the pilot study to give socially *acceptable* answers in the questionnaire. The fear of online content *coming back* to affect people is a very real and common sentiment in Korea (Dale Marcelle, personal communication, Korea, May 2019) and may have influenced student responses in the questionnaire. Collectivist cultures, such as Korea, usually pressure community members to meet the approval of the *common sentiment* by performing actions with the group in mind, rather than the individual (Neuliep, 2020). In the context of this study, common sentiments regarding textbook choices and EFL culture are often cemented in administrative policies formed in the upper levels of KICE (Choi, 2008; Huh, 2004). In the context of Korean culture, those who stand out from the group disrupt the harmony and risk appearing socially objectionable (Neuliep, 2020). Therefore, one can infer that surveys, especially online engagements where one is not completely sure who sees the results, may hazard participants to select answers representative of a *common sentiment* rather than of individual opinion. For Korean students, “online activities may be considered *at risk* of employer or public disclosure...individual opinion may require more rigorous investigation” (Audwin T. Wilkinson, personal communication, March 20th, 2017). Therefore, cautioned by the misalignment discovered in that previous study, the next chapter pins down student and

instructor opinion to corroborate what we have learned thus far in Chapters 5 and 6. Phase three involves semi-structured interviews with students and instructors in a Korean EFL university class, using TN2. This third phase was additionally partially inspired by Holliday (2015), who believes that interviews “get to the bottom of what is going on in all aspects of social behavior...within specific social settings such as schools” (p. 51). As a social practice (Talmy, 2010), interviews may reveal to what extent the discursivity of multimodal content in TN2 supports or impedes the curriculum of the Korean, university EFL courses featured in this study and the rhetorical accomplishment to which Fox (2004) refers. Four experts in EFL education in Korea were consulted during the design of the interview questions for the students (see Appendix B) for facing challenges of validity. Two experts (Carleton University, Canada, alumni), with extensive experience teaching at the university level EFL courses in Japan and Korea were consulted while designing the instructor’s questions (see Appendix C).

The findings illustrated in the following section were drawn from six semi-structured interviews: one for each of the instructors who participated in the MAVREC in Chapter 5, and four volunteer students from those instructor’s classes. While the English levels between the student volunteers varied from good to poor, the interviews were successfully recorded and dictated in one of the instructor’s offices at Chung-Buk National University, Chung Ju City, Korea (see Appendixes F ~ K).

As noted in Chapter 4, semi-structured interviews, from within a phenomenological framework of interactive inquiry (Chen, 2008; Creswell, 2003; 2015; Yin, 1994), measured how the students and instructors negotiated the multimodal textbook content and how that content was perceived in private reflection. It is important to note that for each of the participants in this phase, they had just completed classroom recordings only one day earlier, so the negotiated

multimodal content in TN2 was still fresh in their minds. As in Cortez (2008), the participants were considered because of their continued exposure to the content. In the context of this study, both groups of students had used TN2 throughout the spring semester of 2019. Hence, their answers are not only informed by the recent class, but by weeks of classes beginning in March 2019, when they started using TN2 from Unit 1.

Findings

The findings illustrated in this section use Saldana's (2016) Affective/Values coding framework, outlined in Chapter 4. As a reminder, Saldana's (2016) framework was used to highlight or *code* transcriptions from six interviews for evidence of expressions aligned with *values* or the importance placed on ourselves, others, or a thing (p. 131), *attitudes* or "the way we think and feel about ourselves, another person, thing, or idea" (p. 131), and *beliefs*, or our personal interpretations and perceptions (p. 132). According to Saldana (2016), beliefs are "part of a system that includes our values and attitudes" (p. 131) (see Figure 57).

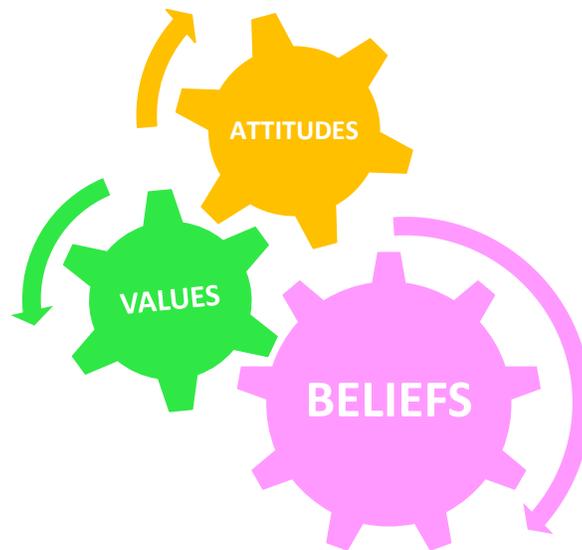


Figure 57. A visual reference for Saldana's (2016) values, attitudes and beliefs.

From that amalgam of *attitudes* and *values*, interpretive perceptions form into *beliefs* that serve as a vehicle for personal experience and one's moral compass (Saldana, 2016), predicating "rules for action" (Saldana, 2016, p. 131). In the context of this study, those *rules for action* to which Saldana (2016) refers help delineate how the Korean university EFL instructors and their students feel about the multimodal content of TN2 *in situ* and *in private*. Furthermore, these insights reveal what pedagogical implications those perceptions afford Korean university EFL education.

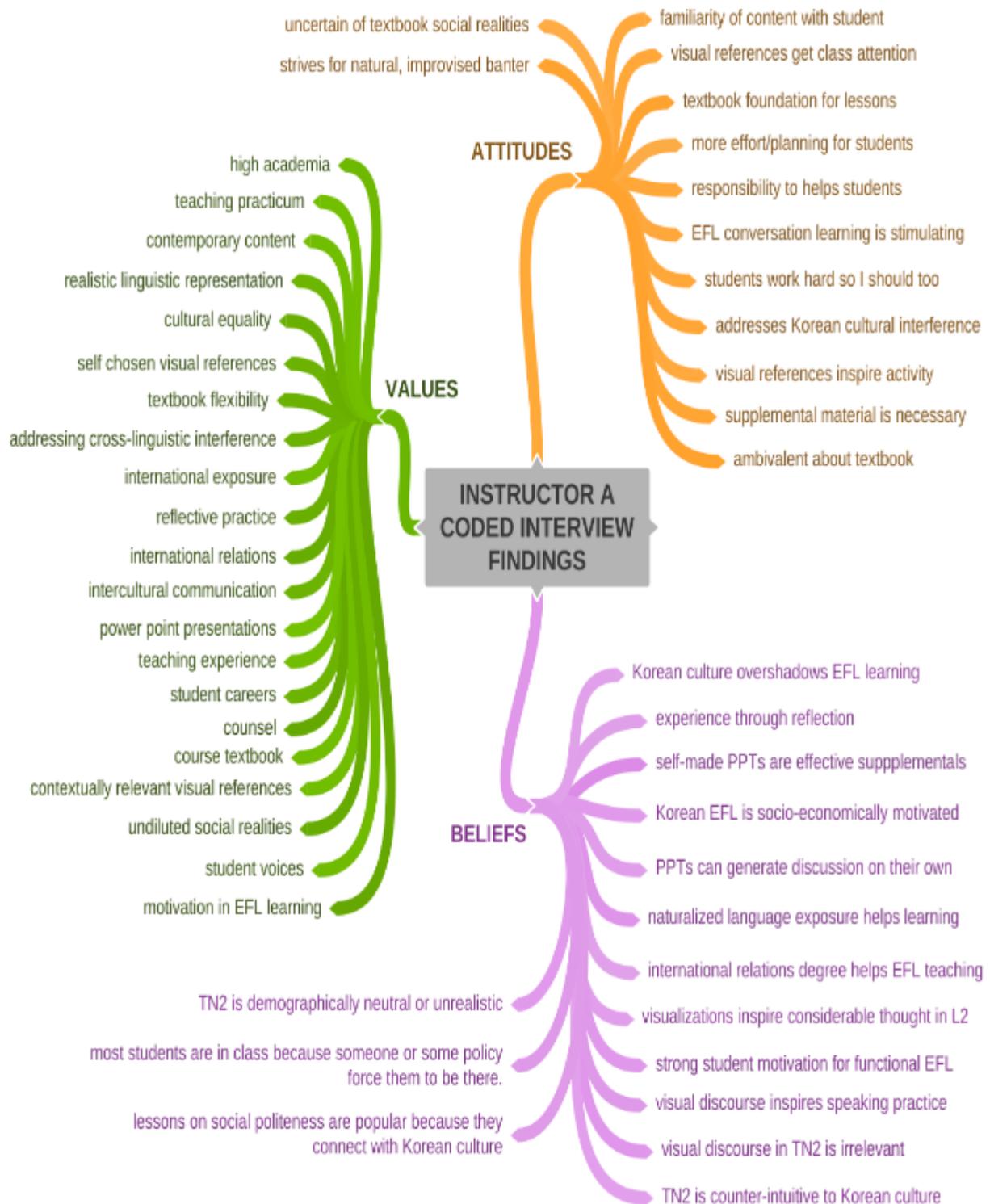


Figure 58. Instructor A – coded findings from the interview transcripts.

Instructor A.

Attitudes. For Instructor A, *conversation* classes – a term used in Korea for EFL courses that focus on listening and speaking practice – are the most stimulating among the different types of EFL courses that his institution offers (see Figure 58). Although he hesitates to claim that he is qualified for his position, that hesitation is quickly reasoned. He claims, “I don’t have the know-how of a lot of theory, but I’ve been learning as I work” (see Appendix F), suggesting that his self-efficacy as a teacher is strengthened by lengthy, practical experience, despite the lack of former EFL teacher training.

Regarding his students, Instructor A’s attitude is one of compassion for their struggles as Korean L2 English speakers. He feels that Korean culture and language present significant cross-linguistic interference for EFL learning, so he encourages students to “get the heck out of the country” (see Appendix F) because they need more international exposure. This attitude is demonstrated by the label he gives his students as “*Korean* English speakers” (see Appendix F), emphasizing the national moniker.

Generally, he feels the textbook offers a base on which to build his own class, but overall, the usefulness of the book, both visually and linguistically, is “touch and go” (see Appendix F). He feels that visualizations are important for any language learning class, but his own referential choices are preferable to those presented in the textbook. For Instructor A, TN2 is “eye-catching” (see Appendix F) but lacks visual relevance to his lessons and the context of Korean university EFL teaching. He feels the students do not find any social familiarity with the visual discourse in TN2 and prefers to repurpose some of the content with his own PPT presentations. He tries to see the content through the eyes of his students, demonstrated in his assertion that despite not paying attention to the cultural demographics represented in the content, he feels “that would be

important to the students” (see Appendix F). While Instructor A feels the content in TN2 can sometimes generate impromptu banter or discussion in class, some of the content is anachronistic. If he notices something, such as an old device or an old linguistic style in the content, he’ll bring it to the attention to the students tell the students and make sure they understand it is not necessarily contemporary form.

Values. The coded transcriptions of Instructor A’s interview revealed a mix of values that favor undiluted social realities, strong work ethic, and cross-cultural understanding. He appears to value international relations as an educational necessity for EFL teaching and sees intercultural communication, travel, and linguistic exposure as necessary components for language learning. He also appears to value reflective practice in teaching and thinks about his lessons and how he can help them “make something of themselves” (see Appendix F) in a highly competitive society. His advice and counsel deliver a consistent theme that favors cross-cultural communication. He notes at several times in the interview that students need to “get the heck out of here” (see Appendix F) to acquire more naturalized “language exposure” (see Appendix F). He values the repetition of lessons because he thinks the culture of EFL in Korea and the potency of cross-linguistic influence between Korean and English does little to help students overcome common errors. This assertion is evident when he bemoans that “they seem to get stuck on the same *sh*** that students got stuck on 18 years ago” (see Appendix F).

While he values having a textbook, Instructor A does not give the visual discourse a lot of attention and only uses the linguistic content to generate PPTs. Those personally generated PPTs repurpose the material in TN2 with a lot of visual references of his own choosing because they are important to language learning and inspire more robust discussion. He also feels that cultural equality is important, explaining why he mentioned “in Korea, they have a food pagoda”

(see Appendix D). By repurposing the material into his own PPTs, Instructor A is demonstrating his appreciation for what he interprets as *real speech*, noting that the content in TN2 “are touch and go because they feel contrived” (see Appendix F). By valuing “comparative examples of American cities and American food and Korean cities and Korean food” (see Appendix F), Instructor A is demonstrating his beliefs that contextual relevance is important for a student’s motivation to learn. Instructor A’s beliefs, relating to Korean EFL contexts and the multimodal content in TN2 will be further explored in the next section.

Beliefs. As noted in the introduction to these findings, beliefs are composed of values and attitudes to which one applies personal interpretation (Saldana, 2016). Instructor A believes he is qualified for his position as a Korean university EFL instructor because he has a degree in international relations and teaching diploma on which he has built a career teaching EFL. Despite that sufficiency, he believes Korean culture overshadows EFL learning and believes students should try to gain linguistic exposure outside the country. “They need more” (see Appendix F), he exclaims in the interview.

Instructor A believes that most Korean university EFL students, in addition to completing compulsory credits for their degrees, study English for socio-economic reasons and “have a strong motivation to learning it at a functional level” (see Appendix F). However, he believes the textbook is not as useful as it could be. He believes that visualizations are particularly important for language learning but TN2 does not have content that adequately fulfills that requirement, so he designs his own PPTs to supplement the material. “PPTs are so effective” (see Appendix F), he claims because they generate more content on their own. He also believes that contextually relevant visualizations in lesson content can assist the handling of multiple levels of English among the students in a class. He notes that visual references can give students

something to look at while slower students catch up. Without that, he bemoans, “they’ll just space out and not pay attention” (see Appendix F). As already noted in Instructor A’s values and attitudes, the right kind of visual content, such as contextually relevant images that reflect some measure of Korean culture can “inspire speech and communication and translation of concepts to oral practice” (see Appendix F).

Instructor A admits that the food pyramid featured in Unit 6 in TN2 (Saslow & Ascher, 2006, p. 62) had the potential to be a good source of class discussion but believes in cultural equality in content, so he spoke of it as the food *pagoda*, as it may sometimes be referred by Korean educators in their K-12 education system. When asked about the cultural demographics in TN2, Instructor A admits he did not give that much thought but immediately claims it should be accountable and must be important to the students. Therefore, Instructor A believes that which may be important to the students should also be important to he as an EFL instructor and temper his lessons in design and *in situ*.



Figure 59. Instructor B – coded findings from the interview transcripts.

Instructor B.

Attitudes. The coded findings of Instructor B's interview (see Appendix G) regarding his attitudes, values, and beliefs of Korean EFL and the multimodal content in TN2 are revealed in Figure 59. A preference for pedagogically aligned classes in EFL, rather than EFL learning is evidentiary in his unrestrained and general dislike for TN2. That dislike is extended to the curricular policy makers who make up the milieu of Korean post-secondary EFL programs and whose policies he resists as much as possible. At first, earlier in his career, he ventured to Asia for fun but developed an attitude of respect for the job, noting that "you can't just come here and screw around and do something to get by everyday" (see Appendix G). That evolving respect for EFL inspired him to research second language acquisition theory. That attitude led to his discovery and implementation of Stephen Krashen's work in his own classes. He also feels that "the whole reason why we are here" (see Appendix G) is to help Korean student develop a functional use for EFL. As for his regard of the textbook, he only uses it for ideas. He jokingly notes "I'll look for things (in the textbook) that are useful that I can use and when I can't find them, I look for grammatical functions that I think I might be able to repurpose" (see Appendix G). In short, his attitude towards the multimodal content in TN2 is negative or ambivalent to the extent that he could do without it. He strives to establish a direct line with the students and is concerned about personally meaningful lessons. For those reasons, he feels the multimodal content in TN2 is not worth exploring and only meant to be passed over in class.

Values. Instructor B values autonomy and self-chosen resources, which explains why he does not prefer to teach EFL courses where the curriculum is already decided by institutional milieu. He values his role as an EFL educator and the responsibility to be well trained and well prepared in the fulfillment of that job. He repeats several times, that his role as an educator is a

serious career, evident in an agreeable litany: “Right, work ethic...right...work ethic” (see Appendix G). He values Korean culture as a necessary context in EFL learning to inspire a practicum of live speech. Minimizing material resources but maximizing his repertoire and trust with the students is important for his classroom delivery. Hence if the content of TN2 were to be more Korean specific in context, it would not be enough because it important for the teacher also reflect an understanding of Korean perspectives. He emphasizes the importance of teacher preparedness by noting learners could benefit from... almost anything, if you have the right teacher using the right approach” (see Appendix G).

Beliefs. Instructor B’s beliefs are sourced in his attitudes and values, reflective of those items featured in Figure 59. As already noted, his preference for teaching EFL pedagogy is greater than his desire to teach EFL conversation classes because the textbooks he is often forced to use, such as TN2, are “more of a hassle” (see Appendix G) than they are worth in the classroom. He believes that his experience in the classroom has increased his respect for the role he plays in Korean EFL education. He believes his qualification for that role is sufficiently informed by academic preparedness and experience in the classroom. That belief is extended to a lot of foreign, native English speakers who venture to Korea for work. He believes that culture is deeply significant factor in EFL learning in Korea and can be a help or hindrance in certain circumstances. For one, Korean culture may play a role in neglecting student use of lessons outside of the class because no one wants to exercise their English in public. Hence, he believes Korean EFL students merely play a role to appear engaged in EFL learning because it is demanded of them. Instructor B believes that lack of genuine engagement may partially be sourced in textbooks like TN2 because “most of the content is counter-intuitive to Korean culture anyways...almost all of it” (see Appendix G). Instructor B believes that his own lessons,

designed from the repurposed material he takes from TN2, better serve Korean university students, and inspires them to explore their own *voice* in English communication. For that reason, he believes that the multimodal content of TN2 should be more inclusive and contextually relevant to Korean students because it would be more personally meaningful. Bearing that in mind, he also believes TN2 and other globally published textbooks impede EFL learning because “there is almost like a forced compliance to just think in a Western way” (see Appendix G). He believes that that cultural demographics represented in the textbook are non-realistic and may contribute to the lack of genuine engagement that he perceives in class. Instructor B also believes that Korean students see themselves as separated from the rest of the world and that attitude hinders their practice of functional English communication. By extension, believes TN2 contributes to that polarity and diminishes EFL learning, so “the right teacher using the right approach” (see Appendix G) is required to challenge that diminishment.

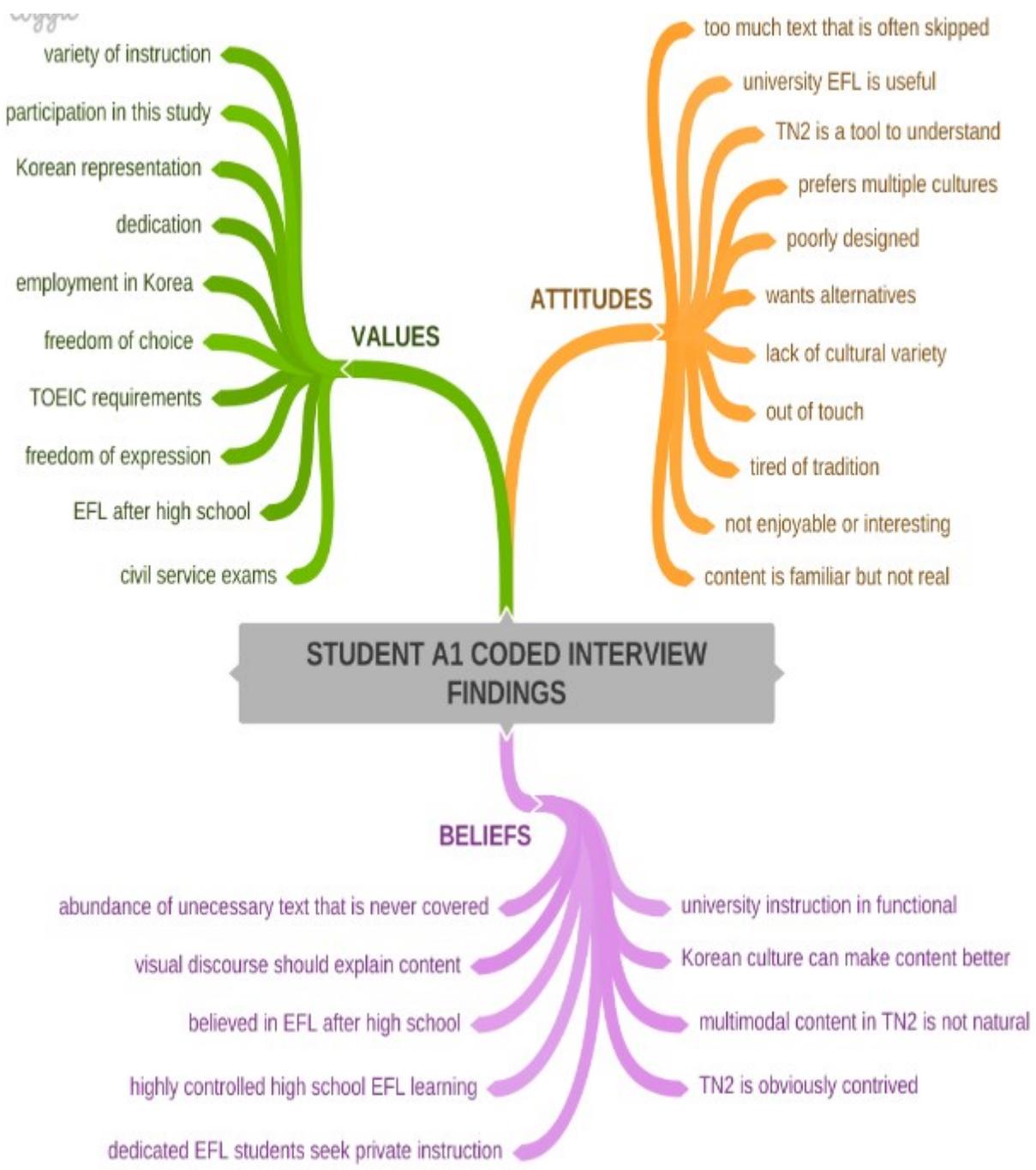


Figure 60. Volunteer student A1 – coded findings from the interview transcripts.

Student A1.

Attitudes. The coded findings of volunteer student A1's attitudes towards Korean EFL education and the textbook content are illustrated in Figure 60. She feels Korean EFL education is insufficient because many people seek private instruction. Where she may have felt EFL was not too hard in high school, where grammar-translation is largely practiced, it is more fun to learn functional communication in university. To her, multilingualism is cool and the enjoyment stems from learning about new cultures and having the freedom of expression, where she can "freely choose the topic" (see Appendix H). For this reason, Student A1 is "tired of doing enough in high school" (see Appendix H). Although she prefers a variety of visual discourse in textbooks, the content in TN2 not interesting or enjoyable. While it is not hard to imagine more Korean representation in the characters, the content feels contrived and "out of touch" (see Appendix H). She feels the content is representative of people living in the U.S.A. and would prefer a variety of demographic illustration. In general, student A1 feels the book is poorly designed and desires more variety in image but less content in useless text.

Values. Student A1's values EFL learning in Korea (see Figure 60) and realized, after high school, its' importance on a trip to Europe. Whether for civil service exams or for academic progression, EFL is important for international communication and domestic career pursuits. Textbooks are important in that dynamic and so is freedom to explore expression. The textbook activities are not important because they do not have Korean representation. Student A1 feels representation is important because it can ease classroom participation (see Appendix H). However, it is important to represent Korea in comparison to other cultures. To her, multicultural exploration inspires a variety of instruction. To these coded findings, student A1 values this study because she wanted to say this as a "personal add-on" (see Appendix H). In brief, student

A1 values the role of the textbook in EFL learning but does not value the multimodal content of TN2.

Beliefs. In general, student A1 believes people seek instruction elsewhere in private engagements because EFL education lacks something, to which she has some difficulty specifying. While she believes K-12 EFL lessons contribute towards testing achievements, university is more for communicative practice. When asked about her class with Instructor A, she notes, “it is a class that learns how to speak English” (see Appendix H). Hence, she believes EFL is important, not only for one’s career in Korea, but for intercultural communication. Regarding the multimodal content in TN2, she believes textbooks in general are a necessary tool for EFL learning but does not prefer the content in TN2 because it does not account for Korean perspectives and appears “out of touch with Korean life” (see Appendix H). She noticed the lack of Korean representation in the characters and noted more (or even any) of that could inspire students “without any pressure” (see Appendix H). She feels that textbooks have the potential to inspire dedication to study or help students “meet TOEIC requirements” (see Appendix H). These beliefs resonate with student A1’s attitudes and values concerning TN2 and EFL learning because they generally point to the content of TN2 as unnecessary or not interesting despite her appreciation for the importance of functional EFL learning in Korean society.

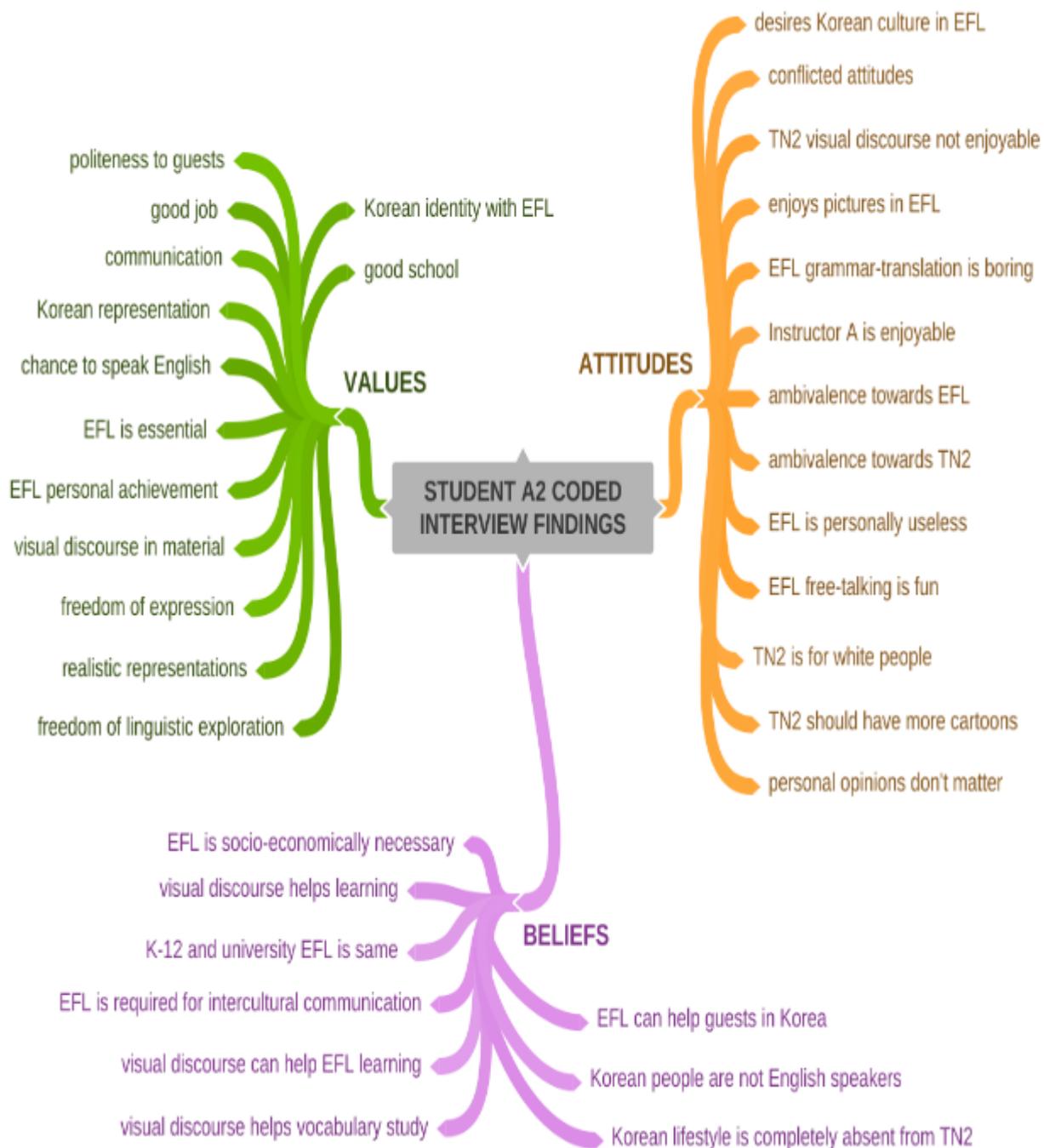


Figure 61. Volunteer student A2 – coded findings from the interview transcripts.

