

**The multimodal construal of English as a global language  
in Korean EFL textbooks for primary school children**

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**This thesis is submitted in partial fulfillment  
of the requirements of the degree  
Master of Research**

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Department of Educational Studies**

**April 2017**

## Table of contents

<b>Abstract .....</b>	<b>iii</b>
<b>The statement of candidate .....</b>	<b>iv</b>
<b>List of Figures .....</b>	<b>v</b>
<b>List of Tables .....</b>	<b>vi</b>
<b>1. Introduction .....</b>	<b>1</b>
<b>2. Theoretical foundation and literature review .....</b>	<b>5</b>
2.1. The need for EFL textbook analysis .....	5
2.2. Ideology of English native speakerism and Kachru's three concentric circles of World Englishes .....	9
2.3. Multimodality and EFL materials .....	15
<b>3. Research design and method .....</b>	<b>21</b>
3.1. Research context .....	21
3.2. Data collection .....	22
3.3. Data analysis .....	23
3.3.1. The analysis of textbook characters and their intercultural interactions ...	23
3.3.2. The analysis of representational meaning .....	26
3.3.3. The analysis of interactional meaning .....	28
<b>4. Findings .....</b>	<b>31</b>
4.1. The nationality of textbook characters .....	31
4.2. The representation of influential figures .....	37
4.3. Intercultural interactions .....	39
4.4. Process types .....	42
4.5. Transitivity roles .....	45
4.6. Settings .....	47
4.7. Interactional meaning .....	49
<b>5. Discussion .....</b>	<b>54</b>
5.1. The inclusion and agency assigned to English users from different ethnic backgrounds	54
5.2. Korean nationalism .....	57
5.3. Visual representation English as a global language .....	59
<b>6. Conclusion .....</b>	<b>64</b>
6.1. A summary of the findings .....	64
6.2. Future research directions .....	65
6.3. Some pedagogical implications.....	66
<b>References .....</b>	<b>67</b>

## **Abstract**

The continued rise of English as a global language has led to English as a Foreign Language (EFL) becoming a compulsory primary school subject across many non-English speaking countries. This trend has been accompanied by investment in the development of EFL teaching materials for young learners. Such materials rely heavily on images, with relatively sparse writing in English and the children's first language. While it is commonly acknowledged that teaching concerns not only presenting particular content (e.g. English vocabulary) but also legitimating particular ways of valuing it (e.g. the significance of learning English), little is known about the role that images play in promoting English as a global language in EFL textbooks for children.

This study aims to expand existing knowledge in this area by examining EFL textbooks for the year EFL is first introduced as a compulsory primary school subject in South Korea. Specifically, the study analyses multimodal resources to explore the ways in which five EFL textbooks approved by the government for use in Grade 3 address South Korea's primary EFL curriculum requirement to present English as an important bridge connecting different countries. The analysis is based on Kress and van Leeuwen's (2006) grammar of visual design, while Kachru's (1992) three circles model of World Englishes provides a framework for interpreting the findings.

A key finding of this study is that images do have the potential to convey ideologies related to the teaching of English as a global language. The present study contributes to an understanding of the ways in which the notion of English as a global language is constructed and produced in multimodal textbook discourse.

## Statement of candidate

This thesis has not been submitted for a higher degree at any other university or institution. To the best of my knowledge and belief, the thesis contains no material previously published or written by another author except where due reference is made.

Signature of Candidate

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Date

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## List of Figures

- Figure 2.1. Kachru's three concentric circles of World Englishes
- Figure 4.1. Textbook characters' ethnic background by Kachru's circle
- Figure 4.2. A Korean character
- Figure 4.3. Group of Korean characters
- Figure 4.4. An Indian character from the Outer circle
- Figure 4.5. A textbook character in unclear Inner group
- Figure 4.6. A textbook character in unclear Outer group
- Figure 4.7. A Korean female teacher
- Figure 4.8. A character from an unclear Inner group as a zoo guide
- Figure 4.9. A character from an unclear Inner group as a teacher
- Figure 4.10. A character from an unclear Inner group as a zoo guide
- Figure 4.11. Intercultural interactions by Kachru's circle
- Figure 4.12. A communicative event occurring between Korean characters
- Figure 4.13. An intercultural interaction between a Korean and one from an unclear Inner group
- Figure 4.14. An intercultural interaction between Korean characters and one in unclear Inner group
- Figure 4.15. An intercultural interaction between Koreans and Inner circle character
- Figure 4.16. The proportion of Narrative and Conceptual processes
- Figure 4.17. Narrative structure: Transactional action
- Figure 4.18. Narrative: Mental processes
- Figure 4.19. Conceptual: Symbolic
- Figure 4.20. Participants placed in Korean EFL learners' local setting
- Figure 4.21. Participants placed in their own countries of origin
- Figure 4.22. Contact: demand
- Figure 4.23. Contact: offer
- Figure 4.24. Social distance: long-shot
- Figure 4.25. Point of view: oblique angle
- Figure 4.26. Photographs with high naturalistic modality
- Figure 4.27. A drawing with medium naturalistic modality
- Figure 4.28. A cartoon-style image with low naturalistic modality