Student A2.

Attitudes. Student A2's attitude towards EFL and TN2 (see Figure 61) is not as expressive as those attitudes revealed in A1's interview but appears to reveal more of the powerlessness students feel within the culture of Korean post-secondary EFL learning. When asked his opinion about the current state of global EFL education, his attitude was ambivalent or hesitant and asked "Uh, is it essential? ...to enter a good school? ...or to get a good job?" (see Appendix I). By seeking verification of the meaning of the question, to which the researcher only nodded, student A2 responded by noting "just OK" (see Appendix I). The lack of commitment to fully express opinion regarding the role of global EFL suggests his attitude is not completely positive or clear. An air of dissatisfaction surrounds his feeling about EFL learning, whether it is in high school or in university, but contradictory. He feels EFL is useless to him but admits in the next sentence "I think the English is good" (see Appendix I). Considering student A2's English capabilities are not as accomplished as student A1, one might assume the term *useless* (see Appendix I) may be referring to the *kind* of EFL learning offered in Korean high schools or universities and not that all EFL learning is useless. In any case, *useless* is proximally repeated by student A2 and the repetition resonates emphasis. The exchange is followed by a favorable attitude towards live and free discussion in class and a dislike for grammar-translation approaches, common in Korean K-12 education (Ahn, 2014; Garton, 2014; Huh, 2004). Regarding the textbook, student A2 considers TN2 in the same way he sees EFL – with some measure of ambivalence. The multimodal content is considered satisfactory but not clearly expressed. His attitude towards the lesson's activities is positive and again notes the *opportunity* to speak English. Student A2's attitude towards the multimodal content in TN2 is only favorable in so far as it facilitates a practicum of speech and free expression. When asked about the

cultures represented in TN2, he does not appear to understand or have an opinion but quite expressively gestures to the whole book and indicates the whole book would not be accommodating to Korean people or culture by saying “They cannot do these things” (see Appendix I). In this way, student A2 answered an additional question so, in the style of semi-structured navigation, the researcher moved forward to ask of the A2’s thoughts on the instruction of the multimodal content in TN2, to which he replies favorably. Noting that he feels English is for white people, the instruction and respect for Instructor A’s efforts appears to outweigh his regard for anything pertaining to TN2. He wishes for more realistic depictions to accommodate the linguistic challenges but commits to a reality that his opinion is inconsequential because he states at several points that “..I don’t know” and his comments are “...just my taste” (see Appendix I) as if to diminish or even dismiss his feelings as insignificant contributions to the study.

Values. The values student A2 attributes to EFL learning and the multimodal content of TN2 appears tied to usefulness and the worthiness of that investment. “Essential” and “good school” and “good job” (see Appendix I) are inferred important achievements that student A2 associates with EFL learning. He obviously feels EFL is important because of a desire to learn but associates the acquirement of skill as only gained in live practice. However, the importance he attributes to EFL learning is sourced in what Korean society expects or demands of him, and not one of personal reflection, which appears contradictory to the value he affords English skills. That contradiction indicates two sets of values – one for Korean society and one for himself – and partially explains why the answers to questions in the interview appear confused. He values the importance of having a chance to speak English in class with Instructor A and appears to give further value to that practice noting the importance of accommodating foreign guests in Korea.

He values the images in textbooks quite highly and notes their usefulness in learning for assisting in vocabulary study. However, when specifically pressed about the multimodal content in TN2, he avoids devaluing the textbook but uplifts his appreciation of the linguistic challenges in the lesson and notes the importance of discussion opportunities with groups. Overall, student A2 appears to value freedom of expression and exploration in EFL learning but he feels that is not sufficiently supported in the multimodal content of TN2. He values the efforts of Instructor A to deliver and repurpose realistic socio-cultural content that inspires free expression relevant to “normal (Korean) lifestyle” (see Appendix I).

Beliefs. Student A2’s beliefs are grounded in his attitudes and values (see Figure 61). He believes that all EFL learning, whether in high school or in university, is good for one’s career and international communication. However, he believes English is not useful outside of class. Much like his values, student A2’s beliefs are also split between what Korean society believes and what he personally believes. In either case, he believes that free expression and speaking practice facilitates a strong learning curve in EFL. Additionally, he believes that the visual discourse, as found in EFL textbooks (although he does not refer to TN2), is very important for assisting that learning. He believes the visual content in the lessons inspires free expression or stimulates discussion but then contradicts himself by noting the content in TN2 is not reflective of Korean lifestyle. The lack of Korean representation influences his beliefs about EFL learning and the content in TN2 because he believes that “English language textbooks seem to... describe by many foreigners for the English” (see Appendix I). It should be noted that, in student A2’s limited English capability, the word *foreigner*, in the context of EFL learning, often refers to white or Caucasian native-English speakers who are in a position of authority in Korean society because they are often assumed to be English educators, in addition to being associated with the

value that English capability has as a social-political and economic commodity (i.e. Cho, 2013). Student A2's contradictions suggest he is struggling with his Korean cultural habit of politeness (to his white interviewer) and his personal beliefs because it appears that he condemns the visual content in TN2 for being *inner-circlist*. That condemnation indicates that although student A2 believes the visual discourse of a textbook is important for learning, the content of TN2 does not adequately support that belief. Perhaps most arrestingly, A2 notes that "Korean people don't speak English" (see Appendix I). In other words, in the multimodal content of TN2, there are no Korean people who are speaking English and so the belief that one might infer from student A2's comment is that, were there more Korean representation, either in cultural content or in character participation in the visual discourse, Korean people might speak more English. By conceptual extension, student A2 may have been referring to himself – that if there was more Korean representation in the multimodal content, he believes TN2 might help him speak better and more English. Overall, it appears student A2 believes TN2 is not useful and relies on a trust given to Instructor A to make the multimodal content and EFL learning a worthy, personal investment. Furthermore, it bears repeating that student A2 believes his comments during the interview are insignificant because he repeats "I don't know" and "just my taste" as if to remind the researcher that his personal agency in Korean, post-secondary EFL learning is inconsequential.

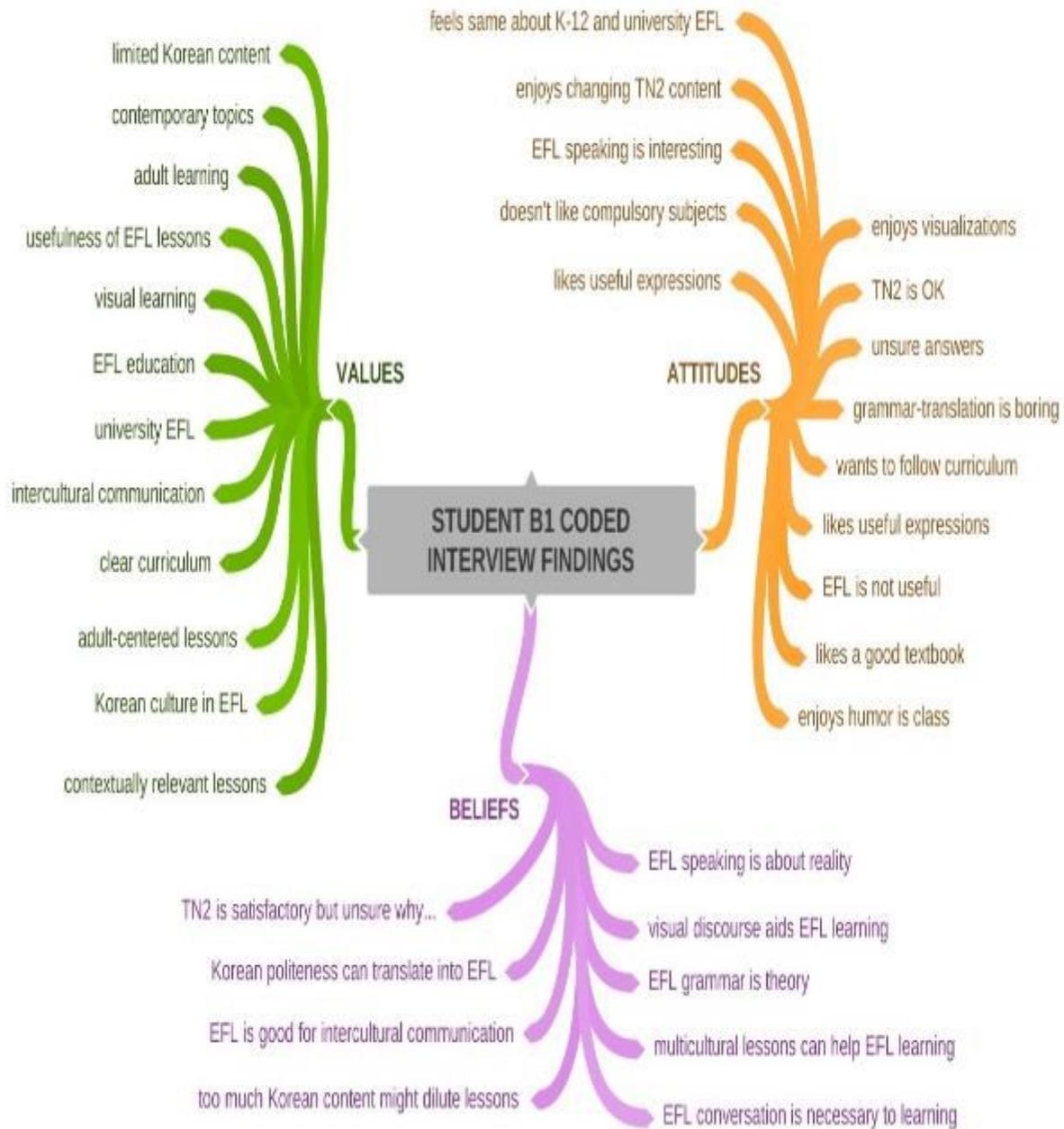


Figure 62. Volunteer student B1 – coded findings from the interview transcripts.

Student B1.

Attitudes. Student B1's attitudes towards EFL and TN2's content (see Figure 62) also presents a mixture of begrudging acceptance and criticism. Although she feels EFL grammar-translation is boring, she appreciates and enjoys Instructor B's lessons for communication practice. She feels there is no difference between K-12 EFL lessons and university but communication lessons with Instructor B are new and enjoyable. As for the usefulness of EFL lessons outside of the classroom, she simply notes "never" (see Appendix J), then laughs. At some points, such as in the interview with student A2, she appears conflicted because, EFL is important, but follows up with an uncertain "but...I don't know" (see Appendix J). Although textbook visualizations are important to her, she feels TN2 was merely satisfactory and not for adults. However, student B1 feels the expressions in the lessons are useful and applicable in a Korean context. However, even that assertion is followed by "Mmm...OK yeah..." (see Appendix J), as if to punctuate her continued uncertainty of the content in TN2. She enjoys Instructor B's occasional jokes about the content in TN2 and feels he presents the material from the perspective of the students. Although she does not feel any of the cultural demographics in the book reflect Korean culture, she does not want there to be too much Korean culture either. Although she feels satisfied with TN2, she follows up with "I think so... but I'm not sure" (see Appendix J), repeating continued uncertainty of her opinions.

Values. The uncertainty of some of student B1's opinions is, perhaps, contrastive to the values (see Figure 62) drawn from her answers. She values her major, English education but does not apply that to grammar-translation as much as university EFL lessons that include communication practice with Instructor B. She sees visual learning as important to her personal learning curve in EFL values adherence to a well-designed curriculum inclusive of that content.

The veiled criticism of Instructor B's frequent abandonment of the curriculum, such as noting "I think we are supposed to follow the curriculum" (see Appendix J), is contradicted in her appreciation for his delivery of the content because she appears to value his use of humor in class. She values content that is not anachronistic and is socio-culturally applicable to Koreans but multicultural, more than one-way logic, even if that may be predominantly Korean style. Despite some contradictions, student B1 appears to value the content of TN2 but only if presented by Instructor B.

Beliefs. Drawn from student B1's attitudes and values, her beliefs about EFL learning in Korea and the content in TN2 (see Appendix J) may present evidence of the internal conflict that student A2 exhibited – that the role of EFL learning in Korean society may differ from an individual's personal account. Student B1 believes the communication classes with Instructor B are a necessary complement to the grammar-translation class she must complete with Korean professors. She believes that visual learning is important to EFL acquirement because of personal experience, so she absorbs the visual content in TN2 as much as possible. Although she feels EFL is necessary skill in Korean culture, she feels too much Korean content in TN2 might make it less real or contrived. However, her satisfaction with TN2 is confused because she criticizes the content for being too juvenile for her and her classmates and believes the content would be more relevant to adult learning by using current topics. Although she believes the linguistic content is useful in a Korean context, she believes most EFL learning is useless, as noted in her attitudes using English outside of class (see Appendix J). The beliefs student B1 has are evidence of someone conflicted with the role EFL plays on them, as a requisite for success in Korean society and her personal regard for EFL, to which Korean society may not find alignment. While

the content of TN2 is satisfactory, student B2 appears to believe only a *good* instructor can make it enjoyable and relevant to her as a Korean citizen and an English major in university.

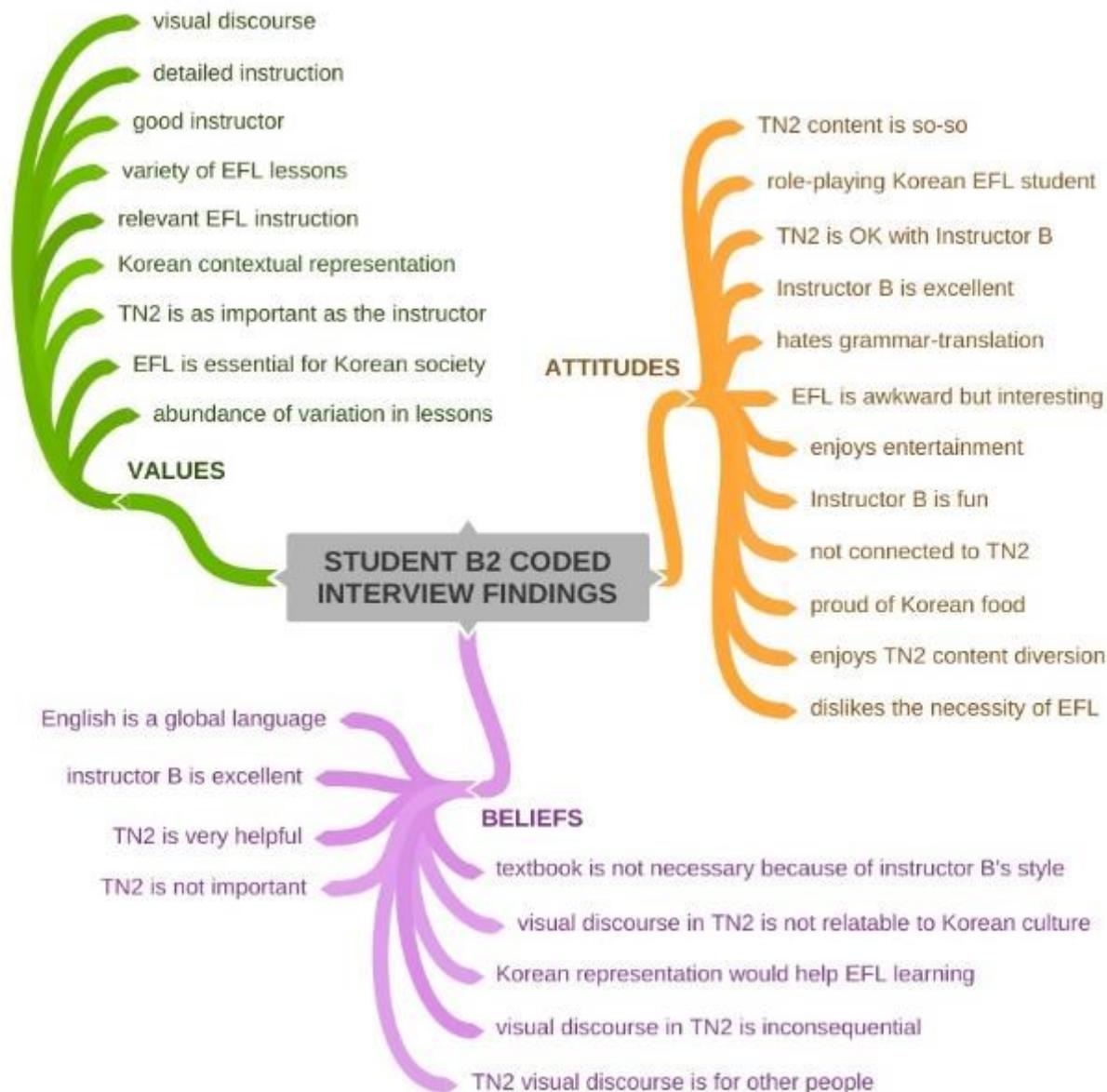


Figure 63. Volunteer student B1 – coded findings from the interview transcripts.

Student B2.

Attitudes. Student B2's coded attitudes, values and beliefs (see Figure 63) drawn from the interview transcription, also present some confused statements that imply an inner conflict that these findings have already highlighted in other volunteers. Although student B2 feels awkward about studying EFL, he is nevertheless interested in acquiring more skills. He feels that watching movies or using other forms of entertainment in EFL learning are more enjoyable than grammar-translation and appears to find Instructor B's class more inspiring. "He is excellent" (see Appendix K), he claims more than once, feeling Instructor B's class is fun for EFL learning. Regarding TN2, student B2 feels the book is not for him. In other words, he notes "some people like that" (see Appendix K), indicating that the visual discourse in the book is for other people and not for a Korean student. Although he feels the book is sufficient, that begrudging admission is conflicted with other statements that imply his disfavor of TN2's lack of Korean cultural content, such as food. That conflict may be sourced between Korean societies acceptance of EFL textbook content (i.e. Song, 2013) and his personal feelings that appear to regard TN2 as insufficient for EFL learning in a Korean context. That conflation of attitudes is, perhaps, most evident when he is asked if the content of TN2 might be improved by more Korean cultural representation, to which he replies "yes, of course, but... I don't know" (see Appendix K). By noting Instructor B "only use the activity" (see Appendix K), student B2 appears to accept the content of TN2 because it is negotiated between them rather than forced. That acceptance is supported by student B's claim, at several points in the interview that Instructor B is excellent and "makes the lesson" (see Appendix K). Overall, it is obvious student B2 feels there are significant insufficiencies with the multimodal content in TN2 but acceptable because of the way Instructor B repurposes the content during class.

Values. Considering student B2's lack of English communication capability, compared to some of the other volunteers, it was difficult to underpin what values he associates with EFL learning in Korea and the multimodal content in TN2. While he admits that EFL is a necessity for most Korean post-secondary students, he appears to value the lessons only because Instructor B is teaching them and not because any of the content in TN2 inspires his motivation to learn. He appears to value Korean content and a variety of detail in the content because he appears to bemoan the inability to establish a personal connection with the content in Unit 6 (Saslow & Ascher, 2006, pp. 62-73). In that unit, food is the featured topic and while he values Korea's contributions to global cuisine, which he lists (see Appendix K), he also notes how the content of TN2 would be improved by presenting more variety. That variety is assumed to be more inclusive of Korean contexts, instead of the *one-way logic* that most EFL textbooks such as TN2 present (Curdt-Christiansen & Weninger, 2015).

Beliefs. Pairing student B2's values and attitudes, his beliefs are more apparent and seem to be an odd combination of *what is expected of him as a Korean student* and *what he personally believes*. He believes that EFL learning is necessary for Korean students because in a global world "we have to learn" (see Appendix K), but the strong modality, coupled with *we*, indicates an impersonal affirmation. On a personal level, student B2 believes EFL learning is necessary for travel and business or one's career. Regarding TN2, he believes that Korean contexts in the visual narratives of TN2 would make the lessons more relevant. He complains that "there are no Korean food" (see Appendix K) and appears to believe that more personally meaningful discourse would help his EFL studies. In any case, he believes quite strongly that Instructor B is excellent, noting so more than once, and depends on the latter for helping to understand the content in TN2 because he doesn't give it much attention until directed to do so. Perhaps the

most conflicted belief student B2 has echoes in his general regard for TN2, to which he notes that “it is very helpful...but not so important, maybe?” He asked the researcher the last tag-question, as if to confirm his personal commentary that has just contradicted his initial statement, assumed to be his socially acceptable opinion. Whatever the case may be, student B2 appears to value the linguistic content more than the visual discourse in TN2 and depends on the instructor to make it a worthy investment of time, otherwise, TN2 would be useless because he would not engage any of the material without assistance.

Discussion

The findings drawn from the interviews in this study were meant to underpin how students and teachers value the materials they negotiate in Korean post-secondary EFL classrooms. More importantly, perhaps, the interviews were meant to offer a *safer* format for students and instructors to share their experiences in a personal way. As Talmy (2010) notes, interviews are a social practice and in the context of this study, meant to provoke uncensored expression.

It is important to remember that, in this brief discussion, we will be visiting the findings of the coded interviews as they stand alone, not inclusive of insights drawn from findings from analyses in Chapters 5 and 6. The planned synthesis of the triangulated analyses in this dissertation will occur on the following chapter. In more specific contexts, the findings discussed here underpin the attitudes, values, and beliefs the participants have regarding EFL learning and the multimodal content of TN2.

Bearing in mind the broader lens of this dissertation, the third research question asks: *What pedagogical implications emerge from the triangulation of researcher, learner, and instructor perspectives about the multimodal content of TN2?* This question is partially addressed

in this chapter by looking at the common narratives that emerge from the Affective/Values (Saldana, 2016) used in the coding analysis. Those emergent attitudes, values, and beliefs form into heuristic pools from which one can infer, in a general sense, how students and their instructors regard the multimodal content in TN2, how it is negotiated, and if the Korean university EFL student's investment in language learning was sufficiently *brokered* by the instructor.

The instructor's attitudes come from different perspectives, but they each appear to rely on lengthy teaching experience to help build a personal connection or "repertoire" (see Appendix G) with their students. Where Instructor A's self-efficacy is supported in his work ethic and a pressing desire to help his students gain natural English exposure, Instructor B balanced his frequent digressions from textbook content with theoretically informed strategies (i.e. Krashen, 1992) that supplemented lessons so that they were relevant to Korean socio-cultural contexts. They each have an ambivalent regard for anything that TN2 provides for their respective courses and actively transform the content, visually and linguistically, into Korean contexts at almost every opportunity. While each instructor feels visual discourses are useful for EFL, they each regard the visual content of TN2 as useless or even obstructive to the learning activities because so much of it appear counter-intuitive to Korean culture. Despite their generally negative attitudes towards the content of TN2, they each try to use the textbook's activities to justify student expenditure in the fulfillment of their respective courses.

The instructor's values appear to resonate with each other. Where Instructor A uses self-chosen visual references, Instructor B uses self-chosen linguistic references to augment the visual discourse. They each value situating the multimodal content contextually relevant for Korean culture and believe that motivates their respective students to learn. While Instructor B

values Krashen's theories (e.g. Krashen's [1992] input hypothesis), Instructor A emphasizes intercultural communication (i.e. Scollon, 1998) as informative to their lessons plans. Each instructor puts an implied value on student identity as Korean L1 speakers by drawing attention to crosslinguistic influences in EFL learning. Where Instructor B appears to value a minimalist approach to classroom materials, choosing instead to emphasize classroom discussion, Instructor A values PowerPoint presentations as a way of re-purposing the textbook material. Each value their own experience in Korea and use their understanding of the curricular commonplaces (Connelly & Clandinin, 1988) in Korean University EFL courses to improve their respective classes. Hence, they each appear to value personally meaningful lessons for the students and prioritize reflexivity while delivering the multimodal content in TN2.

Each of the instructor's beliefs differ somewhat with regard to EFL learning and the multimodal content in TN2 but come to the same conclusion. Where Instructor A believes that naturalized language exposure is the greatest format for learning and acquisition, Instructor B believes restructured lessons that are personally meaningful for students, in the context of Korean culture, are the most profitable investment he can offer. Instructor B believes that Koreans look for social rules for expression and try to translate English into their culture but Instructor B believes that students do this incorrectly and so chooses to emphasize cross-cultural comparisons by pointing out why students make mistakes, such as noting the use of formal and slang speech in Korean and how that might manifest in English. They each believe that the content in TN2 is non-realistic, ineffective, too generic, and, perhaps most importantly, counter-intuitive to Korean culture. For these reasons, the multimodal content in TN2 can be more of a hindrance than help in their respective classes. They each believed that by minimizing the use of the textbook and maximizing classroom discussions and supplemental materials, such as

PowerPoints provided by Instructor A, then they can maximize learning in the short amount of class time that they each are afforded for EFL learning in their respective semesters. In short, each of the instructors feel that they could do without the textbook and find that their multimodal contents are only useful insofar as affording them some topics from which to build. For the most part, TN2 is not a preferable source for EFL learning.

The attitudes of the students regarding EFL in Korean university programs and the content of TN2 is, at first, seemingly confused. While some appear to enjoy structure and following content, others do not. While some note satisfaction, they contradict themselves shortly after. However, despite these juxtapositions, which may be resulting from a struggle between what they think Korean society expects and how they truly feel, it was noted by each a displeasure for compulsory nature of EFL learning. That lack of freedom is strongly cautioned by student B2, who bemoans that his private opinions do not matter (see Appendix K) to the institutional milieu associated with Korean university EFL courses. That explicit lack of agency for student attitudes as meaningful information to policy or curriculum design may partially explain why the students feel conflicting attitudes of the usefulness of EFL in their personal lives. While some perceive English as useful for one's career or intercultural communication, every student interviewee agreed that the content from TN2 was useless for them. A common theme among them, regarding the multimodal content of TN2, was a general ambivalence, likely rooted in their perceptions that the content is familiar but not real, poorly designed, out of touch, anachronistic, and counter-intuitive to Korean culture. Despite that disconnection, each student expresses a general interest in free, topic-driven conversation, rather than the grammar-translation methods of the past. While they recognize that visual discourse and cultural representation is important to EFL learning, they all appear to agree that the content in TN2 is

not enjoyable and that there is no Korean cultural representation or connection, despite the publisher's apparent effort to *throw in* a national label (see Figure 28), which is far from Korean. Generally, student attitudes imply a desire for content diversity, representation of multiple cultures, inclusive of a fair share of *Korean* content. However, their enjoyment of EFL and the content in TN2 is sourced in their appreciation for their respective professors. All students appear to enjoy humor, free discussion, and a classroom atmosphere of increased student-agency that each professor gives in their reflexive transformations of textbook content. That effort appears to satiate student needs, entertain their motivations, and fulfill their respective investments in language learning.

The values of the students are not as contradictory as their attitudes. Each of the students appears to value intercultural communication, evident in multiple references to the importance of global or international communication. They appear to value EFL as essential and worthy of dedicated study, likely predicated in Korean cultural norms and rooted in socio-economic reasons, such as achieving high test scores for civil service careers or other realistic investments in learning that increase the potential for gainful employment in their respective futures. For those reasons, the students value the opportunity to speak English rather than have EFL learning directed at them in the form of grammar-translation, to which each of them openly express displeasure. They value a good instructor who can deliver a detailed variety of instruction techniques. In their classes, they value a variety of activities with contemporary topics that include adult issues because they want the lessons to be useful and clearly defined in a curriculum. Regarding the content in the textbook, the students value their Korean identity and wish to see more Korean representation because they want the English that they learn to be contextually relevant in Korean society. For this reason, the visual discourse in TN2, while

recognizably important in EFL learning, is not satisfying to their standards. Perhaps most relevant to the context of this investigation are the values that the students place on their chance to participate in this study and the freedom of expression that they enjoy in the classes with their respective instructors. That narrative of value in *freedom* appears to surface from an undercurrent of silenced student agency in the curricular milieu surrounding Korean university EFL courses.

Conclusion

Student attitudes and values, drawn from the coded interviews, give some measure of explanation to their beliefs regarding Korean university EFL learning and the multimodal content in TN2. All interviewees enjoy EFL learning in university and universally regard K-12 English study as high-controlled, test-driven, courses of grammar translation. Their regard for EFL is universally regarded as a global commodity, socio-economically necessary in the context of Korean society, and essential for intercultural and international communication. Regarding the multimodal content of TN2, some students believe the visual discourse is almost distracting to the lessons, contrived, unrealistic, and only useful if their respective instructors deliver the content in their own way. While they each feel that visual discourse is helpful to EFL learning, the content is inconsequential because it is not relatable to Korean contexts and appears designed for some *other people* (see Appendix K). To the students, some Korean culture could make the content better, but not all of it. The prevailing belief is that too much Korean culture in the content would also be *bad* (see Appendix I). Each of the student imply, either explicitly or implicitly that fair measures of multicultural representation in the multimodal content would be perfectly balanced lessons from which to engage in free discussion. For now, however, all of the students agree that their respective instructor's efforts to transform the contents of TN2 make any insufficiencies bearable, even enjoyable.

Collectively, the findings of this study remind us of Richards (2001a), who cautioned teachers to expect publishers not to change anything in light of the spectacular profit margins that EFL textbooks generate (Gray, 2010; Littlejohn, 1992). Hence, if the students and teachers do not value their textbook's multimodal content, as has been discovered in the findings presented in this chapter, teachers must inspire their students to participate in the live and active transformation of contents that risk their marginalization and demotivate their EFL learning investments.

In the following, final chapter of this dissertation, we will synthesize some of the findings from this chapter with those outlined in Chapters 5 and 6. After discovering the power relations and ideologies discovered in the multimodal content of TN2, how students and their instructors negotiate that content *in situ* in two separate universities in Korea, and the values those specific students and their instructors afford their textbook we move forward towards answering what pedagogical implications those revelations delineate for post-secondary, EFL learning in Korea. In Chapter 8, the triangulation of qualitative analyses weaves together into a robust accounting of the contents of TN2 from the perspectives of the researcher, some students, and some instructors, towards answering the research questions and culminating in a conclusion.

Chapter 8: Discussions and Conclusions – A Synthesis of Qualitative Analyses

This final chapter summarizes, synthesizes and underscores the highlights from the findings of all three analytical phases in this dissertation. Emerging from that synthesis, interpretations and inferences are drawn to support conclusions about the use of TN2 in post-secondary Korean EFL courses. By synthesizing the revealed power relations and ideologies in the multimodal content of TN2, how that content is negotiated in situ, and how the consumers value those ideologically laden discourses, this chapter discusses what pedagogical implications emerge for Korean university EFL courses that use TN2. Additionally, attention is given to limitations and caveats of the study that suggest further research for future investigations.

A Reminder of Purpose

The original purpose of this study was inspired by my personal experience teaching EFL courses at five universities, across three provinces, over a period of 18 years in Korea. In that time, I and my colleagues often bemoaned the use of globally published EFL textbooks in our respective courses and even made fun of some of the content as ridiculous representations of the *world of English* to which Cortez (2008) coyly refers in their own investigation of EFL textbooks used in Mexico. The common sentiment among several of my colleagues in other Korean universities (I could immediately reference seven) was that the multimodal content in TN2 (and other such publications) presented a social reality that didn't exist or was *as* unfamiliar to us as it was to our Korean students. Audwin Wilkinson, a twenty-year veteran of the English Education Department at Chung-Buk, National University, Korea, often remarked, jokingly, each year he would politely accept the chosen textbook for his sections of an English communication course, given to him by administrative milieu at his institution, carefully examine the contents, and then use it hold his office window ajar for fresh air while he designed completely different lessons

(personal communication, Korea, May 2019). In short, we recognized that publications such as TN2 were more interested in maximizing sales on a global scale, to countries in expanding circle nations like Korea, Japan, China, Russia, Iran, etc., rather than producing meaningful contents that benefit any one type of expanding circle demographic, such as Korean university students.

At the beginning of this dissertation, it was noted that the Korean government had invested in the reformation of EFL education from about 2002 and onward (Garton, 2014; Huh, 2004) by means of ensuring only qualified English educators, who were not already experienced in Korean post-secondary contexts, were allowed to teach English. However, the EFL textbooks only changed in appearance and in *modes* of learning. As new editions of EFL textbooks flooded Korean bookstore shelves every year just before the spring semester (March is the start of every school year in Korea), students lined up to purchase them because they are necessary components for their respective post-secondary EFL courses (Fitzgibbon, 2013; Song, 2013). As the years went by, those textbooks invariably expanded into new technologies to accommodate online learning, replete with endless supplementations of multimedia activities, freshly designed covers, and the promise high levels of academic excellence with every purchase (Bell & Gower, 2011). Hence, it is not surprising that a culture of textbook reliance increased among lesser trained or experienced EFL instructors in Korea at that time because there was always an abundance of multimedia activities for students to do while the instructors proctored those activities in classrooms (Dale Marcelle, personal communication, Korea, May 2019). For many Korean university students, that option to engage in multimedia activities in EFL classrooms may have contributed to the trust that their textbooks gains due to its connection to the course, the institution, and their instructor (Ahn, 2014; Choi, 2005; Gray, 2010; Harwood, 2014; Littlejohn, 2012). By conceptual extension, in the context of TN2, the contents of the lessons are

afforded legitimacy because of that promissory connection (Pennycook, 2008; Shin & Crookes, 2005; Xiong, 2012).

The base fact that students are forced to use textbooks such as TN2 is only the surface of the social injustices this study found in that textbook's connection to Korean university EFL learning. However, as we have already noted, sometimes those textbooks are the only choice (Choi, 2008; KICE, 2001; Lee, 2011b). That lack of choice and legitimized connection eases the consumption of multimodal content that can, for example, construct legitimations of *us* and *them* (or *others*) (Curdt-Christiansen & Weninger, 2015). For many Korean EFL students, their textbooks represent a key component of their curriculum and considered necessary as a material reference for linguistic inquiry and practice via communicative interaction (Cunningsworth, 1995; Lee, 2014; Richards, 2001a; Song 2013; Tomlinson, 2002; 2011).

Seeking to understand how such blind trust in learning materials might negatively impact English education in Korea, this dissertation endeavored to look at the multimodal contents in TN2, how the English lessons contained therein were negotiated in class, and how the consumers valued that content. To remind the reader, this was accomplished by conducting (a) a novel multimodal critical discourse analysis of TN2, outlined in CMAT (see Table 1) for the purpose of unveiling power relations and ideologies in the multimodal content, (b) observing how that content was negotiated by instructors and students during classroom consumption using MAVREC (see Appendix L), and c) extrapolating the value that students and instructors afford that content from coded interview transcriptions. The triangulated analyses gave credence to the perspectives of three different EFL textbook consumers – the researcher (a former instructor), current instructors, and students. A triangulated synthesis of the findings from all three phases in this dissertation yielded a richer accounting of the content from the consumers than has already

occurred in other studies (i.e. Ahn, 2014; Choi, 2008; Fitzgibbon, 2013; Lee, 2009, 2011, 2014; Matsuda, 2002; Sherman, 2010; Shin, Eslami, & Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014). In the following section, we will explore that synthesis of the findings and the brief discussions presented in Chapters 5, 6, and 7 to give some measure of concentration to their collected narratives from which this dissertation draws salient inferences.

Synthesizing Three Phases of Analyses

In Chapter 5, the power relations and ideologies that were revealed after applying CMAT (see Table 1) revealed a far broader array of social injustices in the multimodal content than were discovered in previous studies of a similar nature (i.e. Giaschi, 2000; Fitzgibbon, 2013; Song, 2013). If one accepts that CDA and MCDA can reveal how language and power work in tandem to emphasize or de-emphasize, support or delegitimize, social realities and borders established by political or commercial interests (Djonov & Zhao, 2013, p.1; Fairclough, 1992, 2013; Machin & Mayr, 2012; Van Dijk, 2011; Wodak & Meyer, 2016), then it is a suitable method of analysis for looking at a large body of text, such as thirty-six ME's of TN2 (Saslow & Ascher, 2006, pp. 2-74) because it revealed far more instances of social injustices than previous studies of textbooks that only used a non-specific content analysis (i.e. Gungor & Prins, 2010; Healy 2009; Lee, 2014; Marefat & Marzban, 2014; Nofal & Qawar, 2015). In more specific terms, the frameworks of Wodak and Meyer (2016), Machin and Mayr (2012), and Serafini (2014), served as a perfect bedrock on which to build an analytical procedure for a large body of text because they each specify that their frameworks are malleable sources for others to adjust for large bodies of work. As for multimodal discourse, Serafini (2014) provides a robust framework for looking closer at granular visual elements, inspired by Rose (2002), by looking closely at shape, texture, perspective, composition, color, etc., so that some of those missing elements in Machin and

Mayr (2012) and Wodak and Meyer (2015) could be filled. The resulting framework developed for this dissertation, CMAT, contributes to MCDA research by adding to the pool of research a flexible framework in a step by step procedure that can be used by non-specialist EFL educators to evaluate textbooks prior to their selection for EFL programs. CMAT can reveal if their multimodal discourse potentially marginalizes the intended audiences of those textbooks in EFL programs.

As noted in the literature review, many critical studies focused on singular, perceived social injustices in EFL textbook content such as cultural marginalization of non-English speaking communities (i.e. Ahn, 2014; Choi, 2008; Lee, 2009; Lee, 2011a; Lee, 2014; Matsuda 2002; Sherman, 2010; Shin, Eslami, & Chen, 2011; Song, 2013; Taylor-Mendes, 2009; Yim, 2014), interpellated under the umbrella of education (Apple, 1985; Canagarajah, 1993; 2006; 2016; Curdt-Christiansen & Weninger, 2015; Dendrinou, 2015; Fitzgibbon, 2013; Gray, 2010; Harwood, 2014; Littlejohn, 1992; 2012; Song, 2013; Van Dijk, 2011). For example, from nearly fifty scholarly articles (N=47), featuring critical studies of textbooks that looked at multimodal discourse, many findings focused on gender representation, such as exposing males as the dominant social actors in all forms of discourse (Ahour & Zaferani, 2016; Amerian & Esmaili, 2015; Baghdadi, 2012; Giaschi, 2000; Gungor & Prins, 2010; Healy 2009; Lee, 2014; Marefat & Marzban, 2014; Mustedanagic, 2010; Nofal & Qawar, 2015; Sadeghi & Maleki, 2016; Sahragard & Davatgarzadeh, 2012; Setyono, 2018; Sherman, 2010; Soylemez, 2010; Stockdale, 2006; Tajeddin & Janebi, 2010; Thomson & Otsuji, 2003), or *whiteness* in all the participants who have agency in the multimodal discourse (i.e. Gulliver & Thurell, 2017; Fitzgibbon, 2013; Harper, 2012). In the findings of this dissertation, the contribution to that pool of research is found in revelations that surpass those critical investigations of EFL textbooks and those focusing Korean

EFL contexts (i.e. Ahn, 2014; Choi, 2005; Fitzgibbon, 2013; Lee, 2009; Lee, 2011a) by analyzing the full complement of multimodal discourse that each opened page in TN2 could offer (referred earlier as *multimodal ensembles* or ME's). The findings (discussed in more detail in next section) exposed imbalanced gender representations, cultural marginalization in the multimodal discourse by leaning towards inner-circle social realities as the preferred standard to which all Korean students should adhere, numerous instances of othering non-English speaking audiences, diminished female agency, cultural silencing, and whiteness in power and the white-washing of brown-skinned people, who are invariably positioned as servants or employees in most visualizations. These findings surpass previous studies in abundance and scope because the methodology adhered to one of the commonly accepted axioms of multimodal discourse analysis – that the entire field of meaning must be analyzed because it is a fabric where all text and image, as interwoven, becomes more or less like the other (Bateman, 2014; Jewitt et al, 2016; Kress, 2010; Machin, 2016; Machin & Mayr, 2012). The full extent of *meaning-making*, in this sense, cannot be realized if one only focusses a single thread of that fabric. For these reasons, CMAT contributes to the pool of MCDA research of EFL textbooks because it looks at as much meaning as possible in the multimodal discourse in seventy-two pages of TN2.

Additionally, it is important to point out that the MAVREC in Chapter 6 was conducted after the students in each of the classes had already completed Units 1-5 in TN2 (Saslow & Ascher, 2006, pp. 2-61), so the findings are not just a slice of recorded class time but a representation of sentiments, likely influenced by the social injustices revealed in Chapter 5, that had been simmering under the surface for several months. Of the studies reviewed in this section, none have correlated or sequenced findings of a MCDA of EFL textbook with classroom negotiations that were featured in Chapter 6.

The MAVREC in Chapter 6 was meant to bind the discovered social injustices yielded by CMAT in Chapter 5 with the negotiations of the multimodal discourse in TN2 as it was being reflexively transformed by the instructors who delivered the lessons. By following the MCDA of TN2 with MAVREC, it becomes apparent that student response to CRIS is physically and emotionally perceptible, indicated by student engagement in robust discussion with neighbors, happy facial expressions, active note-taking during lectures, and the overall atmospheric sense of accomplishment at the end of each video. Without CRIS, it was quickly and easily noticeable that students became disinterested or even closed their books to stare at the classroom's whiteboard as their instructors delivered the lesson. In the studies noted here, none have attempted to correlate or analyze the findings of a MCDA with classroom negotiations of the content except Cortez (2008), whose research did not look at multimodal content, but nevertheless attempted to include instructor and student interactions with a different textbook.

Chapter 6 provided a platform on which to build further evidence of the negative impact of the perceived social injustices seen in CMAT, by looking at the values students and instructors afford the multimodal content TN2 in Chapter 7. The findings of the semi-structures interviews featured in Chapter 7 point to instructor's attitudes, values and beliefs, regarding the multimodal content in TN2, echo those of their students – that the visual content is useless for class and that they believe in the value of active transformation of the content to make the lessons more interesting and less counter-intuitive to Korean society. Both instructors and students believe the textbooks should be used to inspire task-based lessons (Ellis, 2017), relevant to Korean lifestyle. Furthermore, in the critical studies of EFL textbooks reviewed in Chapter 2, none have woven instructor and student values (phase 3) of negotiated textbooks content (phase 2) into the findings of an MCDA (phase 1), whether or not in a Korean post-secondary context. Those values,

attitudes, and belief drawn from the student and instructor participants in Chapter 7 play the role of *keystones* that support the entire heuristic formation of the findings. In other words, we might see the phases of this dissertation, in an algorithmic sense, to read: *CMAT* plus *MAVREC* explains *Values*. In turn, the values coded in Chapter 7 explain the findings of *MAVREC*, each inferred from the certain power relations and ideologies in TN2's multimodal content. The triquetra, a knot-design from Celtic antiquity, symbolizes this triangulation of qualitative findings (see Figure 64). Collectively, the three phases of this dissertation answer the research questions and provide three *angles* from which those answers are rooted.



Figure 64. Triquetra; a metaphorical representation of the triangulated analysis.

Deeper Discussion of the Findings in Three Phases of Analysis

In Chapter 5, the power relations and ideologies in the multimodal content of TN2 that emerge from the *CMAT* found several instances of *othering* its assumed audiences. The assumed

audiences, in this case, are largely EFL students from expanding circle cultures (Fitzgibbon, 2013; Kachru, 1992), including Korean university students. For example, by isolating definable *others* in grids, not only separated from each other but the Anglo-centric world to which they are trying to gain entry (Saslow & Ascher, 2006, p. 2), TN2 effectively begins the book with a narrative that implies *you are not part of the English world or even a global community*. *Othering* occurs in more locations, such as “*How many boxes did you check?*” (Saslow & Ascher, 2006, p. 11), or if comparing Figures 15 and 16, the servitude they might likely enter for white skinned clientele in a tourist industry, or the fact that Koreans, Chinese, and Japanese are basically all the same (see Figure 28), or lesser socio economic status (see Figure 17), or have movies undeserving of critical attention (see Figure 21), and so on – Chapter 5 lists such instances. Looking for interactive or reactive connections to these social injustices in the findings in MAVREC (Chapter 6) we can infer that the instances of othering, projected by the multimodal content in TN2, played a role in the abundance of attention that Instructor B gives to describing the food pyramid to lessen student confusion, or why Instructor A tailored activities to augment the textbook’s content, or why each of the instructors responded to the cultural silencing of Korea in kind – by omitting the visual discourse from the lessons unless it was apparently deemed necessary – or their general reconstruction of some of the lessons. Othering is likely why the students showed expressions of bemused curiosity, especially looking at the food pyramid (Saslow & Ascher, 2006, p. 62) or the curious absence of any kind of Korean dish to which they might find a personal connection. For these reasons, it is not surprising that students afford a stronger measure of value on their respective instructors than in the content of TN2. At several instances in the coded interviews, students responded quite positively to their instructors as “excellent” (see Appendix K) or “fun” (see Appendix I), compared to the instructors who expressed concern that students received a value for their investment in language learning or are left with a sense if usefulness of the lessons they are

forced to accomplish for their respective degree programs. In any case, the instructors appear to afford pedagogical value to active transformation of content into Korean perspectives for their students.

Diminished female agency, revealed in Chapter 5, was not an easy connection to make in MAVREC or Values. However, cultural silencing in Unit 6 resonated quite strongly with the findings from MAVREC and the coded values of the interviews. Chapter 5 identified cultural silencing in several instances (see Figures 32, 33, and 34). That cultural silencing was most apparent in the visual discourse. While the students' reactions to the visual discourse was often reflective of the cultural silencing to which they were being subjected (the atmosphere of the classroom lowered in pitch and discussion was diminished), Instructor A met the visual discourse by ignoring it or by reconstructing it into, for example, a food *pagoda*, while Instructor B spoke of "legumes" (see Appendix G), a relative staple of Korean cuisine that the students did not at first recognize. In these cases, the cultural silencing in Unit 6 was recognized as deserving of reconstruction or given reasonable attention for the purpose of highlighting the linguistic challenges of the activities, to which the students responded positively after first reacting silently.

On the other hand, the cultural silences illustrated in Unit 6 (see Figure 12), are demonstrable instances of support for inner-circle power and agency in TN2. Where *the* food pyramid, filled with *inner-circle standards* of healthy food consumption and endorsed by a medical physician, looms over a smaller, empty, pyramid (see Figure 12), to which the students are associated because of the activity to fill it in, the instructors decide to present the images as food *pagodas* instead of a pyramids, or highlight items that may be identifiable to the students (such as rice, underpinned by instructor B). By transforming the food pyramid into a food

pagoda, Instructor A has lessened inner-circle agency for that visual device, to which student response appeared universally positive because it inspired lively, classroom discussion. The values to which we might connect these causations may be found in some students believing that the visual discourse is almost distracting to the lessons, or contrived, or unrealistic, but useful if their respective instructors deliver the content in their own way.

These connections between CMAT, MAVREC, and the Affective/Values (Saldana, 2016) coding synthesized here are not meant to represent an exhaustive accounting of all possible connections between the phases of this dissertation. However, they do sufficiently give credence, in a more general sense, that the content of TN2 would not be successful unless it was actively transformed by the instructors and accepted by the students for its inherent linguistic challenges during classroom negotiations – a process that both instructors and students appear to *value* as a pedagogically relevant rhetorical accomplishment (Fox, 2004) inside the restrictive curriculum of a typical, Korean university EFL course.

In Chapter 5, the power relations and ideologies in TN2, revealed by CMAT, identified repetitive or collected instances of othering, diminished female agency, neutralized characters into a socio-economic melting pot, strong visual narratives of *whiteness*, cultural silencing, uplifted male agency, and a general support for inner-circle or Anglo-centric perspectives, social realities, and hegemonic interests. Therefore, it is not surprising or difficult to infer that Instructors A and B, in each of their classrooms, transformed the multimodal content to suit the needs of their students. Those transformations exercise reflexivity in the negotiation of the textbook content, while fostering a functional knowledge of English communication (Stoller, 2015). Students enjoyed those transformations, observed in their physical reactions by sitting more perceptively upright, speaking louder, practicing dialogues with more enthusiasm and

generally exercising keen participation in the activities. On the other hand, the students would often be silent, appear confused, or even disinterested (see Figure 42) if the content were not *filtered* through the instructor first. That filtration is key and suggests that CRIS is an inspiring approach to classroom lessons because it encourages a more enjoyable delivery system for unpopular textbook content, resulting deeper learning (Stoller, 2015). From these insights, we can see the general *attitudes, values, and beliefs* that students and instructors afford EFL and the multimodal contents of TN2. From the instructor's points of view in Chapter 6, those collected affordances point to a reliance rely on lengthy teaching experience to help build a personal connection or "repertoire" (see Appendix G) with their students. However, the research recognizes each of the instructors (as colleagues) have a strong understanding of the curricular commonplaces (Connelly & Clandinin, 1988; Null, 2016), inclusive of the textbooks under examination in this dissertation, that sharpen their BAK (Banes et al, 2016; Woods, 1996) of Korean university EFL contexts. That sharpened state informs their respective pedagogical attitudes, values, and beliefs of EFL learning and the content of TN2 in and out of class. In more specific terms, each instructor appears to value personally meaningful lessons for students, prioritize reflexivity with the content, but ultimately believe they could do without TN2. From the student's points of view, according to the findings in Chapter 7, all appear to enjoy humor, free discussion, and a classroom atmosphere of increased student-agency because those efforts entertain their motivations and provide some measure of fulfillment for student investments in language learning. The students value the opportunity to speak English more than undertaking exercises focused on grammar-translation. *Opportunity* was a common narrative in the coding and likely sourced from an undercurrent of silenced student agency in the content of TN2 and as a result of education policy driven by the administrative milieu surrounding Korean university

EFL courses (i.e. KICE, 2001). All students imply a belief that fair representation of multiple cultures would result in balanced lessons for stimulating, free discussion. Additionally, all students agree that their instructor's efforts to transform the contents of TN2 are necessary, where otherwise the textbook would be considered a banal artifact of Korean university EFL courses.

The values, attitudes and beliefs of the instructors and the students are corroborated by CMAT in Chapter 5 and evident in the findings of MAVREC in Chapter 6. From that synthesis of researcher, learner, and instructor perspectives about the multimodal content of TN2, we can infer that instances of *othering*, diminished female agency, cultural silencing, socio-economic neutralization, whiteness, male superiority, and a general preference for all things associated with English speaking countries play a role in demotivating or diminishing student agency in classrooms, forcing instructors to repurpose the materials in the form of CRIS, so that the values, attitudes and beliefs that each harbor for EFL and its textbooks in Korean university contexts do not diminish or devalue their respective investments in language learning. In simpler terms, according to the findings of this dissertation, students and instructors do not value TN2 but are forced to buy it and use it as part of a highly structured curriculum in Korean EFL courses. That forced compliance to consume textbook content that harbors some social injustices, as revealed in CMAT, can demotivate or confuse Korean university students, as noted in the contradictory remarks coded in student volunteer B2, who appeared to approve of TN2 and condemn it in a single sentence (see Appendix K), in addition to force EFL instructors to reconstruct the textbook content to suit student needs. The researcher supports this assertion with personal experience, noting that from a period of seven years between 2007 to 2014 student attitudes towards EFL learning were perceptively negative whenever the textbook was used in class, but

ultimately more positive whenever open classroom discussion included the linguistic challenges of TN2 but deviated from its use to allow more agency in classroom negotiations.

Furthermore, to sum these discussions, we might infer that for EFL students in Korean University programs, the implications of this dissertation inform them of potentially harmful multimodal discourse in textbooks such as TN2. The implications for students are emancipatory – a key fulfillment for critical discourse analyses (Wodak & Meyer, 2016) and particularly meaningful to Korean university students who are forced to take compulsory English courses in partial fulfillment of their undergraduate studies. For instructors, the implications are informative because so many rely on textbooks such as TN2 (Richards, 2001) as a key source for their curricular design and syllabus. To that end, critical understanding inspires one to engage in reflexive praxis (i.e. Pennycook, 2008) and to consider the content that they teach might be harmful. For the researcher, the implications of the findings reached in this dissertation satisfy two decades of rising suspicion: that the textbooks used in Korean University EFL programs are consequential artifacts in the language learning ecology of Korea, requiring careful, informed selection and considered use in a course of study.

Limitations

Three limitations in this dissertation are connected to the three qualitative phases. In Chapter 5, the CMAT was designed to be a step-by-step procedure looking at the multimodal components of each template (e.g. Figure 7) in TN2. However, it was not possible to make full conclusions from analyzing that data because it was not possible to include all the findings in the body of text of this dissertation. While the researcher feels confident that the power relations and ideologies revealed in CMAT are justified, the fullness of those findings of 36 templates (or 72 pages) in TN2 would far outweigh the other chapters, so the decision was made to abridge the

findings but include their full accounting in the appendixes (see Appendix A) as visual references to CMAT, where that chapter's discussion drew inferences.

Additionally, another key consideration that is not sufficiently conclusive is how the students developed or established their style of classroom negotiations and *values* with regards to their consumption of the multimodal contents in TN2 over time. Although Chapter 5 features the full multimodal critical discourse analysis of TN2 content, that the students had studied up to the time of the video recording for Chapter 6, it would have been ideal to have recordings for all that content's use in class (from pp. 2-73) to fully match the findings of CMAT with MAVREC. However, it was not logistically possible, so inferences drawn from the connected synthesis of each chapter's findings are not as robust as they could have been.

Finally, Korean culture plays a role impeding the honest commentary in interviews, especially one that positions one's personal norms and values in opposition to those of Korean society. In Chapter 7, each student, especially B2 (see Appendix K) contradicted themselves. While this matter was addressed, somewhat, in Chapter 7, it bears repeating that the students appeared to struggle with answers that are socially *acceptable* and those that are *real* or personally meaningful to each of them, as individual participants. Also, considering that TN2 was chosen for the students and serves as an artifact that connects them to the course of study, they may hesitate to criticize it because that criticism may appear to be reflective of their instructor. Collectivist cultures, such as Korea, usually pressure community members to meet the approval of the *common sentiment* by performing actions with the group in mind, rather than the individual (Neuliep, 2020). As has already been noted, in the context of Korean culture, those who stand out from the group disrupt the harmony and risk appearing socially objectionable (Neuliep, 2020). In the context of honestly conveying their values, attitudes, and beliefs about

EFL learning and the textbook content, the Korean university students who participated in the interviews may have struggled against their own culture. In other words, a pressure to accept a *common Korean sentiment*, often cemented in administrative policies formed in upper levels of a curricular milieu (Choi, 2008; Huh, 2004) may have weakened the sincerity of their responses and thus weakened some conclusions reached in Chapter 7.

Moving Forward

The term *cash cow* has an historical connection to dairy farming in England and the idiom roughly refers to the continuous acquirement of profit from an initial investment. TN2 is a cash cow for Pearson/Longman Publishing because there have been several editions for more than a decade and while the fiscal specifics are unknown, according to Fitzgibbon (2013), TN2 was the highest grossing sales earner in Korea from 2006-2013. As noted in the literature review, Littlejohn (1992) reminds us that a typical EFL student book of even a moderately successful series can sell 100,000 or more copies per year, while a successful series can easily exceed one million copies – a far greater achievement than even the most successful *best-sellers* of fiction (Littlejohn, 1992, p. 2). Hence, for literally millions of reasons, the series is not going to change because some scholars have noted some social injustices in its contents. It behooves instructors, therefore, to be informed of their class materials and, as Richards (2001a) notes, *own them* and reconstruct them for the benefit of one's students. That said, teacher manipulation of textbook content in situ appears to lack an abundance of literature other than some peripheral studies of classroom ecologies (i.e. Cinkara, 2016; Sakai & Kikuchi, 2009; Van Lier, 2015). CRIS emerges in this study as a surprising *lead* that merits, perhaps, ethnographic research to see the fullness of its potential in EFL courses.

Additionally, for many of the same reasons that Korean English teachers have a tendency to avoid functional or conversational English and emphasize grammar-translation in their respective classrooms (Ahn, 2014), so have researchers who have investigated EFL textbooks avoided looking at the fine details of the visual discourses in those publications. A more refined approach to looking at those visual contents in EFL textbooks, inclusive of some elements to which many scholars may feel belong to the realm of visual art (such as texture, color, composition, shape, line, perspective, form, etc.) are required if there is to be a full accounting of the multimodal contents of a textbook. In most of the literature, only some of these items were highlighted but much was overlooked (i.e. Fitzgibbon, 2013; Giaschi, 2000). Perhaps the CMAT offered in this dissertation, inclusive of those artistic elements, could be further refined to serve as a framework for other multimodal critical discourse analysis projects in language learning or elsewhere.

Finally, anachronistic nature of the textbook topics and visual references were challenging to address in this study because it was not a matter of discourse analysis. The eventualities involving language policy and planning richly infiltrate the world of EFL in Korean universities (Garton, 2014), so the question arises *Who makes textbook choices for university EFL programs in Korea?* The version of TN2 is severely outdated for students in 2019 (TN2 used in this study was a 2006 publication) so some of the topics and visual devices in the book were antiquated remnants of life prior to the widespread use of smartphones. To young university students in 2019, that lifestyle would be a distant memory in their childhood and not even relatable. Perhaps more research into the institutional milieu, that silent curricular commonplace of EFL education in Korea, would yield richer veins of research that impact student learning.

Conclusion

As noted earlier in the introduction, partially inspired by personal experience teaching EFL in Korea at the post-secondary level for more than 18 years, the goal of this dissertation sought to clarify if the multimodal content in a popular textbook EFL textbook, such as TN2, contained social injustices, what pedagogical effects they have on consumers in EFL learning, and how those consumers, in turn, value the textbooks. To accomplish this, the study designed research questions reflective of those initial interests: 1) What are the power relations and ideologies in the multimodal discourse of TN2? 2) How do instructors and students negotiate and account for that multimodal discourse in classrooms? 3) What pedagogical implications emerge from the triangulated findings of a multimodal critical discourse analysis of TN2, on the one hand, and its negotiated discourses and values by the consumers, on the other, about EFL learning and textbook consumption in Korean university programs? To inform research and methods for answering these questions, a thorough (if not exhaustive) review of literature related to EFL textbook production and consumption on a global scale, followed by a review of critical research of EFL textbooks, and finally critical research of EFL textbooks in a Korean context preceded research into theoretical principles in CALx, CP, CDA, and multimodality. Inspired by the literature and relevant theoretical frameworks, the operational potential of several frameworks emerged that focused on multimodality, discourse analysis, and critical discourse analysis. In more specific terms, an amalgamation of Wodak and Meyer (2016), Machin and Mayr (2012), and Serafini (2014) informed the design of this dissertation's CMAT in phase one, to examine the power relations and ideologies in a large body of text such as found in six units of TN2. Norris (2004; 2018), Wohlgend (2011), and Jewitt et al (2016) informed the creation of MAVREC for examining video recordings of Korean university EFL classes in phase two.

Finally, Saldana's (2016) Affective/Values coding framework was used to analyze the beliefs, attitudes, and values that students in phase two afford their textbooks. From those operationalizations, the findings show that the power relations and ideologies in the content of TN2, revealed in CMAT, contained numerous social injustices in the content and those injustices manifested in MAVREC as poor participatory actions among the students from two separate classes until their professor reconstructed the content. The coded interviews in phase three corroborated the findings in phase one and two that point to the multimodal content of TN2 as something to which the consumers place little pedagogical value because the lesson content, particularly the visual discourse, is sometimes not appropriate, counter-intuitive to Korean culture, or generally uninspiring to student engagements of linguistic practice during class. Without the instructor's effort to reconstruct the material *in situ*, the value of a student's education suffers. One might infer that if student education suffers because of poor EFL textbook choice and its forced use in a particular curriculum or program, then the other curricular commonplaces (teachers, milieu, subject) must also suffer the aftershocks of the social injustices TN2 harbors. In other words, a *domino effect* is seen in the social injustices of the textbook, that falls over to impact classroom negotiations of the content, which can then impact curricular commonplaces of EFL in post-secondary programs in Korea. For these reasons, the research findings of this dissertation are valuable for EFL education, not only in Korean university contexts but for other university EFL programs in expanding circle cultures because Richards (2011) has argued that EFL textbooks serve as the curriculum for poorly trained EFL instructors, whose qualifications and fitness for teaching is often measured in their L1 English speaking capabilities (Holliday, 2006), along with their ability to remain conscious during class time (Audwin Wilkinson, personal communication, Korea, May 2019). Many young teachers,

venturing to expanding circle nations to teach in EFL schools, use globally published EFL textbooks as a format for their curriculum (Richards, 2001b; Vellenga, 2004). However, as we have seen in the reviewed literature and findings of this research, EFL textbooks contain social injustices in their content that have an impact on language learning and lead to a devaluation of language learning investment. EFL textbooks will never change because the industry of EFL textbook publication is far too lucrative (Gray, 2010, Harwood, 2014; Littlejohn, 1992; 2012). Hence, instructors must repurpose the materials they are often forced to use and make it their own (Richards, 2001a). Although many EFL textbooks also serve as the syllabus for EFL programs in expanding circle countries (Richards, 2001a; Vellenga, 2004), they must be given the distinction of a *platform* on which to build valued lessons or curriculums for their student's so that their investments in language learning do not deter or diminish their motivations to (in the context of Korean university EFL courses) accomplish sufficient test scores or achieve some measure of fluency in functional English.

Between twenty years of personal teaching experience in Korea and the qualitative findings that deconstructed TN2 in this dissertation, it is clear that social injustices in the multimodal content result in a negative manifestation of performance in the classroom and a pedagogical devaluation of one's instruction from the perspective of a student. CRIS, surprisingly, emerges in this study as a kind of pedagogical stimulus that stands on the shoulders of Apple and Apple (2018), Banes et al (2016), Benson (2017), Breen (1987), Brown (1995), Cheng and Fox (2017), Fox (2004; 2014), Meschede et al (2017), Rabbidge (2017) Rogan (2007), Wiggin and McTighe (2007), and Woods (1996), informing an instructor's capacity to reconstruct TN2 in a way that simultaneously diminishes the inner-circle hegemony in the multimodal discourse and raises the value of a student's investment in EFL learning.

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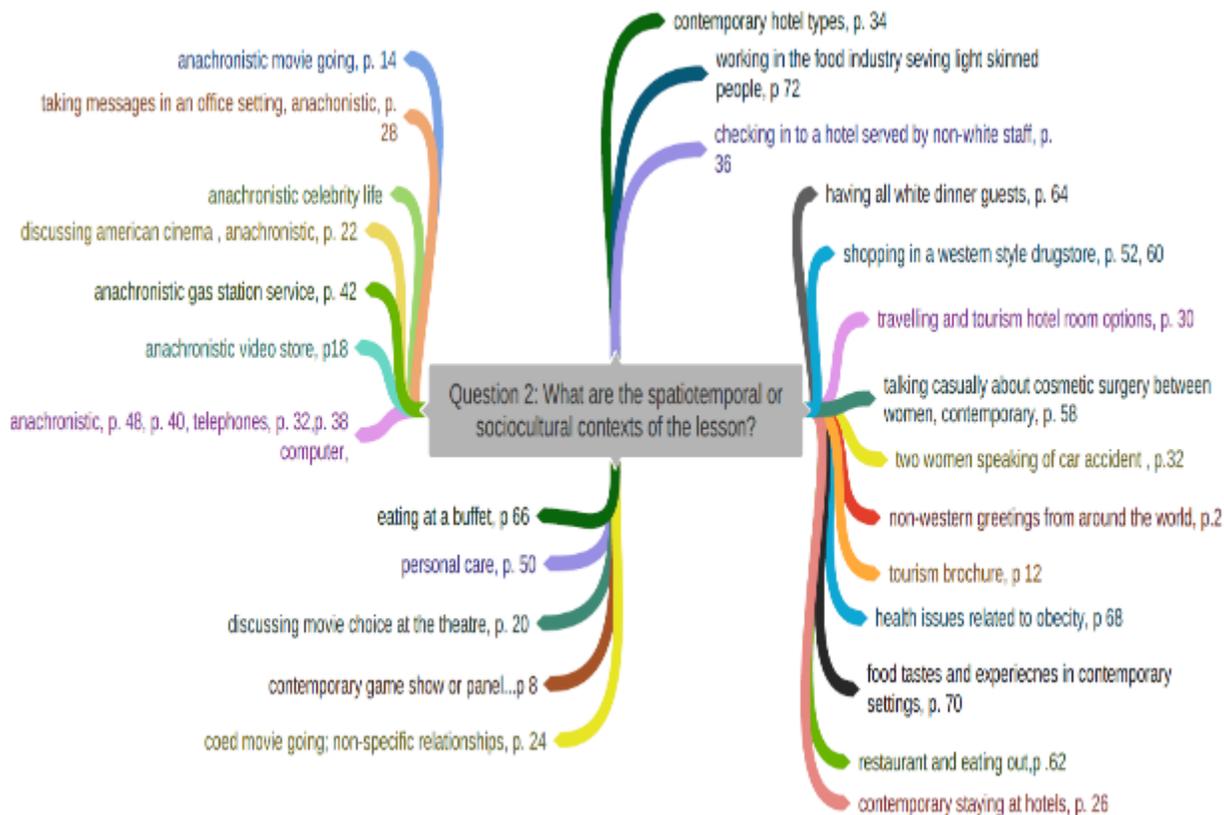
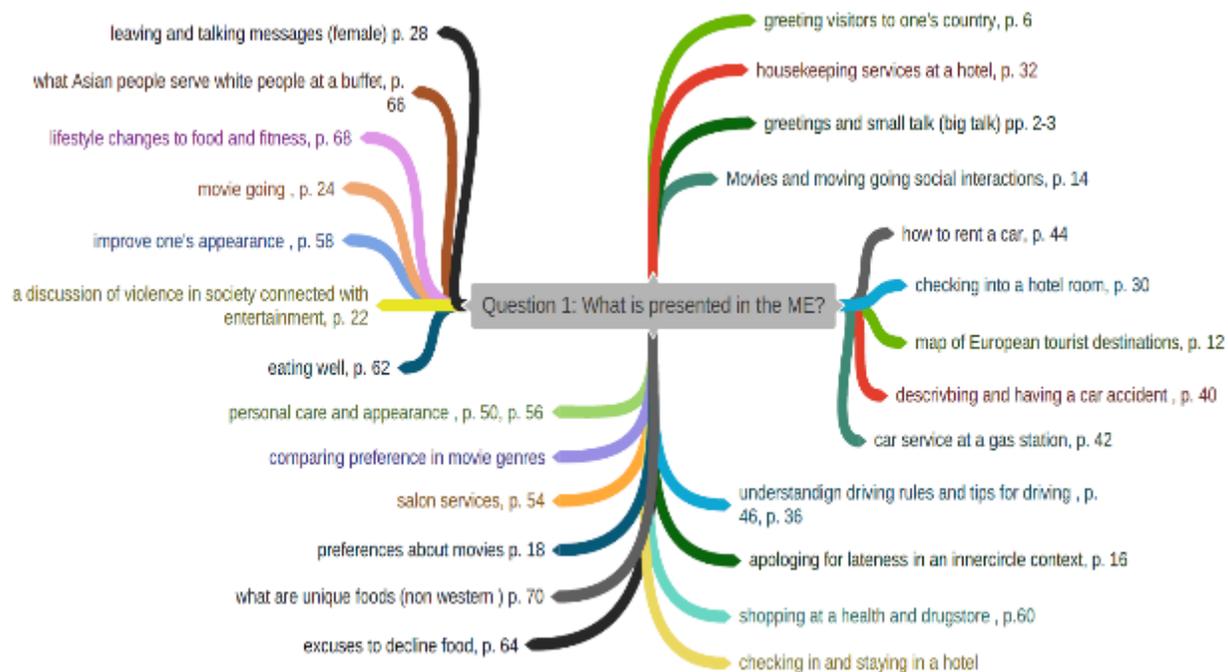
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Footnotes

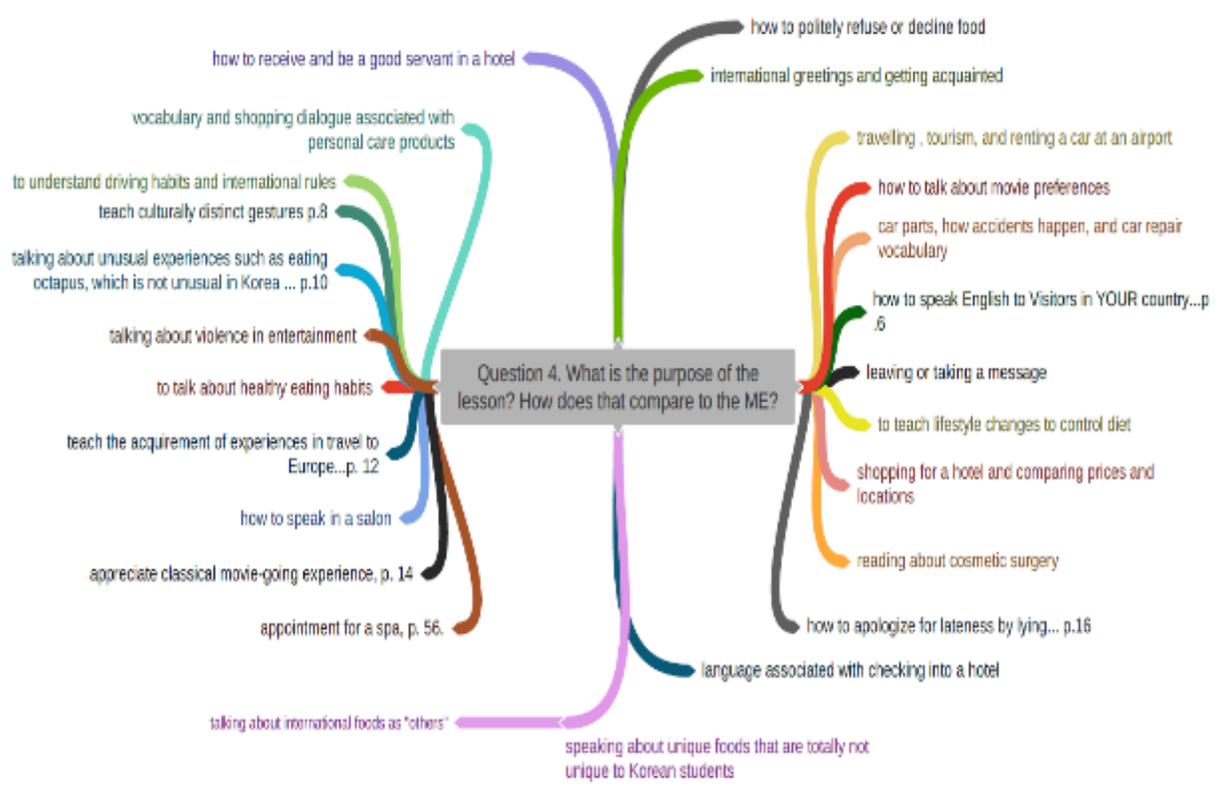
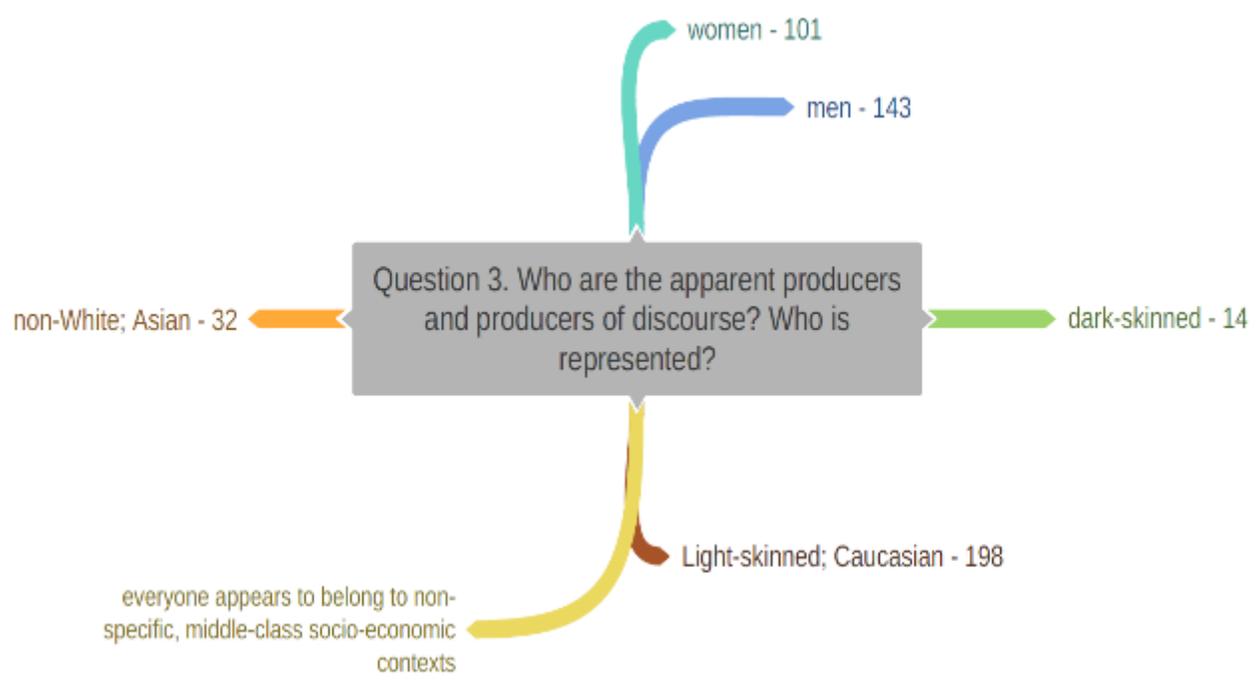
¹ inner-circle, from Kachru's (1992) *World Englishes*, where inner-circle nations are categorized as English speaking (e.g. U.S.A., Canada, U.K.), contrastively with *outer-circle* or historically associated English-speaking nations (e.g. India, Singapore), followed by *expanding-circle* nations, where English has been adopted as a second language (e.g. Korea, China, Russia, Brazil, Japan, Iran).

² low/high context cultures, according to Scollon (2011), refer to cultures with a high degree of communication using background knowledge and "expectations that bring group members together" (p. 40), compared to low-context cultures, where less background knowledge is expected or encoded in verbal messages; in high context cultures, relationships and roles are more fixed than in low-context cultures; a common contrast would be China (high-context) and USA (low-context).

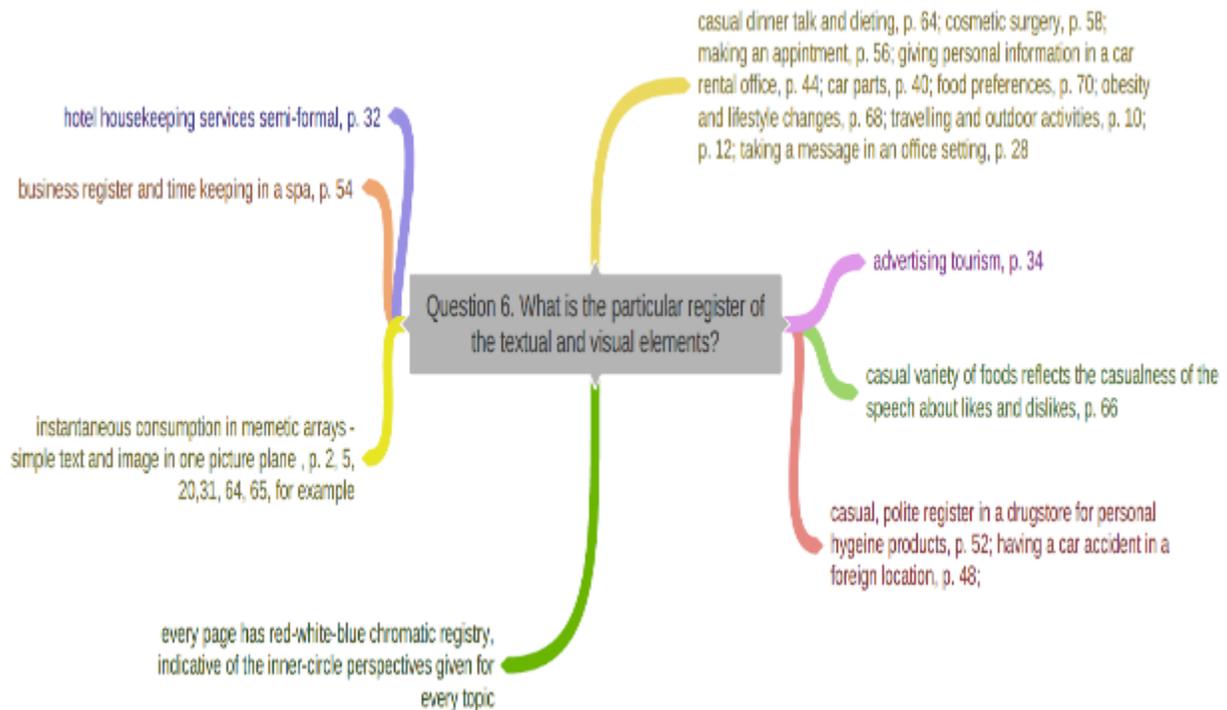
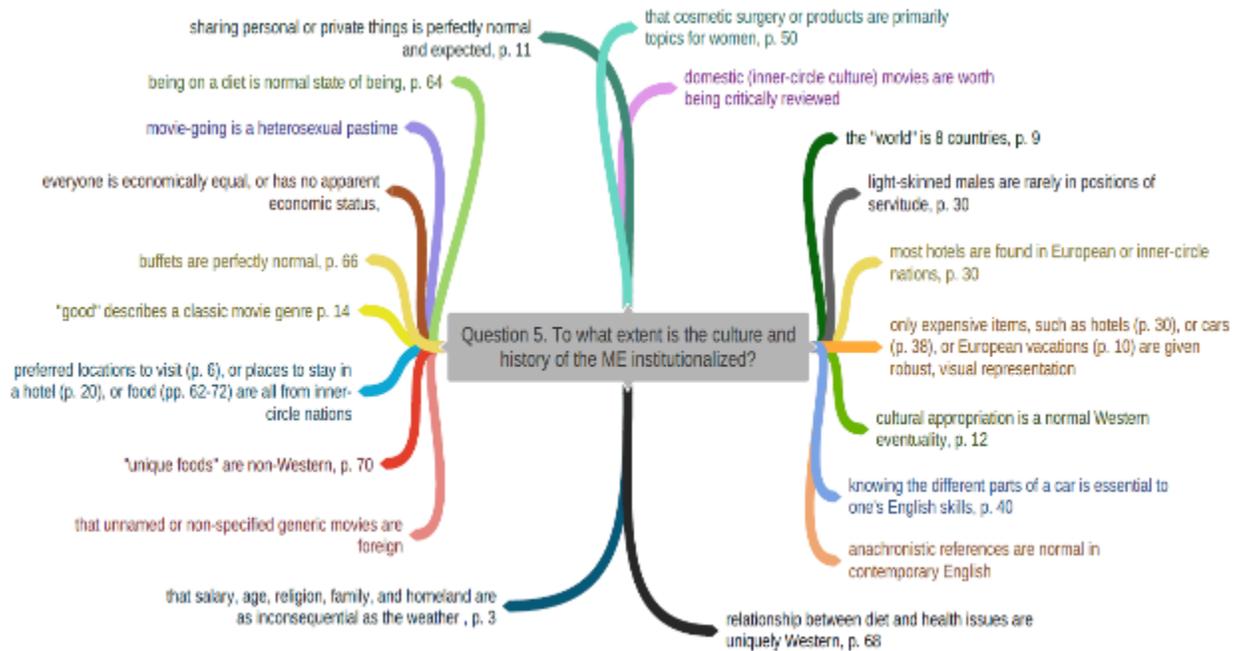
Appendix A: CMAT Question Arrays



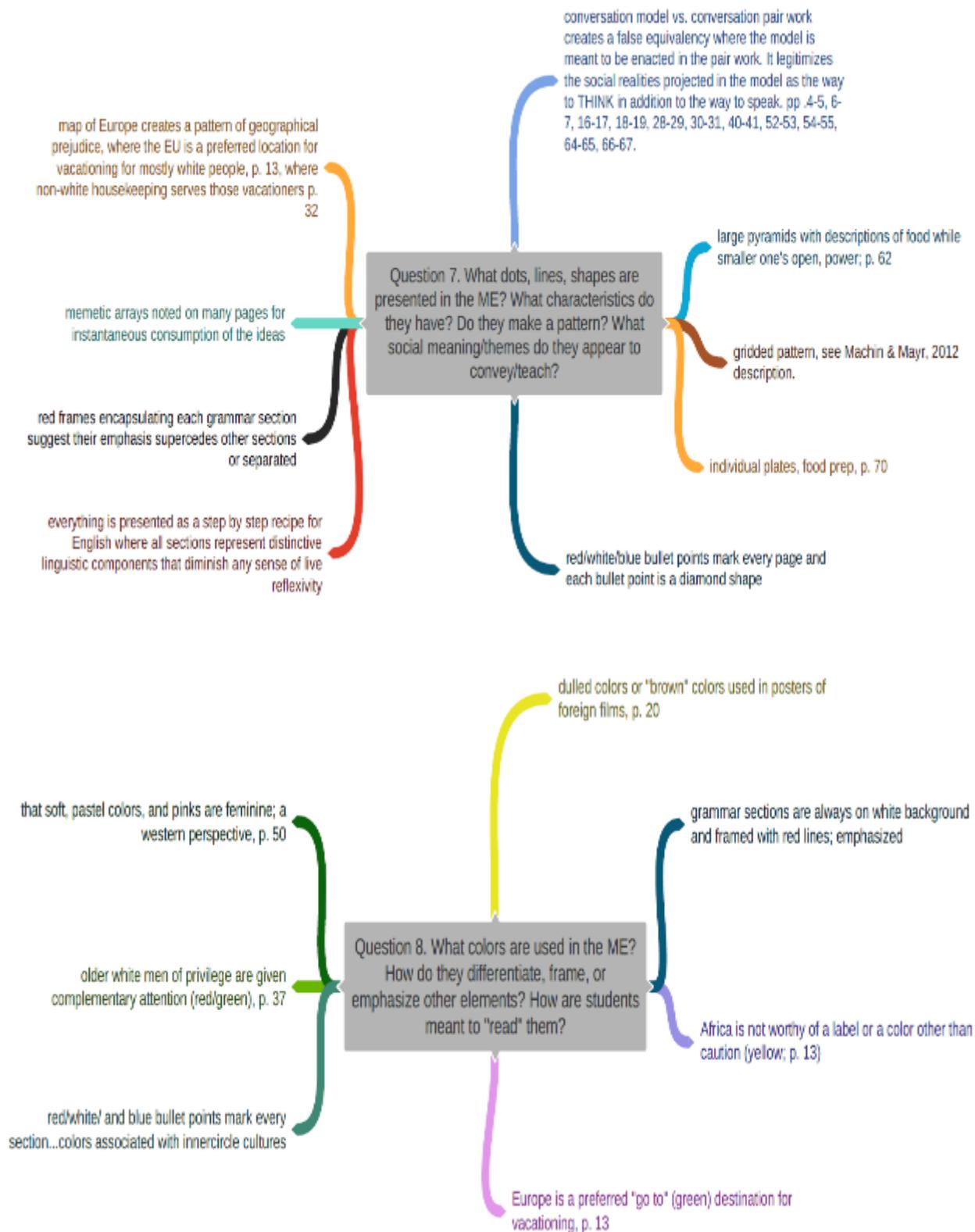
Appendix A: CMAT Question Arrays (Cont.)



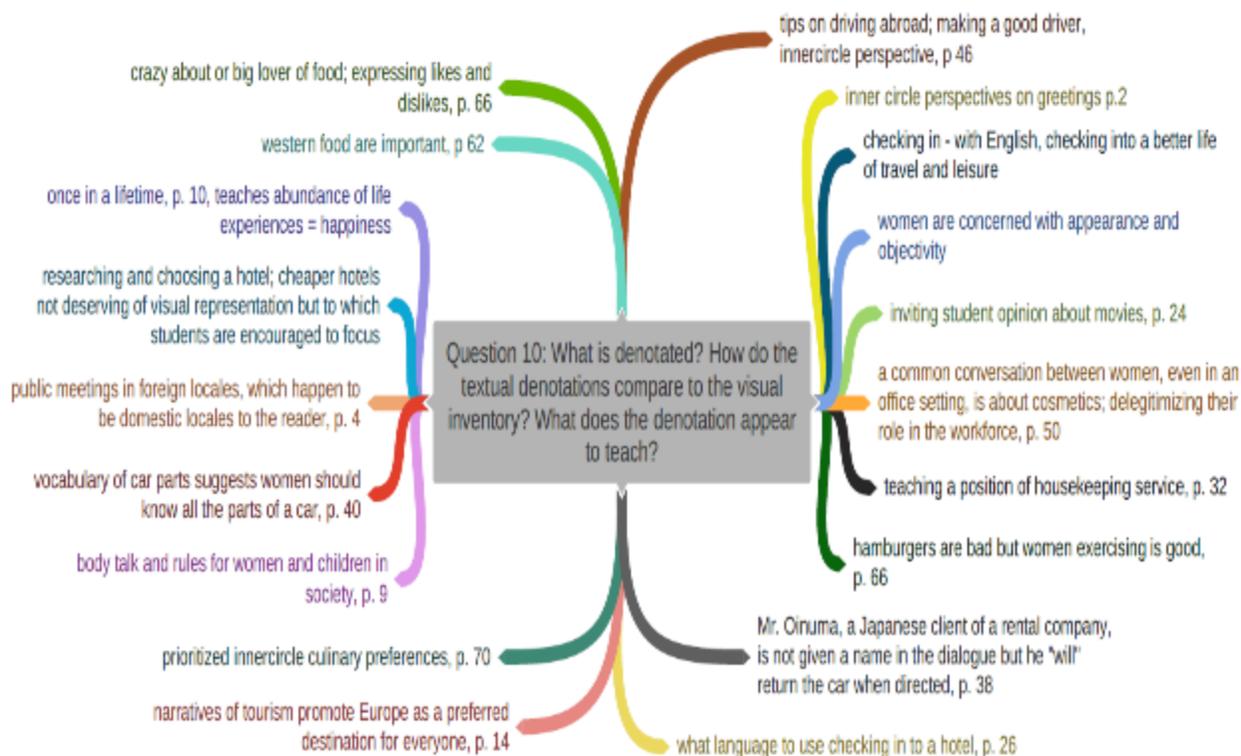
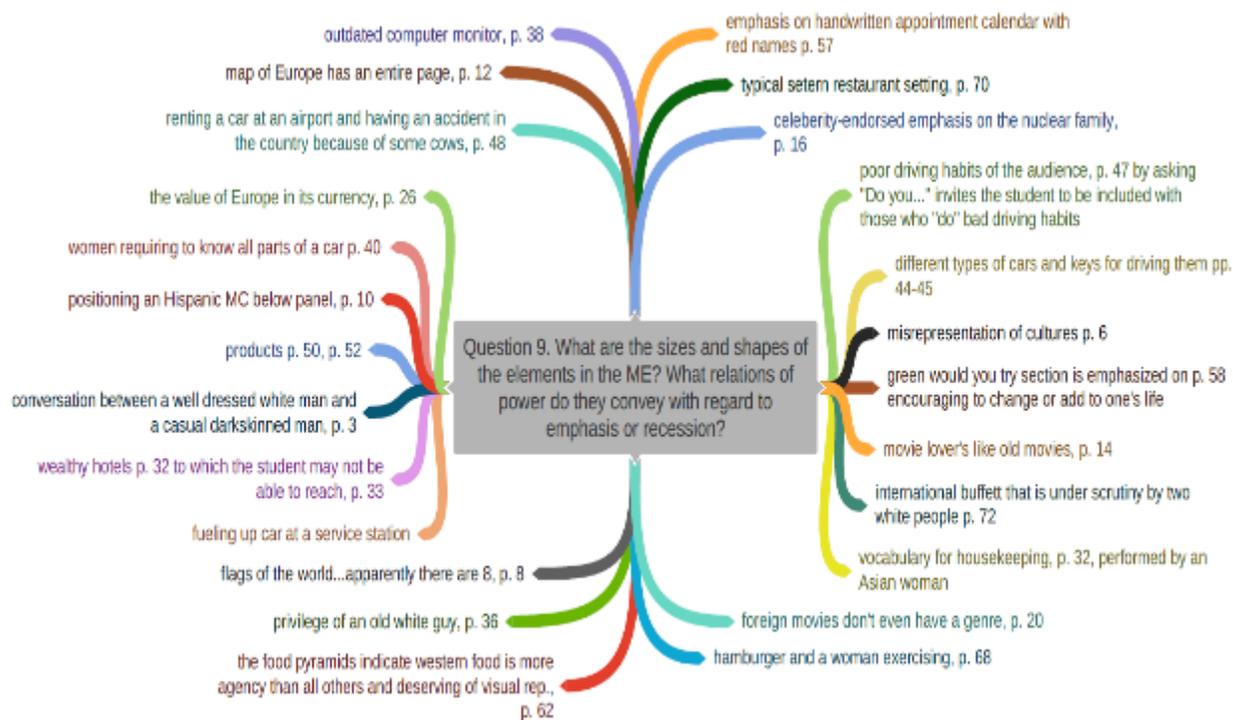
Appendix A: CMAT Question Arrays (Cont.)



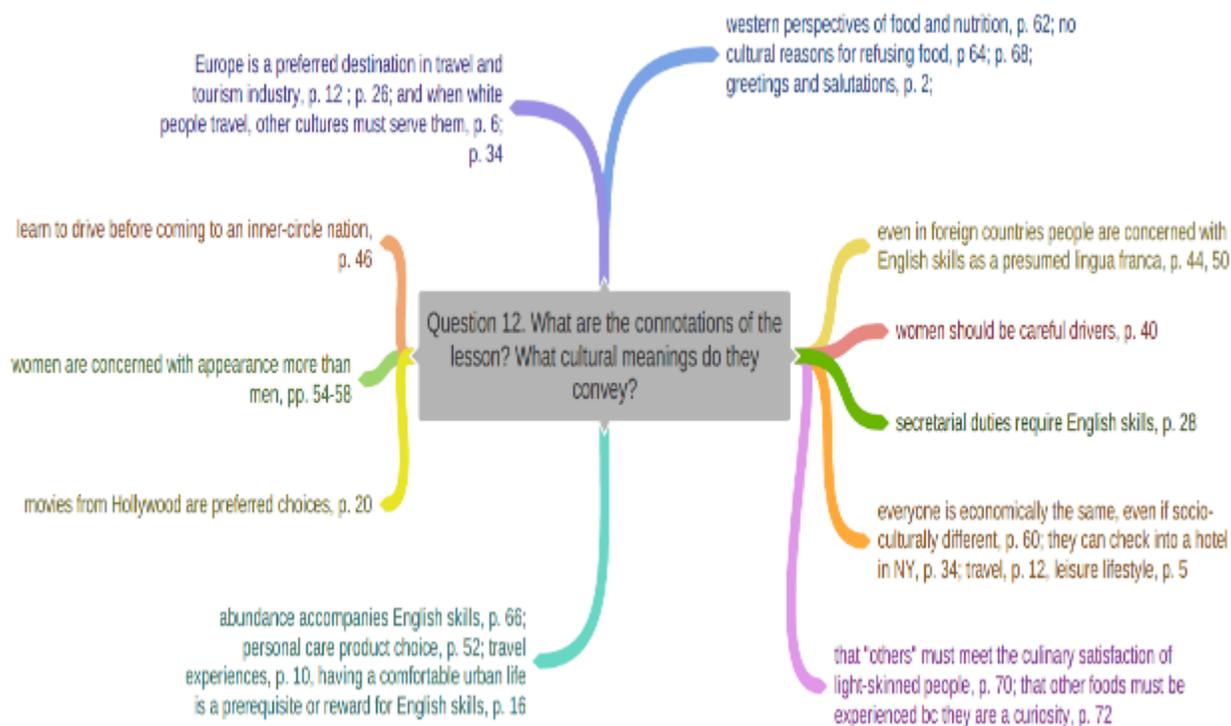
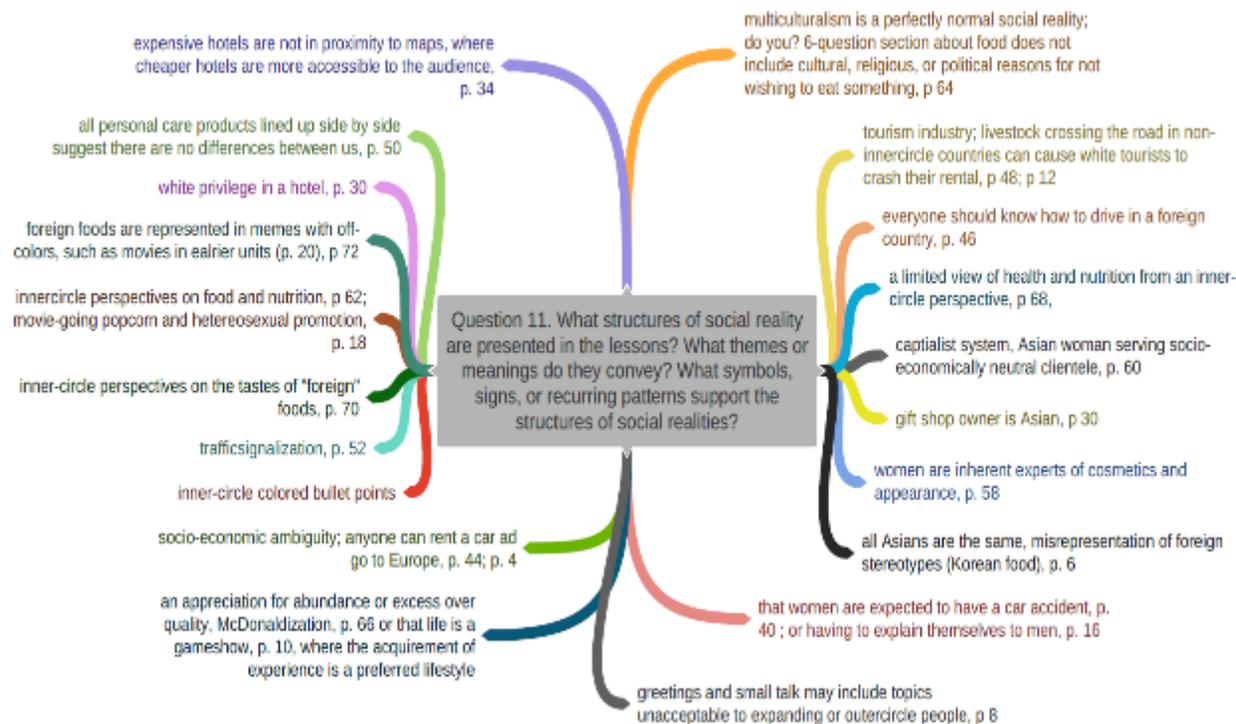
Appendix A: CMAT Question Arrays (Cont.)



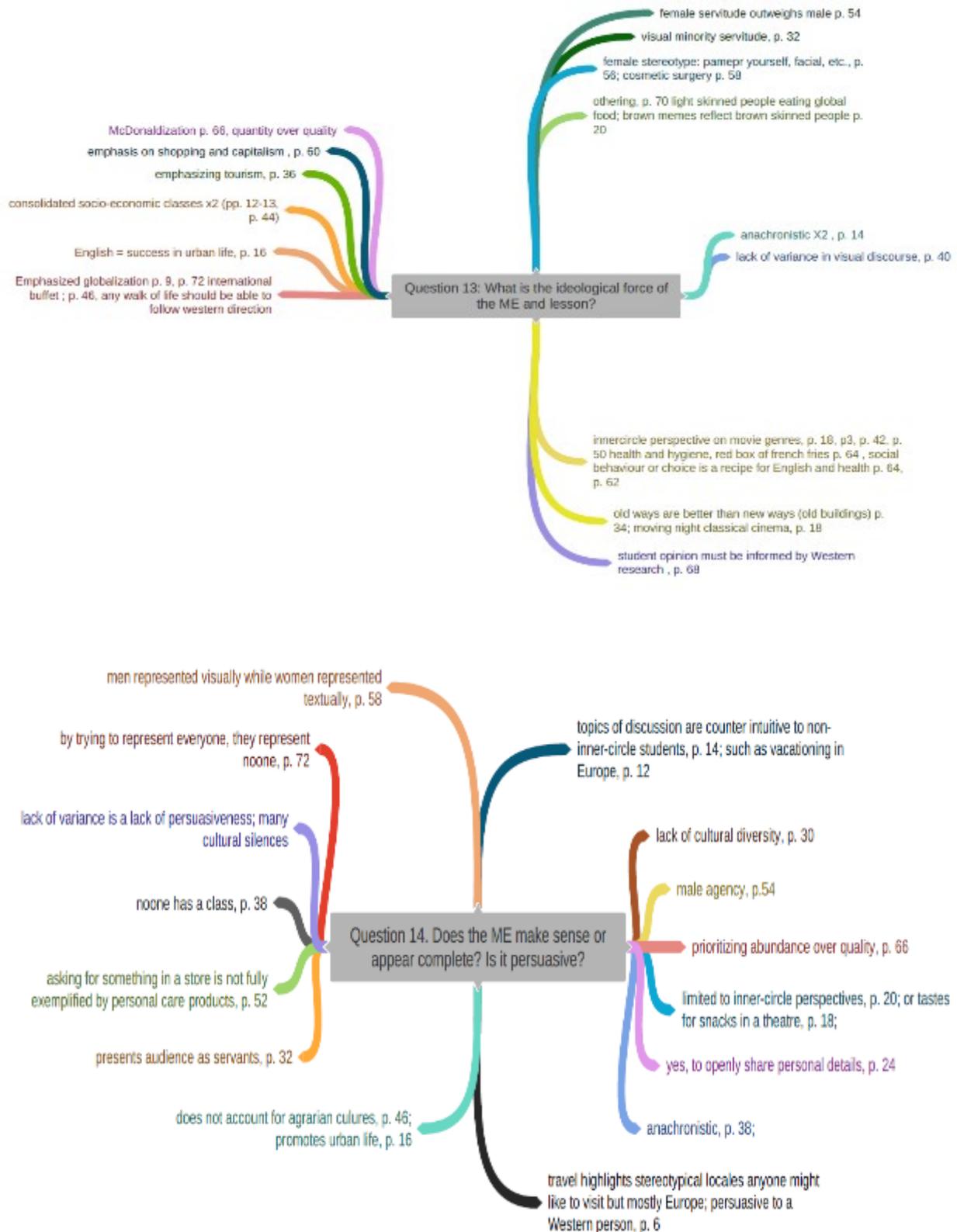
Appendix A: CMAT Question Arrays (Cont.)



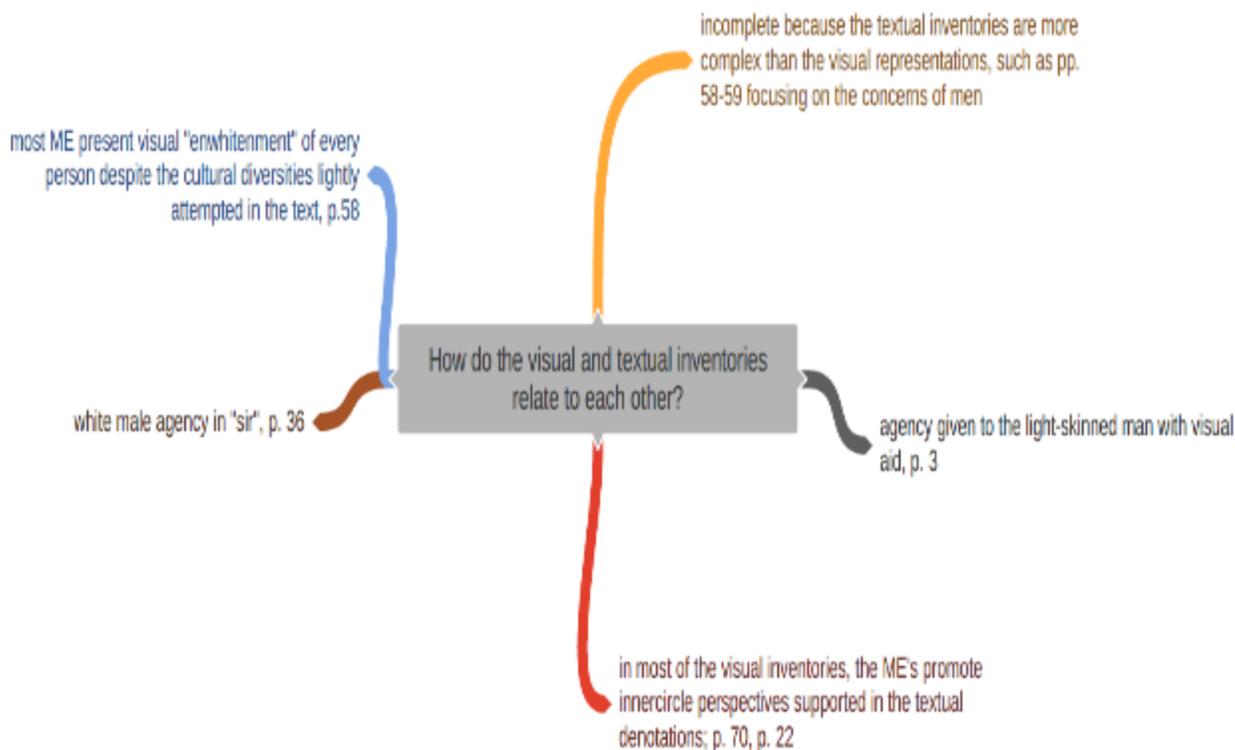
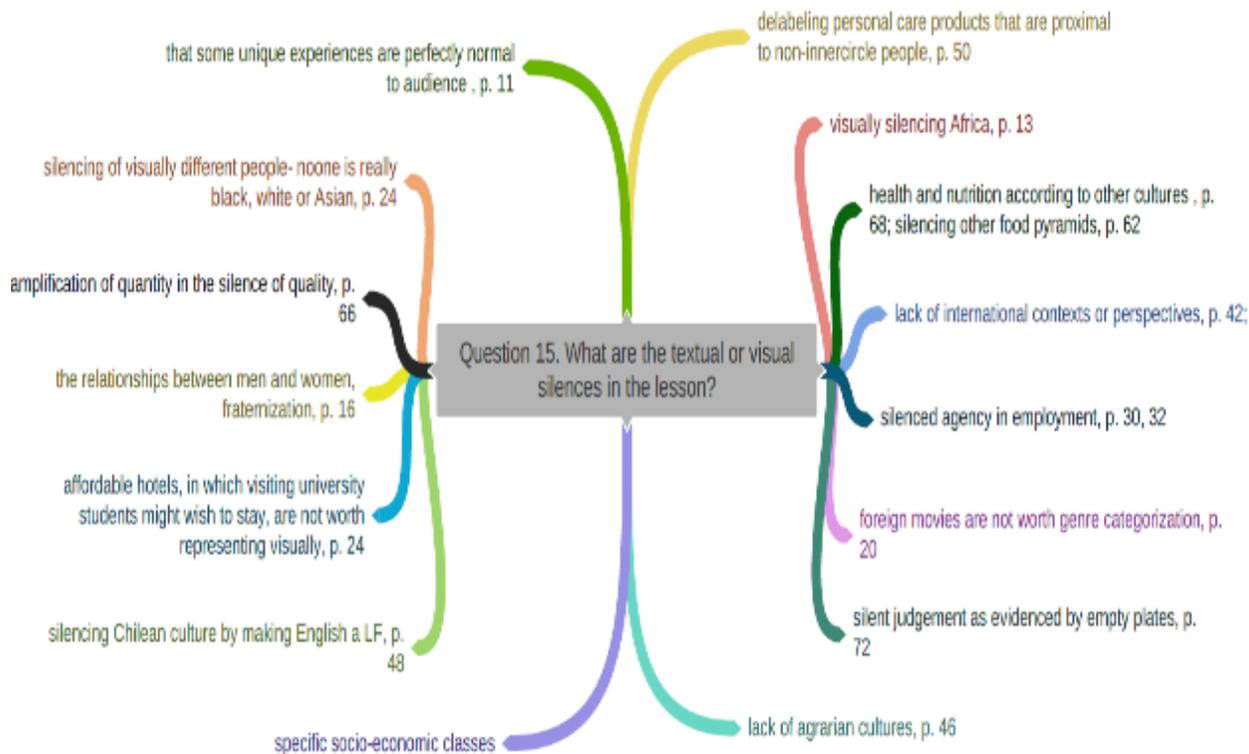
Appendix A: CMAT Question Arrays (Cont.)



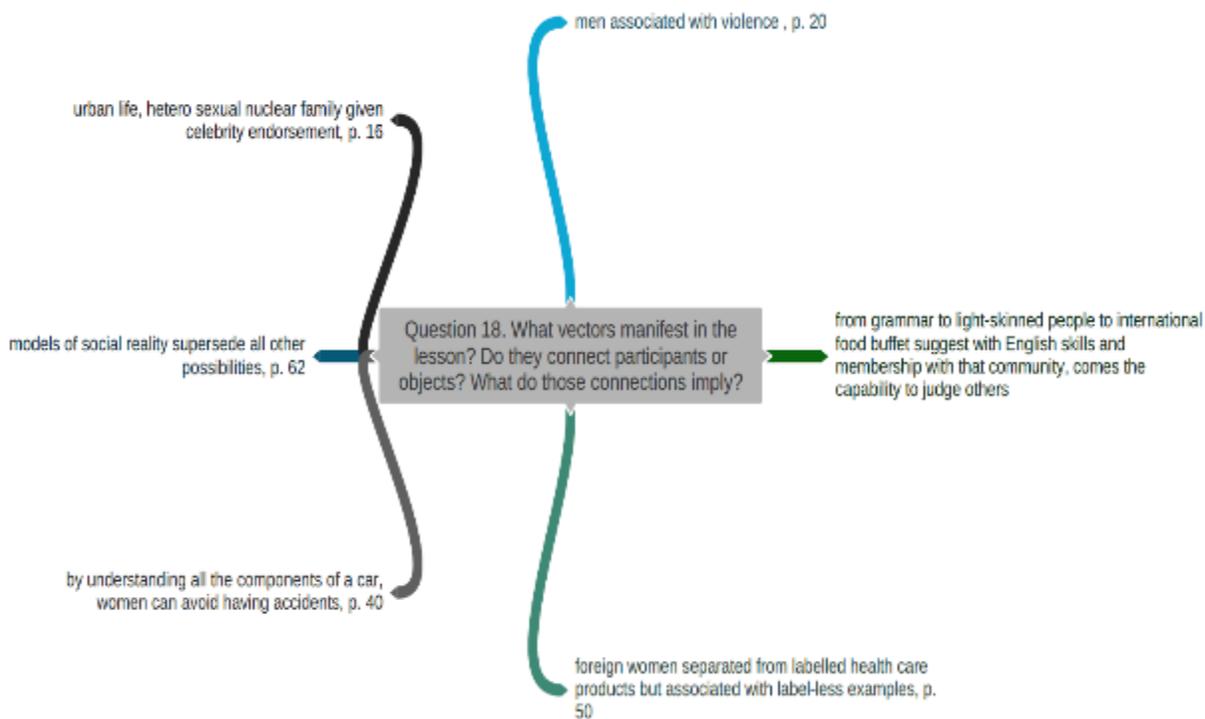
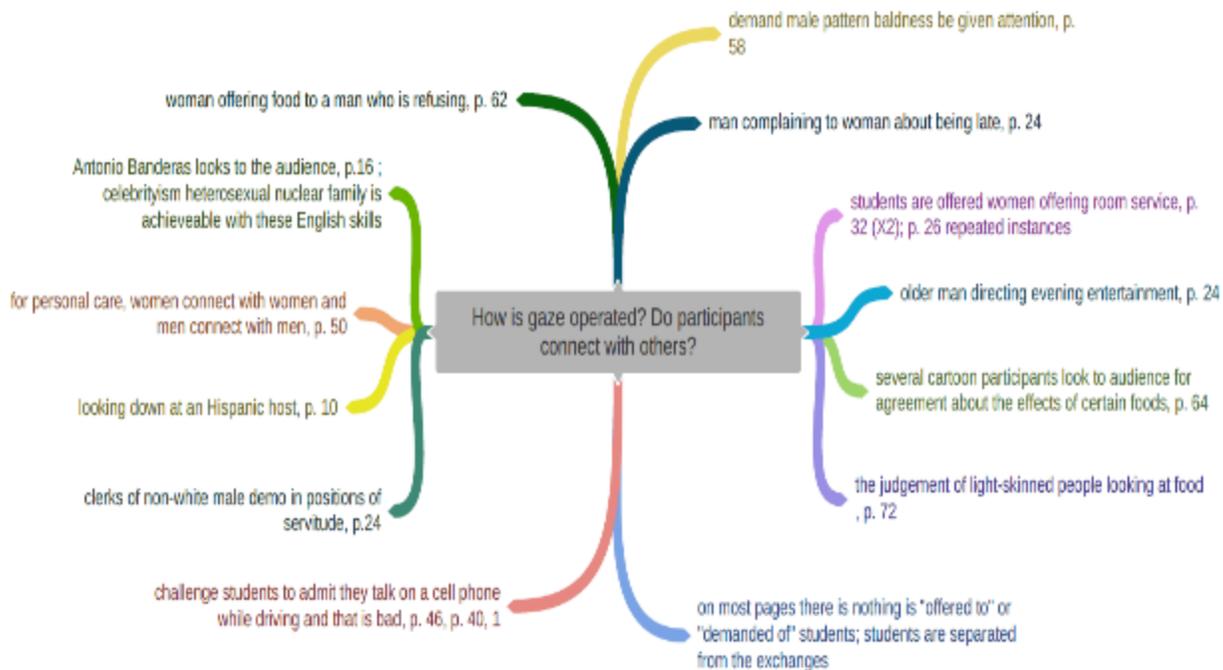
Appendix A: CMAT Question Arrays (Cont.)



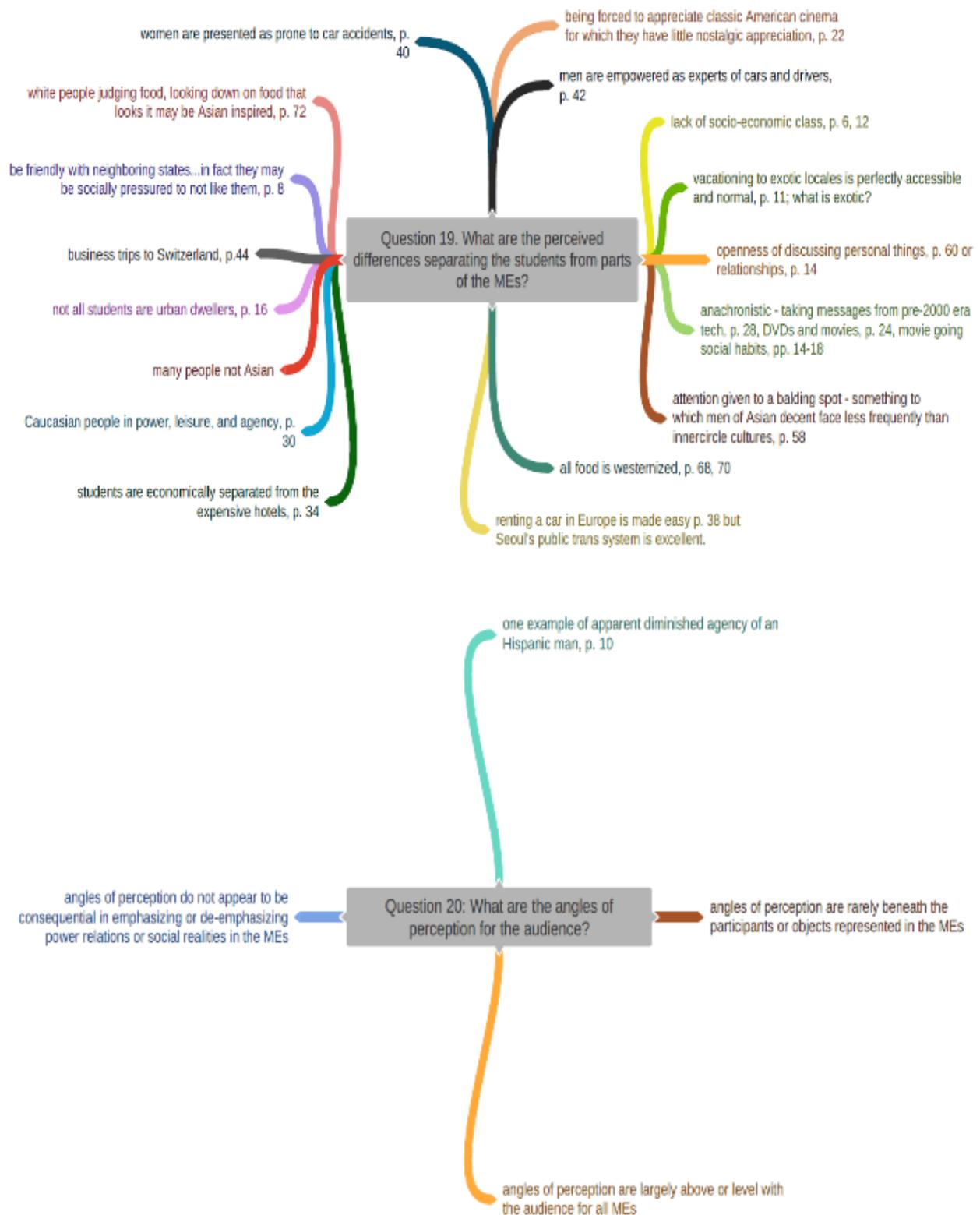
Appendix A: CMAT Question Arrays (Cont.)



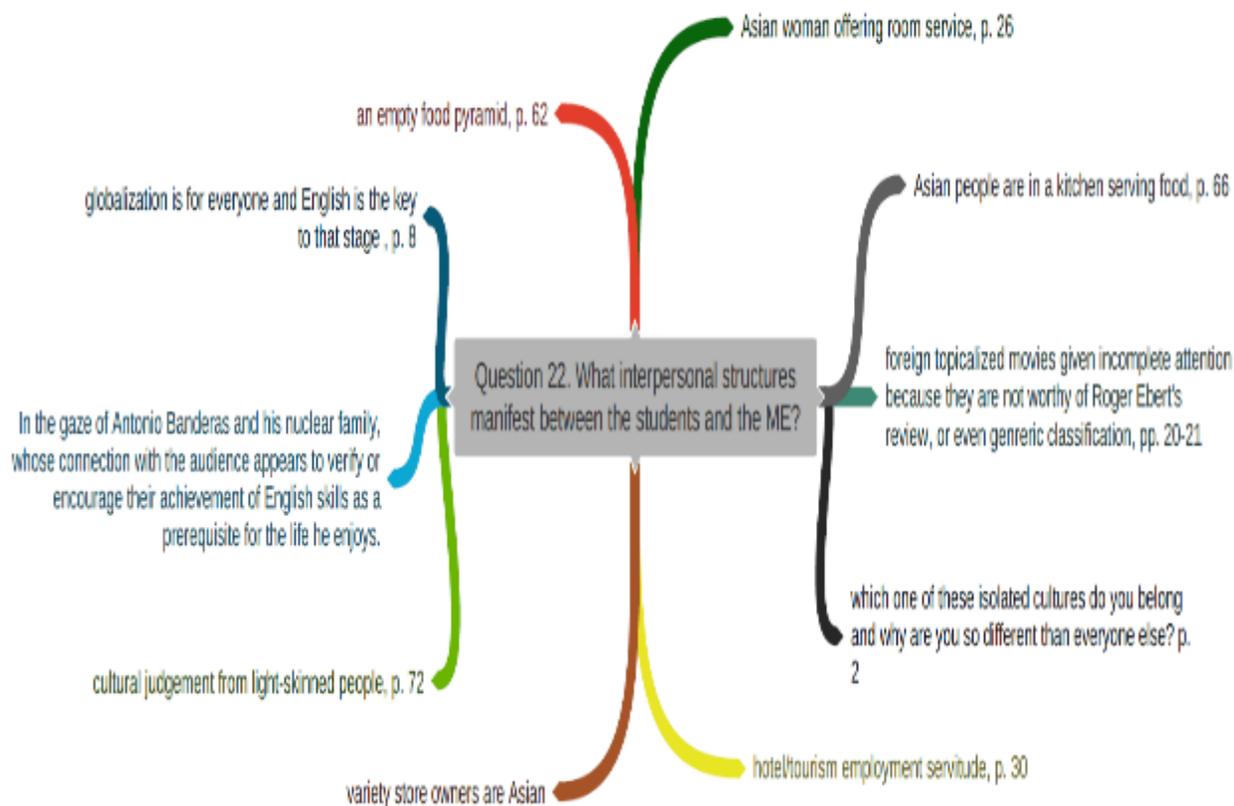
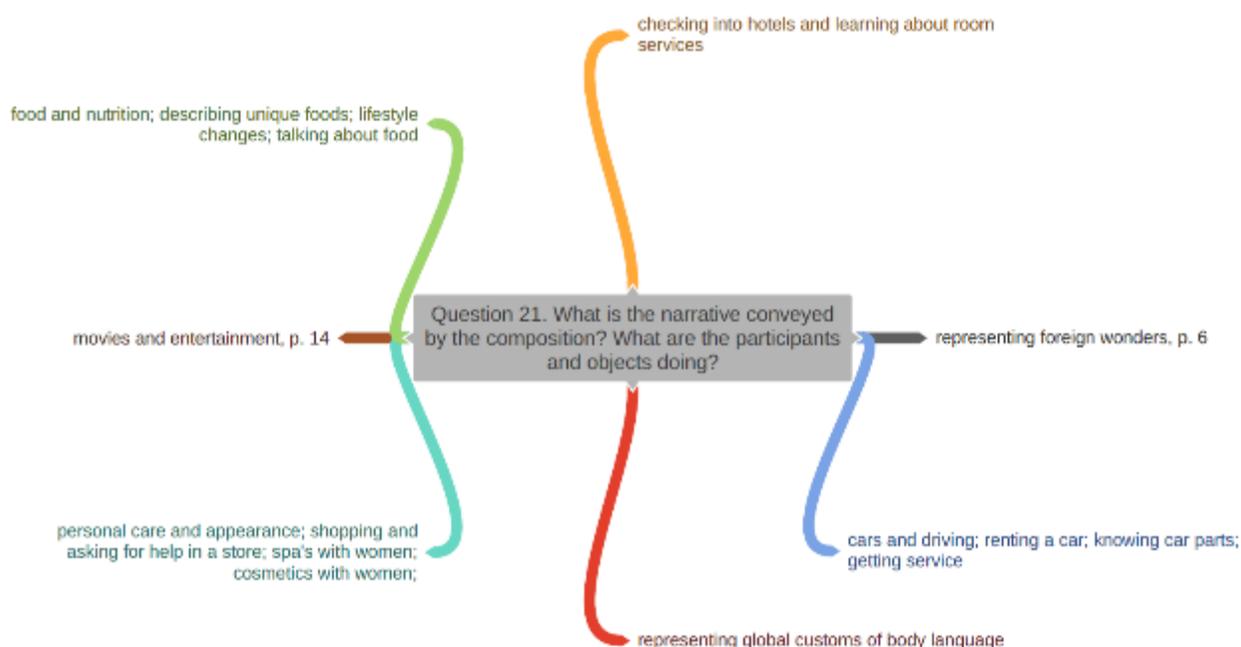
Appendix A: CMAT Question Arrays (Cont.)



Appendix A: CMAT Question Arrays (Cont.)



Appendix A: CMAT Question Arrays (Cont.)



Appendix B:

Semi-structured Questions for Student Interviews

1. Describe what do you think about global EFL learning? How do those opinions compare to Korea? How you feel about EFL learning in Korean universities?
2. Describe why you need to learn EFL in university? How does this compare to EFL learning in secondary education?
3. Is EFL important to you? Why or why not?
4. Describe what kinds of EFL learning are interesting and boring for you?
5. Explain how and when you might use EFL outside of the classroom or after university?
6. In your EFL class in university, how often do you use the textbook?
7. Do you think the visual elements of the textbook are helpful? Informative? A good reference? Adequately assist the lesson? Why or why not?
8. How helpful are the visual elements of the textbook to the kind of English you want to learn?
9. Do you enjoy the exercises and their accompanying illustrations or visual aids? Why or why not?
10. How do you do you relate to the cultures portrayed in the textbook? Are any Korean people represented in the visual representations? Can you imagine any Korean person in any of the situations presented in the lessons?
11. Describe how the instructor addresses the visual elements of the textbook? Do you feel that the instructor adequately integrates or presents the visual elements into the lessons? Are you satisfied with the instructor's delivery of the textbook visual content? Why or why not?
12. Of the people visually represented in the textbook, what cultural groups appear to be most represented? Are there any apparent Korean characters? If not, do you think Korean characters would make the lesson more approachable/enjoyable? Why or why not?
13. What ethnic or demographic groups/communities appear to be least represented in the visual elements of the textbook?
14. Regarding the visual elements in the textbook, how would you change the content to be more enjoyable or satisfying in the learning process?
15. Do you have any general comments about the visual content in your EFL textbook?

Appendix C:

Semi-Structured Questions for Instructor Interviews

1. How long have you been teaching Korean university EFL classes?
2. What particular EFL classes do you commonly teach?
3. Describe what kinds of classes you prefer? Why so?
4. What is your education and/or training, conventional or otherwise, to teach EFL in Korean universities? Do you feel qualified to teach EFL in a Korean university?
5. Describe what you think about global EFL learning and your role as an educator? Do you feel you are adequately contributing to Korean university education? Why or why not?
6. How do you perceive your students with respect to their EFL capabilities? How do you think Korean culture contributes to your assessment of their capabilities in EFL learning?
7. In what practical situations do you think you students use the EFL you teach in class?
8. Does the visual content in the textbook help you prepare for a class? Why or why not?
9. In a typical class, describe how you use the textbook. How do you present the visual content with the lesson? Do you ever alter the representations or comment on them in the classroom discourse?
10. Can you recollect how the students normally react to the lessons? Do they ever comment or remark on the visual content?
11. What is your opinion of the visual content in the textbook? Does it assist the delivery of the lesson? Is it helpful or not helpful to the lesson? Why or why not?
12. How intuitive or counter-intuitive does the visual content appear to be to your Korean students? Do they appear accepting of the visual representations or dismissive of them?
13. How do you relate to the visual content of the textbook? Is it familiar or unfamiliar to you?
14. What cultural demographic groups appear most and least represented in the visual representations?
15. Regarding the visual elements in the textbook, would you change the content to improve the lessons? How? Why or why not?

Appendix D

Recorded Transcripts – Class A

Instructor A = A; Students = S

A: So! Everyone looking at Unit 6... this is our study material for today. So! The topic is *Eating well*. So! First thing we are going to talk about is *habits*... Alright, we are going to talk about *habits* to begin with... do you know what a habit is?

S: It's a routine?

A: A routine! Yes, a habit is a kind of routine – very good! <A begins writing on the white board> And... like we just studied, in the daily activities thing that we do on a regular basis, so they are habits that you do as part of a routine, again and again and again and again... and ... also, we have good habits ... We have good habits and we have bad habits...we have good and we have bad. So! There are different kinds of habits that we can have - healthy and unhealthy habits - OK some volunteers? What would be some examples of some good healthy habits?

S: Exercise?

A: Excellent - Exercising! Ex ...er...ci...sing <writing on the board> Ok! Anyone else?

S: sleep early?

A: sleeping earlier ... anyone else?

S: Have breakfast

A: Having breakfast. Ok. So! what are some bad or unhealthy habits?

S: eat junk food

A: <nodding and writing> eating junk food... I love junk food ...what else...

S: drink alcohol <student laughter>

A: Drinking too much alcohol. One glass of wine is maybe ok for a healthy diet but 20 glasses of wine...<student laughter>...that's not a very good or healthy diet. Uh, over-drinking... bad habit... or drinking alcohol in excess <writing on board> Excess...excess...everyone understand 'Excess'? Too much...or eating junk food in excess too...like, eating one potato chip won't hurt you but two bags <shaking his head> ...is excessive! OK, one more unhealthy habit?

S: Smoking?

A: Yes! Smoking! It doesn't matter if you have only one or a whole pack ... it doesn't matter because even one is unhealthy. So! Let's think about another kind of habit such as *study habits*. What are some examples of good study habits?

S: Review?

A: OK! Reviewing ... reviewing your notes. That's a good study habit.

S: Focus on class?

A: OK focusing on class. That's good ... and when you sit down to do homework, what is a good study habit? <silent consideration among the students> Like... think about when you sit down to do homework. A lot of people have a method or regularly do something to save time or to focus better or to relax so that they can study harder.

S: write down?

A: OK! Writing down everything... but I'm talking about ...like, when you do your homework, when you sit down, you do some things that you think are necessary for you to study better.

Appendix D (Cont.).

S: drink coffee?

A: OK! Drinking coffee ... yeah, that can be a good habit.

S: Typing?

A: Huh? ... Oh typing! Yes. <student mumbling> Ok. cleaning the table... Having a neat area or how about making sure there is enough light? ... I like that...

5:40

S: Making deadline?

A: Oh! Making a deadline, yep... And having a quiet atmosphere like that... those are some good study habits <student mumbling> Frustration? What's that? Frustration, you said? Ah, ... procrastination! Procrastinating ... didn't we learn that already in this class? OK, procrastination is a bad habit. <many students nod and mumble agreement>

A: others? <student holds up a hand to mimic speaking on a cell phone> Ok! phones... having your smart phone in easy reach? Any more ... <Students mumbling> Watching TV ... OK ... watching TV... having the TV on... OK! let's look at ... other than study habits, there are many other kinds of habits ... so, do you like to travel? What are some are some traveling habits? What's a good traveling habit if you go to travel internationally... what are some good traveling habits to make sure you are having a good time and are safe and so on?

S: plan?

A: Planning! OK planning ahead is good ... I never do that though, I just go <student laughter and mumbling> SIM cards? Yep ... Being on time? Ok ... Now! What are some bad traveling habits that keep you from being on time or having a good time?

S: Going around at night?

A: OK! going around at night it depends where you are in Korea it's not too bad but in America no... in certain areas at least. Other bad traveling habits?

S: unsafe area?

A: Going to unsafe areas. Yeah, that's a good habit. Find out where the unsafe areas are ... bad is going there, unless you are a thrill seeker or... if you have drunk too much alcohol.

S: Bring too much carrier?

A: Yeah! Bringing too much luggage. That's a bad one because it can be an issue. So! The next thing we're going to talk about is ... <pointing to the whiteboard> So! we have eating habits as the last one and we're going to talk about them, so let's look at the first page of the handouts ... <Instructor A is holding up the book and pointing to the page so the students can see> and here we have the food pyramid... what about here in Korea? Do you have a food pyramid?

S: Yeah...

A: It's called the food pyramid? I remember at the high school I used to teach that they used to have the food pagoda... anyway... anyway, everyone... look at this healthy eating pyramid and... Let's look at the foods in here and let's think about some of the foods that you never eat? That you see here... that some of these things you never eat or see your friends eat or is everyone healthy... especially, the vegetables, look at the vegetables. Some people don't like certain kinds of vegetables.

S: Carrots!

A: You don't like carrots why not?

S: I don't like the texture.

Appendix D (Cont.).

A: OK what about broccoli? Anyone here like broccoli?

S: I like broccoli...

A: The only food I hate is eggplant does anyone here know eggplant? ... (Korean) "gachi"? <Student Laughter>

A: I've hated that ever since I was young... So! Next, we're going to do partner work. So! This is your *diet* ... Now, this word here - Diet - a lot of people think that diet means only losing weight but if I ask you: "What is your diet?" I'm not talking about losing weight. I'm talking about what food you eat regularly. You can have a good - healthy - diet and you can have a bad - unhealthy - diet. You can have an unhealthy diet, or you can have a healthy diet. So! Let's get together and look at the bottom <A is holding up the book again and pointing to the content> Under this food pyramid... You have a blank pyramid. So, with your partner, I want you to discuss the different foods that you rarely eat and the foods that you eat at least one to five portions per day and something you eat almost every meal and this can also include drinks too so if you want to talk about alcohol or Cola, these liquids are part of your diet because you can have like green tea which is healthy but then you can have something else that is not healthy so with your team everyone talked together and help each other filling the pyramids together and help each other

S: what is poultry?

A: *poultry* is a bird, like chicken or turkey, etc....

S: Ahh... <Students are discussing 12:25-19:50>

<Instructor A is walking around the classroom and paying attention to each table>

A: Also, compare and contrast too...discuss why you eat *this* or why you don't eat *this*

12:40

<Students continue discussion and Instructor A speaks with one group>

A: Remember liquids can be part of a diet too...soju and beer, coca cola, juice...

<enthusiastic student discussion> Around I'm going to give you around two more minutes...then we are going to move on... (18:13) <student discussion as Instructor A walks around the classroom> Alright everyone, it is time to move on ...everyone please turn to the next page. (19:50)

<students turning page>

A: All right on the next page if you look at the top there is a conversation model ... we're going to practice reading this. <A is holding up the book and pointing to the speaking exercise> So, there is a A, B & C but B only speaks once so if you have 3 people in your team everyone reads through 3 times so that everyone is ABC so that everybody can get a chance... so everyone take a couple of minutes to read through this and practice the conversation read through it as a team together <student ask a muffled question> Oops! Sorry I don't know what happened... I was on the wrong page OK there we go <Student discussion / practicing dialogue> 21:34

A: OK! We're gonna skip the next...everyone turn to the next page ... Ok we're gonna skip the conversation model... look at this one <A is holding up the textbook and pointing to a page> Everyone look at Part A for the new vocabulary ... so vocabulary! We're going to be talking about excuses. Everyone understand what excuse is? What's an excuse? <Students mumbling> OK an excuse is... it can be a reason why you don't do something or it can be a reason for why you are unable to do something... so if I ask you "Do you want to go bungee jumping?" OK who does not want to go bungee jumping? <some students put up their hands>

Appendix D (Cont.).

So, you don't like it... you don't want to, so usually you give an excuse. So why don't you want to go bungee jumping? <student mumbling> You have agoraphobia? You let your Achilles heel show! OK, so do you want to drink soju right now hopefully you should say “no”. Hopefully, you wouldn't say yes but if you do say no what is your excuse? <student mumbling> A: Right now, I am in class! <student laughter> A: That's a bad study habit! <Student laughter> OK if I am unable to do something like “Have you ever gotten a bad score on a test?” <student mumbling> In your whole life. Yeah, so you get a bad score. You've never done that in your life but how did you get a bad score? ... and so you can say “Well, I didn't sleep well” or something “I didn't study” or “the test was too difficult” and so on, so we have excuses for things we can't do or unable to do up to your expectations. So here you have a vocabulary for excuses for not being able to eat something ...<student mumbling – holding up the book and asking Instructor A to explain> So sure, you have an excuse for, I don't care, for something, or I hate something ... so if someone offers you - I don't know - a hamburger, you can say “I don't care for hamburgers.” That means you don't like it. This one, um, ‘does not agree with’ - some people say this - but it's kind of old fashioned. It's possible you could say it, but you can say why it doesn't agree with you. For example, you could say it gives me a headache or it gives me a stomachache, or it makes me sick. Next one, so if someone offered you a hamburger... so you could say, as an excuse, I'm... I'm a vegetarian. <Instructor A addresses the classroom at large because many nearby students are listening> Is anyone here a vegetarian? <student laughter> A: I'm not a vegetarian ... and there's many different levels of vegetarians ... what's the name of that one... completely 100% vegetables - no eggs, no milk ...

S: vegan

A: Yeah, vegan! Vegan is just 100%... then, some of you can use an excuse like “I'm on a diet” and “this one, I'm avoiding”... because it is something, normally, you wouldn't drink or eat this ... like if I'm on a diet, I'm avoiding hamburgers. I'm avoiding alcohol and cigarettes if I'm trying to be healthy. Also, allergies - some people cannot eat the food because it can kill you! Like, some people are allergic to shellfish, you know clams, crabs, and things like that... some people are allergic to shellfish, some people are allergic to other things. Anyone here allergic to anything? <Student laughter> OK, what I want you to do next if you want to just run on the back of this I want you to write 5 foods or 5 drinks that you don't eat or don't drink ...you don't need to write the reason just 5 things you don't need in 5 things you don't drink or it can be 5 things you don't eat or drink at this time but you did in the past

<Students writing and in quiet discussion> 29:20~

S: Professor, when I say “I work out to lose weight” or “I work out to lose my weight”

A: try to stay away from possessive in the second sentence. ‘Your’ is implied when you say “...to lose weight” ...the first is fine <student nodding and writing>

A: Alright, so after you write your five things, with your partners, I want to ask you why do drink, why don't you drink and I want to give an excuse for each one ... with your partners go ahead and ask about each of these things and give an excuse <student discussion>

31:02 ~ 35:01

A: Alright, ladies and gentlemen, we have to move on because we're running out of time so let's skip ahead to page 66... OK, the last thing we're gonna do here is talk about food passions, so we just did excuses for foods we don't normally eat or foods that we not normally

Appendix D (Cont.).

eat at the moment. Now, we're going to talk about other reasons why you like something or why you don't care for it, so these are good expressions you can use. So, "I am crazy about something" ... "I am crazy about doing something" ... so 'crazy'? Does it mean stupid or anything like that? <Students mumble, looking at textbook> Crazy means really, really, really like something ... so if somebody says "I'm crazy about you"- what does that mean? <student laughter> I love you; I can't be away from you; Yeah, so, I'm crazy about you would be like that but for food and for drinks these are the things you like ... "Oh my God, I'm crazy about chocolate!" So, there are foods that you will eat if someone gives it to you and it doesn't matter when you will eat it or want to eat it, so same thing ... So, you can also use a restaurant too. If you're a big, fat person you can say "I'm a big Domino's eater" "I'm a big McDonald's eater" or drinks, "I'm a big beer drinker"... and you could ask people too, when you sit down for dinner, are you a big *sam-gyeop-sal* (Korean BBQ bacon) eater? <student laughter>

A: OK! 'Addiction' - everyone knows 'addiction' right? Now, with this conversation it doesn't mean you are literally shaking... it's like saying you really love this thing and with alcohol, you shouldn't... I would avoid using this one with alcohol <student laughter> I would avoid using this one because if you say you're addicted to soju or something some people might think you're addicted... don't say *Coke* because that means something completely different in western culture! <student laughter> OK, how about wine lovers? There's a club of people or clubs of people from around the world who drink wine or collecting wine or beer lovers from around the world... pizza lovers you just like consuming all these things... just be careful to use these expressions carefully. So! All these things are good just be sure to be careful using them. OK, now, the bad things - I can't stand - usually you're going give some emphasis on *stand* so ... "I can't stand" is something you absolutely positively hate, something... so again, if someone says "I can't stand her" "I don't like her" or "I don't speak to her" or "I can't stand doing something"... So, food you know, I can't stand eating eggplant, so I can stand it, I can't stand you, or can't stand weekends, crazy about, it's the same over here <A is holding up the book and pointing to a page> ...*not crazy about* is somewhat opposite... it just means "I don't really like it"... "I can't eat it but if I have to, I will" So, it's not really the opposite, like, if someone invites me for dinner, I'll eat it but let's go ahead and have this kind of food ... I'm not crazy about it, but I'll eat it... and the same here, "I don't care for something", that means the same... "I'll do it but it's not my first choice" and we already studied this one anyway "I'm not much of a something eater" ... I will drink this but it's not my first choice, so really, I can't stand means "I hate it" or "I absolutely will not eat it" <student discussion> OK how 'bout this real fast with your partners... let's talk about some things from this column. <A is holding up the book and pointing> Some things from this column... you and your partners talk about these perspectives. <Student discussion >

41:23

A: Alright everyone. We have to call the day because you have to go to your next class... thank you very much for everyone for participating in this classroom audit... thank you very much and everyone think about your teams for next week... Everyone says goodbye <students waving at camera> "Bye" (43:44)

Appendix E

Recorded Transcripts – Class B

Instructor = B; Student(s) = S

<students talking loudly together>

B: Are you ready?

S: yes

B: OK... let me talk... Did you have breakfast this morning?

S: Yes.

B: What did you eat? How about you? Did you have breakfast this morning?

S: I forgot

B: I forgot?!? It's not homework! <student laughter>

B: Young-Ju <student name> What did you eat?

S: I had rice.

B: Okay...good...this topic is about eating well...if you look at the top-right order of this unit, these are the goals that we are trying to achieve so some of the material will cover making an excuse to decline food <Instructor B is writing the word 'decline' on the WB and repeating the word to the students while nodding his head > got that? decline? Decline?

S: nodding and quietly reading unit page and handout

B: let's talk...talk about food passions... so things you really, really like... so food passions can also include things that you dislike something or you really, really hate so, if you think about it, "passion" – this word passion <Instructor B is writing the word next to decline on the WB> This word can mean very strongly in favour of something... passion can be a very strong emotion with something... so it can mean food that you really, really love or for food that you really, really hate and then, later, we'll look at discussing lifestyle changes and then, if we have time... describing unique foods <Instructor B is holding up TB> ...so these are the unit goals if you look at the topic preview. We're talking about a healthy eating pyramid that suggests eating habits to avoid heart disease... that's a key expression "heart disease" ... so we're not just thinking about something that we enjoy, were talking about health. If you look at the top of the pyramid and then we go down, what is the organising principle?

S: pyramid...?

B: Yeah okay that's a pyramid but if you look at the foods at the Top and then you look at the foods at the bottom why is this at the Top?

S: essential?

B: essential? <shrugging his shoulders, writing essential on the WB>

S: frequency?

B: ok frequency...that's it, OK I'll accept that...frequency... <Instructor B writes "frequency" on the whiteboard> OK, let's look at the book... <holding up the book; students are looking down at their books with expressions of bemused curiosity> if you look at the top We have meat and butter rarely but on the right side white rice and white bread and then we get to the bottom which is almost every meal alright so like...vegetables, etc.,, frequency is the word and the organising principle describes this let's look at the second one "Dairy" and it says one to two portions per day... what are portions?

Appendix E (cont.).

S: Amount?

B: Amount. OK, so how much is a portion?

S: Portion is...

B: How much is one portion?

S: one meal?

B: one meal. Right so the amount you have in one meal is one portion...Have you ever heard the word serving?

S: serving is portion?

B: right so the amount that you have in one meal is one portion or one serving...So if you have this amount of rice that is one serving or that is one portion...This is for one person that is one serving Alright so <pointing to the book> dairy, one to two portions per day and seafood and poultry what is poultry?

S: chicken?

B: yeah, so chicken or things like birds and poultry it also includes eggs; so, eating chicken and eggs ...nuts and legumes? what are legumes?

S: Legumes?

A: yeah, legumes... but in British English "*Leh-gyumes*"

S: <laughter> beans?

B: Right so beans that come in a pod...you know pod? Like soybeans come in a pod, they come in a pod, you have to take them out of the pod? Those are legumes.

S: <students collectively> "ahh" <understanding>

B: Alright, fruits 2 or 3 portions / day, vegetables 5 times / day, and then whole grain foods...what are whole grain?

S: "(Korean) grains"?

B: so like (Korean) "grains" Okay up here you have white ricebut here you have whole grain foods This whole grain also includes rice ...see the picture of that white rice so here you have white rice and then you have whole grain rice so what's the difference here ?

S: color?

B: color? Ok that's true but why is that color different?

S: Because of polishing the process polishes rice

B:L okay so polished rice means you take off the outside part and then there's only the inside part so the nutrition in that outer part is taken away so you're just left with the inside what's on the inside of that white part

S: carbo ...carbo... carbo...carbohydrate

B: right carbohydrate carbohydrates in Korean are "tan-su-hwa-mul"

S: ahh! <students collectively>

B: Right so if you think there is only the carbohydrate...there is no protein... which one is better?

S: whole grain?

B: right the whole grain is much better... you get much more out of it... okay, alright, so this is the ideal... and below this here you have your own ideas And your own pyramid <holding up the book > go ahead and write what you actually eat put your real life diet in here <students quietly speaking with each other and writing> 9:50~12:50

B: All right after you finish writing your pyramid please compare that to your partner's

Appendix E (cont.).

<students continue discussion> 12:55~16:40 students are engaging in very lively discussion and appear to be thoroughly enjoying the chance to discuss their eating habits with neighbors in the classroom <Instructor B is walking around the class answering questions and speaking of eating habits>

B: ok, let's move on to the next page. All right it says town bites about a bite is a small part of something alright so it says read along silently and listen however we do not have the sound file so I am going to be your sound file ...there are 2 people iris and Terry ...So I will be iris and UB Terry okay ?

S: <student nodding> Instructor B and students role play Terri and Iris (Saslow & Ascher, 2006, p. 62).

B: good! Alright in the first line she says what in the world are you eating what is that what is what in the world?

S: How can you do that?

B: yeah ok that's OK...OK in the 4th line "I used to be" "I used to be" what does that mean; In the past it was my habit And I quit so we usually see those 2 things together I used to be and not anymore on the right side on the second line well I would what does that mean what is well I would ?

S: I am glad too?

S: I want too?

S: I would like to eat that, but I will not?

B: OK, very similar to that, on the page, Terry was on a diet...Right? ...But now she's not on a diet anymore so she's eating chocolate and so on but Iris, in the past, was not on a diet, but now she is on a diet, so their situation has switched... alright, so iris says I would but now I'm on a diet, so in the past before she was on a diet she would have eaten that cake... would have... would have... So, in the past, I would have eaten that cake, but now I'm on a diet and so now I'm not going to do it... so in the past I would not have done it <Instructor B is using a physical reference to indicate past present and future [See Figure 1]> 21:00 Okay, below you can see that repeated... I *used to* but not anymore... I *used to* be but not anymore

Okay? <students mumbling in agreement>

B: Collocations? <asking the class while pointing to the dialogue> Collocations?

S: <students collectively> used to and but not anymore

B: good yes, please write these down...Alright let's take a look at these questions here... alright check the statements that are true according to the conversation and explain your answers... so Iris doesn't need sweets now... Yes?

S: Yes

B: check that?

S: yes

B: #2 Terry doesn't eat sweets now?

S: No.

B: alright do not check that. That's not true. OK #3 Irish doesn't want any cake ...no this is a little bit ambiguous <writing on the board > do you know ambiguous? It's a little bit ambiguous because she's actually ambiguous when she said I would but I'm on a diet so In other words she saying I want to but I'm not going to do it so the question I was doesn't want any cake

Appendix E (cont).

...that's kind of strange because she wants it but she's not going to eat it so it's an ambiguous statement

S: yes < many students nodding in agreement >

B: All right #4 Terry doesn't want any cake?

S: No.

B: right, she is eating cake...Alright # 5, Iris changed her eating habits?

S: Yes.

B: Yes. Number 6, did Terry change her eating habits?

S: Yes

B: Yes, they both changed their eating habits...okay so one last time make a list of foods you are trying to eat if you're trying to lose weight or gain weight... gaining weight or losing weight...<Student discussion in pairs looking at the book>

24:00

B: Alright, if you are trying to lose weight, what do you want to eat?

S: vegetables?

B: yes vegetables...

S: Eggs

B: eggs

S: whole grain foods

B: Whole grain foods, OK, you're not trying to gain weight, are you? <Instructor B points to a student; students laugh> How do we gain weight?

S: Chicken?

B: OK chicken ...perhaps

S: pasta

B: Yes, pasta. Alright, so those things have a lot of carbohydrates... so if you eat a lot of carbohydrates you're going to gain weight... so if you are trying to lose weight, you want to eat more fiber and less carbohydrates <students nodding; it important to note that no one in the class is even slightly overweight> ...Alright to the next page next page please ... <students turning page> Alright, at the top of the page it says *make an excuse* to decline food ...Alright? So, someone is offering you some food, but you don't want to eat it and this helps you give a reason why you don't want to eat it ...this has to do with something we call *white lies*? ...little white lies? <walking towards the students to seek their opinion> Does anybody know what that means? Little white lies?

S: <shaking heads...confused>

B: Alright so imagine you go over to somebody's house and they looks they cook something for you and They say let's have dinner and you look at it and it looks really bad and this person can't really cook you don't know what to say "You suck!"

S: <students laugh>

B: You don't want to say that directly so instead you say Oh I have a bit of a stomach-ache, so I'll pass for now ...so, sometimes it's true but sometimes it's just a *white lie* out of politeness ...polite? Polite? Understand? Alright, so listen while I read this conversation to you so you can hear so I'm pronouncing everything <Instructor B reads conversation model on p. 64; students listen and read textbook page quietly> Alright, so now we're talking about specific language you can use to reject some food that somebody is offering to you... the first one says I

Appendix E (cont).

don't care for broccoli ...I don't care for broccoli ...alright so people in Korea think that English doesn't have honorifics like *jon-daet-mal*¹ But we do have something like it and this is a good example of that ...so maybe you are sitting at the table with your boss or your manager or somebody use a higher social standing so you want to be careful how you say things so if you say "broccoli sucks!" that's really strong kind of a strong, rude "banmal" (friend speech) sound ...so you might want to say I don't care for broccoli it sounds nicer and is less harsh
 <Students collectively saying> Ahh! <mumbling together in realization> Alright let's look at the second one - coffee doesn't agree with me...So if you look at that picture in the cloud she is thinking what is she doing <holding up the textbook and pointing > she says coffee doesn't agree with me...what do you think? what is she saying? <Instructor B is holding his hands to his stomach in a display of discomfort>

S: can't take it? Don't like it?

B: what about a physical discomfort?

S: sick?

B: If you want to be really direct and kind of rude, you could say it gives me diarrhea, but being so specific can make other people feel uncomfortable, so you want to say it doesn't agree with me it is applied more agreeable way of refusing it...My body is a bad reaction to coffee... OK, the next one - I'm a vegetarian ...this is pretty simple ...everybody knows that?

<students nod > OK, the next one - I'm on a diet? I'm trying to lose weight ...I use this one a lot I'm always a little bit fat here <grabbing his stomach and spare tire > so if somebody invites me to dinner and I don't want to go I usually say: Oh, I'm on a diet! Sorry! The other thing that you can say is: I'm trying to lose weight so this is a good way to reviews and the opposite is I'm trying to gain weight ...<writing on the board > Alright, in Korean some of you are translating directly from Korean so you might say I'm trying to lose my weight but in English we don't use that we don't say I'm trying to lose my weight or I'm trying to gain my weight or you are trying to lose your weight...OK, next time avoiding sugar that's pretty easy an I'm allergic to chocolate... do you understand these words avoiding an allergic I'm allergic to seafood you understand that <students nod> Alright, in the next page <students turning the page> OK, here at the top it says "grammar" - grammar! Alright, before the mid term exam, you remember we talked about the difference between *acquisition* and *learning*? so if you were the teacher of this class, a class about practicing English communication, would you spend a lot of time on this?

S: No...

B: I'm not going to but let's be fair that grammar is not 100% useless in these language communication classes in fact it is extremely important but I would normally focus on this as homework rather than put it in class time because our time together can be more profitable another stuff <students nodding and some taking notes>

29:00

B: Alright, pass, pass, lets move on to the next page <students turning the page> So, talking about food passions so just before you were talking about rejecting food but now you're going to talk about something you really, really like...<students and instructor practice the dialogue together; instructor is so much in control at this point that he doesn't require to inform the students, he merely gestures for everyone to collectively play the other speaker in the model dialogue on p. 66 (see Figure 2)>...And the last sentence is well I couldn't live without it

Appendix E (cont).

...and that's pretty much true for myself too! Alright, let's talk about things that you're passionate about ...so I'm crazy about seafood... look at the picture... I'm crazy about ...Something

S: really like

B: Yeah, so if you say something like mania ...a maniac is somebody who's like crazy about something...

S: Ah

B: OK the next one I'm a big meat eater a big coffee drinker a chocolate addict a pizza lover So that means I eat a lot me that drink a lot of coffee so when do you see the words an emphasis here it means pay attention to those ..for me, I'm a big *Gamjatang* (Korean – pork rib stew) eater... *<students laughing>* I had Stew last night I had stew last week I think I'm going to have stew tomorrow! *<students are pleased and suddenly more attentive>* So, you know addicted to something? Like alcohol or drugs? So, we're talking about this word *<writes hyperbole>* So, if you see your chocolate addict it's not like you're shaking because you need chocolate but you are speaking hyperbole ...and these ones focusing on food people speak this way... but you can use these expressions for anything really so for example...I can't stand country music , I can't stand traffic jams, I'm not crazy about chocolate, so it means I can eat it if offered but I don't really seek it, I don't care for steak and I'm not much of a pizza eater and I'm not much of a coffee drinker... alright so does everybody understand these? *<students nodding taking notes>* Alright, let's move on to the next page because we're running at a time And I want to focus on this next part *<students turning the page>* 33:00

B: this page is something different... Please get a partner and practice... this should only take you a little while *<the students appeared to know what to do because the instructor has not given them any instructions ...this suggests that the students are used to a particular routine. the instructor walks around the room to help and/ or participate in the conversations that are being created by the class. This portion of the class is concluded with students passing the created and recorded dialogues to the instructor>*

<Students actively talking among themselves and with Instructor B>

45:00

B: OK, let me get your attention please, we're just about out of time... Alright, so during this class, our goals were to make excuses declining food, talk about food passions, discuss lifestyle changes alright so in this discussion topic we didn't have a lot of chance to talk about everything if we had more time we would talk about more topics but that's good enough for today well done everyone and thank you very much for participating. Any questions?

<Students shaking heads>

B: Alright thank you! *<Student applause>*

Appendix F

Instructor A – Interview transcript

C = Chris

A = Instructor A

C: So, how long have you been teaching university EFL classes?

A: about 18 years...I came here in 2000

C: What kinds of EFL classes do you commonly teach or have taught in Korea?

A: I've taught extra English classes on multiple levels including high school... I have also taught US cultural studies class and this year I started doing English composition for journalism majors.

C: So, from those, what kinds of classes you prefer and why?

A: I think my favorite one was US cultural class... that was my favorite one and that was a graduate class too... so the students were fairly high level... also I like basic conversation classes because the discussions are fun to do...stimulating...

A: So, what is your education and training, then, for this job at the university? Do you feel qualified?

A: I have a bachelor's degree in international relations and I also double majored in history with an education degree in each... International relations is probably one of the best side or peripheral degrees one could have as an ESL or EFL educator... yeah it definitely helped with my conversation and composition classes...do I feel qualified? Yeah I guess so...I don't have the know-how of a lot of theory but I've been learning as I work... developing style in class, watching other professors and so on...I think the time spent here has made me qualified... so yeah...

C: Right... So, what do you think of global English education and your role in it...do you feel you are adequately contributing to Korean university education? Do you think of those things, especially when you're teaching the class? Do you think about what you do and how it affects the students?

A: Yeah sure I definitely think about all of that... I think my role helps the students... especially in Korea when students are working really hard to make something of themselves... and I think the majority of university students I think the best thing for them to do is get the heck out of the country... I generally advise them to get into some international engagements.... Find something that involves English in some way to get their exposure for the language...

C: I think getting out of the country is just generally opens your stubborn mind because I've seen so many clothes minded people in my world back home in Canada, where people think that nobody is racist and where people haven't left their hometown in 40 years, suddenly their whole personality changes with that kind of international exposure

Appendix F (Cont.).

A: Koreans in general are pretty well travelled now so that's a good thing for their exposure but they need more

C: So, how do you perceive your students with respect to their EFL capabilities? And ... how do you think Korean culture contributes to your assessment of their capabilities in EFL learning?

A: most of my students are Korean English speakers...you know what I mean? ...their culture is really strong so it overshadows their grasp of some stuff we cover...I repeat lessons and they seem to get stuck on all the same sh** that students got stuck on 18 years ago...its all the same issues... and when I try to interview them or test their speaking abilities they're all shy and giggle in class...it is like nothing has changed in two decades...

C: What practical situations do you think your students use the English that you teaching in class?

A: Well, in terms of English... most of my students who actively study it... maybe they wanna have friends or improve their social life political life and economic life and there are a lot of international students here who spend a lot of time outside of class communicating in English for those reasons and a lot of students get jobs where they have to speak English quite a bit with foreigners who come to Korea or in foreign locations so I think they really need it and have a strong motivation for learning it autumn or functional level

C: OK so in a typical class describe how you use the textbook or any textbook? Do you use the visual content a lot? Is it useful?

A: I actually do use a textbook in all of my classes because it gives me a base from which to work from... and often I have students who are super low level and if I don't have something for them to look at... then they'll just space out and not pay attention or not fix their attention to...the visual content helps in that way I guess but I don't give it a lot of attention... and the class is useless for them, the low levels students, so the textbook is a base from which to build for the variety of the levels of English among my students

C: So, do your students ever comment or talk about the visual content or the multimodal content in the textbook at all?

A: What do you mean by multimodal?

C: Multimodality in discourse refers to multiple modes of meaning making or the assumption that meaning in discourse is from the combined meaning that is generated from text or image...all things together...color, shape, composition, font...how all those things emphasize or de-emphasize stuff in the book...including the text...

A: ahh ok...well, most of the books I use, like this one (TN2) don't really have any useful pictures... but I do use PPT presentations that are designed by myself and a lot of my classes are visual but its generic visualizations for these students...they give examples for certain vocabularies and so on...PPTs are so effective so I do you use a lot of visual stuff in those... yeah I use a lot of visuals because visualizations really draw their attention and forced them to

Appendix F (Cont.).

think... there's a lot of information that goes into visualization that is useful for the classes and class participation...it generates more content on its own...

C: So, what is your opinion of the visual content in TN2?

A: Well, like I said, not very useful but... well... it's very colorful and well-designed I suppose...and eye catching... you can tell that the designers want to use advertising or design techniques to make everything balanced... that's about all I feel about that... I haven't really given it much thought because most of the material I use are black and white excerpts from books like these... I like the food pyramid though because when I told them to discuss or having a discussion about it they have pictures to look at and they can talk about it, but I feel it's not enough... I feel like if it were different pictures it might be better

C: So, do you think the visual content is helpful to you or is it inconsequential?

A: Well I don't know it depends on the situation but if the books have it... I'll use that but if the books don't have it... I'll just use my own in PowerPoint presentations because I think visualizations have a place in conversation classes because they inspire speech and communication and translation of concepts to verbal oral practice

C: So, how do you relate to the visual content in the textbooks is it familiar to you? Is it intuitive or counterintuitive to your culture?

A: It's definitely in tune with our culture because...meaning western culture... for example, in Unit 6, the food pyramid is something we use in the United States... So yeah that's pretty normal

C: yeah me too as soon as I saw it, I instantly knew what it was ...do you feel the students felt that way as well?

A: Well, sort of because in Korea they have a food pagoda... so they may have translated that as such...but I'm not really too sure if they felt the kind of familiarity that we might feel, looking at the book... which is ironic because they're the ones that should come too learn some of the images... so I'm wondering if the textbook publishers got it the wrong way around?

C: Good! Yeah, I ask the same...okay, so, last 2 questions... what cultural demographics did you notice in the multimodal content?

A: You know, I didn't really notice any, to be honest, I didn't really pay attention... I didn't really look at what nationality or race they may have been ...I'm sure there were some... in fact, I now that I recall, there were but I didn't really pay attention to any of that stuff... and I bet it would be important to the students, you know, because to me it's not important but I have to be aware of what the students want or require...but, as you know, two there is that weird Korean thing...where white equals good and brown equals bad

C: Yeah that's called whiteness theory... that's a very real area of research with some literature associated with that...especially in critical research of textbooks... and you can see how it appears in a lot of textbooks...

Appendix F (Cont.).

A: that's right... then the Let's Go series of books in Korea have a lot of that... all of the kids are roughly the same color and even the kids that are roughly depicted as darker skinned are not really darker skinned, they are only slightly tanned...

C: Would you change anything in the book like did you think any of it not useful or what do you think?

A: Um, I don't know... the conversations, most of the times, are touch-and-go because they feel contrived or not real speech... but I guess they're kind of useful for students to initiate back and forth banter in class to practice speaking so they can develop their own voice... However, if something appears anachronistic like an older expression, I'll see a lot of that in the books and bring it to the attention of the students... Like if I say "I don't know it doesn't agree with me" I'll tell the students that's an old way of saying it like coffee doesn't agree with me...

C: Yeah, I would never discourage teaching that... yeah some of the text appears older but the nuances of the expression is presented as an alternative to being rude in a social situation... so some students appeared to like that... Do you agree

A: Yeah, that's right it's an old expression but some people like to say that... and for Koreans, these are good lessons because they connect with their culture... because it's not polite be rude!

<Laughter>

C: Indeed, being rude is rather impolite! Ok...So, generally speaking, do you think if the visual content were Korean specific would it make your jobs easier or would it be better for the students?

A: Nope, A lot of my PowerPoint examples I do a lot of comparative examples of American cities American food and Korean cities in Korean food and also for international students I used their cities and their cultures and their food ...relevance is also subjective to their particular motivation to learn for most of the students they want to learn because of a socio economic reasons but some students are only in class because mom told them to be there.

<Laughter>

C: OK, OK that's great! Thanks a lot, I appreciate your time today.

Appendix G:

Instructor B – Interview Transcript

C = Chris

B = Instructor B

C: Alright, how long have you been teaching Korean university EFL classes?

B: About 20 years, except for a small hiatus to Thailand for a year.

C: Right, right...and what particular EFL classes do you commonly teach?

B: Well, with the exception of the academy where we met, I've been at the one university for more than two decades. Also, the odd side gig teaching executive programs with government training programs for the summer vacation...government officers English training...that kind of work...in my department at the university, it is English Education so, in addition to communication course, I do English language learning pedagogy... then for students of other departments, I'll just teach whatever basic English classes they need which is just required freshmen education...

C: Right, so which ones do you prefer? The communication or the pedagogy?

B: Well it depends on the group, but I tend to enjoy the pedagogy more than the communication because I often have to explain why I don't always follow the curriculum the administration makes.

C: So, you prefer pedagogy because its...

B: Yeah, it's my class... I choose the books and class resources and design the curriculum ... that autonomy makes life a lot easier...the crap they usually make us use in conversation classes is more of a hassle than its worth...

C: right... ok let's come back to that...so, your education and training is... an MA in general? And do you feel that qualifies you for this position at the university?

B: It an MA in humanities from Cal-state...and yeah, I think I'm qualified requirements are met... my experience helps me...

C: OK, describe what you think about global EFL learning and your roll in that like...so its kinds of a big question ...like is it just a job for you or is there something more to that? And whatever the case may be, do you feel like you make a difference in Korean EFL education?

B: Oh yeah, in the beginning it was just a...a way to explore Asia ...just a foothold in Asia... in my second year in Korea I stepped up to university and I started understanding you know this is a career ...you need to take it seriously...you can't just come in here and screw around and do something to get by the day everyday ...and they gave me these pedagogy classes and... I didn't know anything at all about English as a foreign language pedagogy... I did take the teachers exam in the USA and I did take some specialty area in English education... but I didn't have any

Appendix G (Cont.).

special or higher academic training in theory, I just used my general knowledge to pass the tests... so, after I got into university here, I started realizing they really expected me to know what I'm talking about... so, I went around buying all these pedagogy textbooks and burying myself in them over a couple of years...in fact I researched applied linguistics programs in American schools and tried to teach myself some of the courses... and that's how I discovered a love for Krashen's work... first, I did this broad overview of English pedagogy and then I figured, like, "how can I use this improve my effectiveness in class or in my classes?" and so that's when I started to figure out the practical application of Krashen's theories and hypotheses and applying them in the classroom...I started implementing them in all of the classrooms, actually... so, I teach some of the basic writing classes and some of the basic conversation classes, but I also teach pedagogy classes... so when I teach the pedagogy classes most of the foundations are like a spinner of other people's work on Krashen... so I teach them with amendments...

C: Very interesting... I think I had a similar evolution...

B: Yeah, It's really interesting...because I've been here for a couple of decades and I watched myself evolve from someone just doing a job to someone who actually cared about my work and I think a lot of us actually went through that transformation ...I'm not sure....like, I'm speaking for Dale but I don't think he had a teachers degree... he didn't really plan on coming here...

C: Yeah, that's right. He's got a great work ethic though and does his best with international relations background...

B: Right, work ethic... Right... work ethic.

C: Alright, so, how do you perceive your students with respect to their EFL capabilities? How do you think Korean culture contributes to your assessment of their capabilities in EFL learning?

B: Culture is everything here and where sometimes it is helpful, in terms of a Korean's dedication to learning form, it also mitigates their grasp of function. Like, if one foreigner like us stands on the street corner eating an ice cream cone, then they must think that all foreigners like to eat ice cream beside roads. That's how they think of English...they're constantly looking for all the rules of social behavior and etiquette that they have ingrained in Korean upbringing... but sometimes they can't grasp speaking... I kind of think, like, that's the whole reason why we are here. Korean teachers teach grammar and we are here to help them use that stuff naturally...

C: Great...ok then how do you think they use the English we teach them?

B: <shrugs> Nothing? Online? Who knows...I certainly don't see or hear anyone using English outside other than to say hello to me or chat online in video games or something...but maybe people like Seung Joon (a common friend) use it as a lingua franca when he goes to Brazil on business.

Appendix G (Cont.).

C: Yeah, I hear ya'... So, you actually answered several questions... so, that's what I wanted...
...To get to the heart of the matter... did the visual content of the textbook help you effectively
in negotiating the content and teaching a lesson that day...

B: It helps somewhat ...you know the first page with the food pyramid visually help the student
situate the context of the lesson and put together their ideas... As far as the graphics ... I can only
think of one image ...so that's all I recall

C: OK, so...in a typical class, describe how you use the textbook. Do you prepare lessons then
teach them?

D: Usually, if I'm going through a textbook that I have to use, like in the basic conversation
classes here on campus, I'll look for things that are useful that I can use and when I can't find
them...

<laughter>

... I look for grammatical functions that I think I might be able to repurpose into my own
activities... you know, make them relevant in live speech...

C: Alright, so what about the visual material then, is the inconsequential? Do you repurpose, as
you say, any of that?

B: So far, I haven't... but the visuals are usually there to just make the material seem more
meaningful or relevant in a communicative situation...like a picture of two people in a café or
something...but I've never given 'em much attention unless, like, an aside to emphasize when or
where some of the language might be used...

C: So, how did the students react to the lessons you use from those books?

B: They're doing what I expected them to do...it's hard to know their true feelings because I
think, sometimes, they're just playing a role...

C: Yeah, I felt the same, like, they will make good efforts in class but outside class they probably
don't give two thoughts to my class until they have to show up again...

B: Yeah, as far as the lesson really being personally meaningful and engaging... I don't think it
was happening very much... most of the content is counter intuitive to Korean culture
anyways...almost all of it, I'd say...but at the end I started the discussion... we were talking
about saturated fat bombs like instant pizza and stuff like that and they appeared to be a little
more engaged and interested... but I also think and feel that they were playing a role to appear to
be engaged rather than actually being engaged

C: Okay then, you answered another question so...then, back to my other question, did you find
any of the visual content to be affective towards the lesson? Like in class, I mean...could you
have done without it?

Appendix G (Cont.).

B: Definitely could've done without it, yeah.

C: Would that be a marker of your style then? To use material as little as possible then let the class guide itself or something?

B: Yeah, for conversation? Yep, yep... using minimal materials and pretty much use my memory and repertoire with the students ...I might use the board ...and establishing a direct line of communication with the students without using a book or anything like that

C: Are there any cultural demographics that appeared more prevalent in the textbook than any other?

B: Oh yeah...from what I could see they didn't try to represent every culture ...generally speaking, like Asia...but there appeared to be regional cultures or ambiguous types of cultures that were non-stereotypic but in doing so they were not affective... or appeared to be non-realistic... I think I tried to cover it all but I don't think it really made a difference... it did not feel effective... like I don't think any of the Asian images in the book contributed to students' interest in the lesson...

C: Do you think a lack of Asian imagery in the book or a lack of culture to which the students could identify is an issue?

B: Alright, when I think it would've been more personally meaningful and engaging to the students if they were giving something specific about Korea vs. another culture...I think the book is trying to pander to a global audience and it so watered-down potatoes really mean anything to anyone

C: Do you think if the visual content were Korean specific would it make your jobs easier or would it be better for the students? Would you change anything to make it better for you?

B: When I'm making my own materials for my classes, I used the Korean local newspapers usually or if there's like a CNN or BBC story related to Korea or something like that, you know, they are embedded in this culture... where it is like, them against the rest of the world ...and their kind of isolated here in this little peninsula and that's the way they are thinking about the themselves... Korea vs. the world... So, I think it's really important if you're going to engage them... it's very, very helpful, and very, very relevant to situate them... situate their lessons and keep each in perspective...

C: So, you read my proposal for this dissertation...you know I'm drawing attention to the visuals these kinds of books publish...can you share anything else?

B: well, in roundabout way, it sounds like the visual content of the book is sort of a non-issue... which can be a benefit to the students.... because if it were an issue, in other words, if they were concentrating on it, because it is so western... there is almost like a forced compliance just think

Appendix G (Cont.).

in a western way preventing them from developing a new identity with the language to which they're learning

C: Yeah, that's the inspiration for this dissertation... are these books impactful? So, it sounds to me that even though we feel the books are terrible... it doesn't matter because of the way we would teach them... and the way I saw you were negotiating its contents in the video... mitigates any marginalization the students might feel... do you agree with all of that?

B: Yep, so you know something that the learners could benefit from... almost anything, if you have the right teacher using the right approach... can achieve that... I don't really think the images and the other modes are significant... they're just something to look at, blow by, and turn the page...

C: Thanks B.

Appendix H:

Instructor A – Student 1 Interview

C = Chris

A1 = Instructor A's 1st volunteer student

C: Describe what do you think about English learning in Korean society?

A1: I've seen a lot of people around who do just as much as the TOEIC requires. People who are greedy for foreign languages seem to go to private academies or study on the Internet.

C: What is the difference between high school English and university English classes? How you feel about English learning in Korean university?

A1: High school English is a lot of studying to read short passages quickly and to pick the answer from one of the five. For the CSAT. It's not a very difficult grammar to ask for, so it's less burdensome than reading questions. Most of the English classes I learned in college were active through direct participation. There was a time when I freely chose the topic and presented it in English, and I had a lot of time to talk about it through team play. It's a class that learns how to speak English, so I think I can use it more effectively when I go abroad or meet foreigners.

C: Is English important to you? Why or why not?

A1: I didn't really feel that English was important until high school, but when I became a college student, I actually went on a trip to Europe during vacation and felt that English was useful. And I feel important because there are so many places in Korea that ask for TOEIC scores when Koreans get a job. And I feel cool when I see people who are good at foreign languages such as English.

C: Describe what kinds of English learning are interesting and/or boring for you?

It's fun to have a class that introduces Western culture or brings out a free story. It's really fun to get to know a new culture, and I can freely think about it even if I'm not good at it! A class that lists and explains grammar all the time, or a class that reads short passages... I'm tired of doing enough in high school.

C: Explain how and when you might use English in your daily life?

A: I usually use English when I study for civil service exams or do homework for English conversation classes. I rarely use English when talking in real life.

C: In your English class in university, how often do you use the textbook?

A: I write it almost every time. I use scripts a lot. I have to go home and read a separate textbook after watching the quiz every time.

C: Do you think the pictures in the textbook lessons are good? Informative? Why or why not?

Appendix H (Cont.).

A: I prefer books with a proper mix of pictures to hard textbooks with only letters.

C: How helpful are the pictures of the textbook lesson for helping you understand the lesson?

A1: It's a tool to help you understand the situation when you look at a script. Other pictures help you become more immersed in your book.

C: Do you enjoy the textbook's lesson activity? Why or why not?

A1: I don't enjoy it that much. Textbook activities are also textbooks anyway. It's not that interesting to me that I have to do something set.

C: How do you do you relate to the cultures portrayed in the textbook? Are any Korean people represented in the visual representations? Can you imagine any Korean person in any of the situations presented in the lessons?

A1: It is not very strange because there are many Western cultures in Korea, too. Few people in the textbook seem to look like Koreans. It is possible to imagine Koreans in any of the situations. However, it does not seem natural to enter a culture that is out of touch with Korean life.

C: Describe how Instructor A used the pictures in the textbook.

A1: When the professor describes the situation, he explains it with words, but I can understand it better by using the picture in the textbook.

C: What cultural groups appear to be most represented in the textbook lesson? (For Example: Asian people, white people... etc.). Are there any Korean characters? If not, do you think Korean characters would make the lesson more approachable/enjoyable? Why or why not?

A1: It's a cultural group living in the U.S. I don't think it's a Korean character. If there are Korean characters, it will be more accessible to the culture, so it will be a good idea to understand the class without any pressure.

C: Regarding the pictures in the textbook, how would you change the content to be more enjoyable or satisfying for learning English?

A1: I think I'll select and add images of both Korean and Western cultures. I think I'll use pastel colors that will give me more stability than original colors.

C: Do you have any general comments about pictures in your English textbook?

A: That's the same as 13 answers. This is a personal add-on, and I'd like to reduce the amount of extra information in the textbook in too small a print. It doesn't seem necessary. I hope these answers will help. Thank you!

Appendix I

Instructor A – Student 2 Interview

C = Chris

A2 = Instructor A's second volunteer student

C: Describe what do you think about English learning in Korean society?

A2: Uh, it is essential? ...to enter a good school? ...or get a good job? OK, but...

C: ...but?

A2: No. just OK...

<laughter>

C: Ok, don't be nervous. It's OK...you are helping me a lot...so, what's the difference between high school English and university English classes? And...how you feel about English learning in Korean university?

A2: Yeah, OK. Uh, in high school, learning English usually focuses on the grammar and the reading comprehension, and in college, learning English seems to be focused on conversation.

C: So ... how do you feel about that...

A2: Yeah, it's good for the communication and the job...but it is not really useful to me.

C: Why do you say that?

A2: Um, I think the English class is good and I want to know... but after school I'm not useful... sorry, it is not useful

C: OK, so you said "you want to know" ...why? Is English important to you?

A2: Yes, I think it is very important. Especially, Korean society requires high English skills in any area.

C: OK good. So, describe what kinds of English learning are interesting and/or boring for you?

A2: I like the English class that talk and discuss various topics. On the other hand, I do not like classes that teach grammar or reading skills throughout class without giving me a chance to speak English. OK?

C: Good...OK that is clear. Umm... explain how and when you might use English in your daily life?

Appendix I (Cont.).

A2: I usually use English when I attend English conversation class and when I meet a foreigner on the street.

C: Really? OK, so how often does that happen? Meet a foreigner...

A2: Well, never actually!

<laughter>

C: Why did you say that then?

A2: I don't know...just, it is nice to do that... for the foreigner... to meet or help

C: OK, well that's a good reason, I guess. OK, OK...So, in your English class in university, how often do you use the textbook?

A2: I use the textbook every class.

C: Do you think the pictures in the textbook lessons are good? Are they informative or helpful to you?

A2: I think having pictures inserted is a way to help the learner. It helps learners memorize better.

C: OK, but are they informative or helpful?

A2: Umm...yes, sometimes, I think so... yes.

C: OK, yes...So, then... do the pictures help you understand the lesson?

A2: Umm, OK, for example, when memorizing words, I think the picture is the most important to help. Pictures help to remind me of English words.

C: Do you enjoy the textbook's lessons or activities? Why or why not?

A2: I like the textbook's lesson activity. It creates an opportunity to speak English.

C: How do you do you relate to the cultures portrayed in the textbook? Are any Korean people represented in the visual representations?

A2: I'm sorry but I don't know about that... Um, no I don't know...

C: OK...Can you imagine any Korean person in any of the situations presented in the lessons?

A2: No, never. They cannot do these things.

C: You mean travel or eat food at a buffet?

A2: I mean it is not normal lifestyle. These things...

Appendix I (Cont.).

<student indicates the book in general>

C: OK, good. So, describe how Instructor A uses the pictures in the textbook.

A2: OK, so he likes discussion...it creates discussion opportunities with groups while using pictures.

C: OK, so... what kind of people appear in the lessons? For example, Asian people or white people, black people...? Are there any Korean characters? If not, Why or why not?

A2: Umm, I think mostly white...but...I don't know...

C: Do you think Korean characters would make the lesson better?

A2: Yeah, I think but usually English language textbooks seem to... describe by many foreigners for the English ...Korean people don't speak the English so maybe the textbook would not be good... but... you know, popular? I don't know...

C: Regarding the pictures in the textbook, how would you change the content to be more enjoyable or satisfying for learning English?

A2: Umm, I think it would be more fun and good if you put in the short cartoons as well as pictures.

C: Do you have any general comments about pictures in your English textbook?

A2: I don't really know but I hope a more realistic picture will be inserted. I don't like pictures now but just my taste... maybe OK but... I don't know...

C: OK thank you for your time today.

A2: OK, thank you for coffee.

Appendix J

Instructor B – Student 1 Interview

C = Chris

B1 = Instructor B's first volunteer student

C: So, can I ask you some questions about your English class?

B1: Sure.

C: So, yesterday, did you have an English class?

B1: Yes, with Instructor B.

Chris: So, can you tell me, how do you feel about English classes in general and in your university?

B1: Every class about English?

C: Yeah. Just generally. Describe what do you think about global EFL learning then... How you feel about EFL learning in Korean universities?

B1: Actually, my major is English education... but we have to take English conversation...

C: OK...

B1: Actually, I think some lectures provided by the Korean professors are not that interesting because they all deal with some theories about something hard...but I think some lectures provided by the foreign professors are quite interesting and it helps us with the acquisition of language – I think.

C: Ok, how do you feel about the difference between high school English classes and current English classes? Are they same or different?

B1: It is almost exactly the same. Yeah. the same. I feel no difference from high school to this situation.

C: In that case, how do you feel about learning styles that are interesting or boring for you? What is something that is interesting and fun about learning English?

B1: a few days ago, I got a test about checking my learning style. I was determined to be a visual learner. So, I think I need something to see. Like, to see something...actually, I don't know about that ...

C: Do you use any of the English you learn in either high school or university, outside, in the real world?

B1: Never.

Appendix J (Cont.).

<laughter>

B1: ...but, umm, OK sometimes I have friend in USA, and we might talk a bit, you know on Kakao... do you know Kakao?

C: Yes, sure... I have that.

B1: ah yes... but... OK for online game, English is good and help with friends...I think I use before...but...I don't know...

C: OK. So, what about the textbook...how often do you use it for Instructor B's class?

B1: Almost never... but he uses the topics and some of the lessons but then we make other activity... I think we are supposed to follow the curriculum but Professor change that...

C: I see, so, today you used the textbook... so what about that? What about the textbook colors and pages? The content? The pics? Generally, what do you think about all the pictures and activities?

B1: Mmm...I don't know...but it was a little bit interesting for me... but I think... for about...but I think for elementary and high school students, I think the textbook would be really interesting for them...as an adult...just yeah...

C: So, you think the textbook might be more useful for a younger audience?

B1: Yes, but not that young because the words are a little bit difficult, I think...like portion, for example... I think elementary school students don't know portion...this word...

C: So, the content does not match adult style?

B1: Content is about middle or high school...content is really interesting for them... Also, I like "I don't care for..." and some things like that...that is really useful to me.

C: So, were the visual parts, like the pictures, were they helpful to your learning of English?

B1: the pictures? Yes. Mmm...OK yeah.

C: Alright, well...describe how the instructor uses the book...does he ever include the visual parts?

B1: Sure, sometimes...but sometimes he makes fun of it...

C: How so?

B1: So, he jokes about the phone...in another unit...he jokes about how old something is...and the book is not up to date...like old things in there...

C: I see, OK... like anachronistic...

Appendix J (Cont.).

B1: what is this?

C: anachronistic...a-n-a-c-h-r-o-n-i-s-

B1: Ahh yes thank you...

<student checking phone>

C: ...not the right time...the image of the phone in the textbook is old so it's not in the right time, that's how we might say anachronistic...

B1: OK thank you...

C: Sure...OK, so then, are you satisfied with the instructor's attention to the visual parts of the book?

B1: yes, he explains very clearly but something not exact to the lesson or something, he skips that...

C: Oh, I see...OK, so, how do you do you relate to the cultures portrayed in the textbook? Can you imagine any Korean person in any of the situations presented in the lessons?

B1: OK, yes...because... reject politely? We learn how to reject politely... that is similar. For example: how about go ahead without me...rather than "I don't like drinking coffee."

C: Yeah, that's the Korean style isn't it?

B1: Mm... yes, so some is good

C: Ok, so, are there any Koreans in the textbook? Do you see any there?

B1: Well, there are some Asian people, but I don't think they are Korean.

C: OK, would you like to see more Korean representation in the textbooks?

B1: No. I think this is enough.

C: Why so?

B1: Mm...I'm not sure but Korean is enough... because English book maybe not the right place...

C: I see...Ok, so, would you change any of the content? If you were a book publisher? Would you change it to be better for Korean students?

S1: Mm...well its good... I think...but I don't know... because I don't know about publishing
<laughter>

C: OK then, um, did you learn anything fun today? Anything interesting about this lesson?

Appendix J (Cont.).

B1: I learned portion is the same meaning with serving in this lesson... so I like that... and... I really like the expressions like, “are you sure?” or “I’m avoiding sugar” and like “something doesn’t agree with me” ... this expression is really good. I like that... and “I don’t care for broccoli” etc....it’s good...

C: Right, right. They are very helpful...OK good. OK then, so did the professor ask you to do some activity related to but not in the book today? Did he do that?

B1: Ah yes, yes. He did.

C: OK then, so, over all today, were you satisfied with the textbook content?

B1: Yes, I was.

C: So, would you like to see anything different?

B1: I think so but not sure...any way satisfied...for now...

C: OK then, thank for everything today.

S1: Your welcome.

Appendix K

Instructor B – Student 2 Interview

C = Chris

B2 = Instructor B's first volunteer student

C: So, describe what do you think about English learning? How you feel about EFL learning in Korean universities?

B2: English in Korea?

C: Yes, and generally around the world...?

B2: Usually I feel something awkward, but it is interesting

C: What about universities? What do you think about English in university?

B2: because English is global world and we have to learn ...we usually use in real life or for going abroad so we need that...

C: What kind of English learning do you like?

B2: Anything?

C: Yeah

B2: Watching the English movie...

C: Ahh, why do you like movies?

B2: just funny and not grammar so interesting...

C: OK, so, in your EFL class in university, how often do you use the textbook?

B2: Almost every class but not too much...

C: Would you like to use it more than you do?

B2: No, Instructor B is excellent so... just follow him...

C: Do you think the visual elements of the textbook are helpful or informative to the lesson?

B2: It's funny but I hope there are more example

C: ...more examples?

B2: Uh...for example, there are only a kind of meat or seafood that covers...something that some people like that...I hope that more detail ...I hope there is more detail in there...

C: OK, more detail...so are some of the pictures helpful to you? How helpful are the visual parts of the textbook... to the kind of English you want to learn?

Appendix K (Cont.).

B2: ...yeah there are not some seafood or cucumber or some food of Korean...

C: What kind of Korean foods would you like to talk about, in particular Korean culture?

B2: Uh, famous food...kimchi, bulgogi, white rice...

C: So, do you enjoy the exercises and their accompanying illustrations or visual aids?

B2: sure, enjoy...I'm sure that it is very good.

C: How do you do you relate to the cultures portrayed in the textbook?

B2: Culture? I think not Korean ...yeah there are no Korean food or other Korean thing

C: Are any Korean people represented in the visual representations?

B2: yeah no in the picture... there is only picture not Korean

C: Can you describe how the instructor addresses the visual elements of the textbook?

B2: He only use the activity... we only look at ...pictures but it is not in lesson.

C: Are you satisfied with the instructor's delivery of the textbook visual content?

B2: Yeah, he is excellent.

C: Of the people visually represented in the textbook, what cultural groups appear to be most represented?

B2: Mm, maybe western people?... I'm not sure because I don't look at that...

C: So, you want more Korean food, how about people? Would you like to see Korean people in the book?

B2: Yes, of course but... I don't know...

C: Do you think the textbook is necessary?

B2: maybe not...

C: So, do you think the instructor can do without the textbook?

B2: Textbook is very helpful but not so important maybe? Instructor is the...make the class...

C: Regarding the visual elements in the textbook, how would you change the content to be more enjoyable or satisfying in the learning process?

B2: Just, uh, so-so...I think... I did not think about that before ...

C: So, overall are you satisfied with instructor B's presentation today?

Appendix K (Cont.).

B2: Yes, of course he's really excellent ...

C: If you were to make a book for Korean students how would you change it or make it?

B2: Uh, I would make a... many pictures and many more examples to help the students understand...

Appendix L

MAVREC Questions

1. Does the instructor present the lesson to students as it is presented in TN2? How are the students responding?
2. Does the instructor provide alternative visual or metaphoric reference in lieu of the content? If so, how did the students respond?
3. Does the instructor change any part of the lesson? How did the students respond?
4. How does the instructor present any of the visual aids or speak of any of the images in the lesson? How did the students respond?
5. Does the genre of the multimodal content in the textbook appear to represent and aid the linguistic and cultural relevance of the lesson? How are the students responding to this?
6. Does the multimodal content appear counter-intuitive to Korean culture? If so, is this manifesting in the discourse of instruction or in the student negotiation of the content?
7. Does the instructor make the linguistic and cultural references relevant in a Korean context during classroom discourse? Do the students appear confused or accepting of the content?
8. Are there any uncomfortable silences in the classroom discourse? Does this appear related to the content of the textbook or the negotiation of the content?
9. What were the physical or behavioral responses while negotiating the content? Did any auditory (i.e.: speech), visual (i.e.: gaze), action (i.e.: gesture, posture, movement, facial expression, or touch) or environmental (i.e.: proxemics) signifiers or peculiarities appear among the students or the instructor in the course of the lesson?
10. Holistically, how did the students and instructors relate to the visual components of the lesson in TN2? Does the multimodal content appear familiar, strange, or dismissed as unimportant to the lesson? How and why was this noticed?

Appendix M

Certificate of Ethics Clearance



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 Ottawa, Ontario K1S 5B6
 613-520-2600 Ext: 2517
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CERTIFICATION OF INSTITUTIONAL ETHICS CLEARANCE

The Carleton University Research Ethics Board-A (CUREB-A) has granted ethics clearance for the research project described below and research may now proceed. CUREB-A is constituted and operates in compliance with the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* (TCPS2).

Ethics Protocol Clearance ID: Project # 110556

Project Team Members: Mr. Christopher Smith (Primary Investigator)
 Dr. Jaffer Sheyholislami (Research Supervisor)

Project Title: Deconstructing Top Notch: Critical triangulated analyses of an EFL textbook used in South Korea universities.

Funding Source (If applicable):

Effective: April 03, 2019

Expires: April 30, 2020.

Please ensure the study clearance number is prominently placed in all recruitment and consent materials: CUREB-A Clearance # 110556.

Restrictions:

This certification is subject to the following conditions:

1. Clearance is granted only for the research and purposes described in the application.
2. Any modification to the approved research must be submitted to CUREB-A via a Change to Protocol Form. All changes must be cleared prior to the continuance of the research.
3. An Annual Status Report for the renewal of ethics clearance must be submitted and cleared by the renewal date listed above. Failure to submit the Annual Status Report will result in the closure of the file. If funding is associated, funds will be frozen.
4. A closure request must be sent to CUREB-A when the research is complete or terminated.
5. During the course of the study, if you encounter an adverse event, material incidental finding, protocol deviation or other unanticipated problem, you must complete and submit a Report of Adverse Events and Unanticipated Problems Form, found here: <https://carleton.ca/researchethics/forms-and-templates/>

Appendix M (Cont.).

Failure to conduct the research in accordance with the principles of the *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans 2nd edition* and the *Carleton University Policies and Procedures for the Ethical Conduct of Research* may result in the suspension or termination of the research project.

Upon reasonable request, it is the policy of CUREB, for cleared protocols, to release the name of the PI, the title of the project, and the date of clearance and any renewal(s).

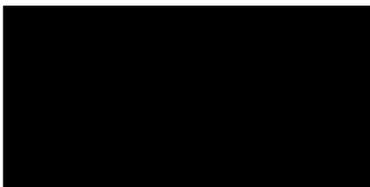
Please contact the Research Compliance Coordinators, at ethics@carleton.ca, if you have any questions.

CLEARED BY:

Date: April 03, 2019



Bernadette Campbell, PhD, Chair, CUREB-A



Natasha Artemeva, PhD, Vice-Chair, CUREB-A

Appendix N

List of Acronyms

- BAK – referring to a teacher’s beliefs, assumptions and knowledge about teaching (Woods, 1996).
- EFL – English as a Foreign Language; where English is learned, taught, and spoken in contexts where it is not the L1 of the local community
- CALx – Critically Applied Linguistics
- CDA – Critical Discourse Analysis
- CMAT – Critical Multimodal Analysis Template; the framework developed to analyze the large pool of data in Top Notch 2
- CP – Critical Pedagogy
- CRIS – Critical Reflexivity in Situ; theorized in Chapter 6, defining the instructor’s capacity for recontextualizing textbook content as it is negotiated in live classroom situations
- KICE – The Korean Institute of Curriculum and Evaluation; a highly influential legislative branch of the Korean government that oversees broad array of educational challenges at all levels of academia
- MAVREC – Multimodal Analysis of Visually Recorded English Classrooms; a framework designed for classroom observations of textbook negotiations
- MCDA – Multimodal Critical Discourse Analysis
- TN2 – the abbreviated title of Top Notch 2: Student Book, the textbook under examination in this dissertation

Appendix O

Letter of consent to be audio/visually recorded

As a token of appreciation, you will receive a \$10 Starbucks gift card voucher and a coupon for one free entrée at your campus restaurant, delivered to your email, immediately following the class study. This is yours to keep, even if you withdraw from the study.

All research data, including audio/visual-recordings and any notes will be encrypted. Any hard copies of data (including any handwritten notes or USB keys) will be kept in a locked desk in the researcher's office. Research data will only be accessible by the researcher.

Once the project is completed, all research data will be kept for two years and potentially used for other research projects on this same topic. At the end of two years, all research data will be securely destroyed. (Electronic data will be erased and hard copies will be shredded.)

If you would like a copy of the finished research project, you are invited to contact the researcher to request an electronic copy which will be provided to you.

The ethics protocol for this project was reviewed by the Carleton University Research Ethics Board, which provided clearance to carry out the research. If you have any ethical concerns with the study, please contact Dr. Andy Adler, Chair, Carleton University Research Ethics Board-A (by phone at 613-520-2600 ext. 2517 or via email at ethics@carleton.ca).

Researcher contact information:

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Supervisor's Contact Information:

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1-613-520-2600
Email: JafferSheyholislami@Cunet.Carleton.Ca

Do you agree to be audio/visually-recorded: ___ Yes ___ No

Signature of participant _____ Date _____

Signature of researcher _____ Date _____

Page 2 of 2

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Please retain a copy of this document for your records.

Appendix B



Canada's Capital University

Letter of Consent to be Audio/Visually Recorded

Title: A critical triangulation of analyses of EFL textbooks?

Date of ethics clearance: To be determined by the REB (as indicated on the clearance form)

Ethics Clearance for the Collection of Data Expires: To be determined by the REB (as indicated on the clearance form)

I _____, choose to participate in a study on EFL textbooks. This study aims to bring EFL textbooks under a spotlight in a multi-phased, qualitative study to determine how their multimodal contents are negotiated and perceived by English second language university students in South Korea. **The researcher for this study is Christopher A. Smith in the School of Linguistics and Language Studies, Faculty of Arts and Social Sciences, Carleton University, ON, Canada.** He is working under the supervision of Dr. Jaffer Sheyholislami in the School of Linguistics and Language Studies, Faculty of Arts and Social Sciences, Carleton University, ON, Canada.

This study involves one 50-minute ESL class followed by a voluntary, 10-15 minute interview over a mobile device. With your consent, the class will be audio/visually recorded and the interview will be audio recorded. Once the recordings have been analyzed and transcribed, all recordings will be destroyed.

This project will ask you to participate as you might expect in a regular EFL class followed by answering questions about your opinions regarding past educational experiences, drawing specific attention to EFL textbooks. Although there are no professional risks to you if your statements are critical, I will nevertheless take precautions to protect your identity. This will be done by keeping all responses completely anonymous.

You have the right to end your participation in the study at any time up until 14 days after the class observation and interview, should you volunteer to participate in this study. You can withdraw by emailing the researcher or the research supervisor. If you withdraw from the study, all information you have provided will be immediately destroyed.

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