## **List of Tables**

Table 2.1. Differences between global English language teaching and traditional ELT

Table 3.1. List of textbooks and units under investigation

Table 3.2. The criteria of coding characters' ethnic backgrounds

Table 3.3. Representational meanings: types of Narrative and Conceptual processes  
and their transitivity roles

Table 3.4. Interactive meanings for realising the relationship between the viewer  
and the represented participants

Table 4.1. The number of human characters by nationality and ethnic background

Table 4.2. The number of human characters in Units 1 and 2 by nationality and ethnic background

Table 4.3. The representation of influential figures

Table 4.4. Intercultural interactions between textbook characters

Table 4.5. The types of Narrative processes

Table 4.6. The types of Conceptual processes

Table 4.7. Transitivity role

Table 4.8. Sayer's utterance

Table 4.9. Circumstance types

Table 4.10. Social distance

Table.4.11. The results of modality analysis

## The multimodal construal of English as a global language in Korean EFL textbooks for primary school children

### Chapter 1

#### Introduction

Over the past few decades, the term ‘English as a global language’ has been widely used to refer to the status, functions and features of the language used throughout the world. In highlighting the power of English as a global language, Kachru (1990, p.1) argued that “knowing English is like possessing the fabled Aladdin’s lamp, which permits one to open the linguistic gates to international business, technology, science and travel”. In conceptualising the notion of its status and power, Crystal (1997, p.2) acknowledged that English is a global language which “achieves a genuinely global status” and “develops a special role that is recognised in every country”. Indeed, as the two prominent scholars have expounded, it is estimated that a quarter of the world population is able to speak English to some degree and the language increasingly belongs to non-native speakers, who now far outnumber native speakers (Graddol, 2006). According to the British council (2013), it is expected that this phenomenon will continue to accelerate for some time to come: 2 billion people will be using or learning the language by 2020; along with a significant expansion of the English-speaking world population, the areas where English serves as a common language are also becoming enlarged beyond the existing borders.

The emergence of English as a global language has significant impact on the domain of English language teaching (ELT), especially across Asia. A number of scholars agree that the use of English is rapidly increasing in the Asian region: As can be expected, the huge number of people who know English, such as in India and China, is often cited as evidence in support of claims of the global spread of the English language (Bolton, 2008). The rapid spread of English through the ELT system has also been more remarkable in Asia than any other region in the last decades (Bolton, 2012).

Most importantly, English is increasingly being introduced as the first foreign language taught to young children in Asia. Government policy in various Asian nations has introduced English into their formal school curriculum at an increasingly lower grade level (Butler, 2015; Nunan, 2003). Various English learning opportunities for young learners are increasingly becoming available outside formal educational contexts (Butler, 2015). The rationale for this tendency is not only associated with a widely held assumption that justifies the cognitive and social benefits of being bilingual at a younger age (Nunan, 2003), but also lies in the countries' need to ensure their international competitiveness (Graddol, 2006). In other words, the ever-increasing motivation to learn English as a means of

achieving access to political and economic power is widely recognised, even for young learners in many Asian countries (Butler, 2015).

Scholars have argued that the influence of English as a global language has been more noticeable in South Korea (henceforth Korea) than in any other Asian country. Education in the country has been traditionally seen as a way of obtaining social power (Park, 2009). Meanwhile, along with the social and economic dependence on Western countries such as the USA in particular, English has gained a status as a powerful vehicle for achieving upward social mobility and economic prosperity, more so than any other discipline (Park, 2009). As English has been the dominant foreign language for decades, Korea's preoccupation with the English language has gained its name of 'English fever' (Park, 2009; Shim & Park, 2008). Indeed, the earlier introduction of English instruction, even before primary school, is becoming increasingly common in Korea (Park, 2009). Huge resources and capital are also invested in providing ELT. It is estimated that the scope of the English education market reaches the equivalent of 3,697 billion US dollars per year, including private institutes, textbooks, and overseas language programs (KBS, 2008, as cited in Cho, 2014, p.9).

In response to national and global demand for English education, the Korean government has revised a national curriculum for the subject of English as a foreign language (EFL) several times over the last two decades, and highlighted the importance of English as a global language in the overall curriculum standards. As a result of the 7th curriculum reform, in 1997, English has become a compulsory subject from Grade 3 onwards in public primary schools. The curriculum as revised in 2007 states that English is a language of global and cosmopolitan citizenship, a key to participation in the international community. It also focuses primarily on a student's communicative skills, as "an important bridge connecting different countries" and "forming trust among various countries and cultures" (Ministry of Education and Human Resources Development, 2007, p.5) The most recently proposed, 2015 curriculum (Ministry of Education, 2015) states that Korean ELT aims to foster learners' interest in foreign culture, promote tolerance, respect and mutual understanding of others, and embrace difference.

In order to comply with the English curriculum requirement, English language textbooks have been produced by local publishers to provide up-to-date learning materials that reflect the government's curriculum standards. In the Korean public education context, in which internationally produced textbooks are not permitted, the role of the local ELT textbooks as a pedagogical source is invaluable. More critical is the influence of the teaching materials on students' world view. Since Korea has strong centralised ELT policy, which approves a few textbooks and controls their contents (Garton, 2014), the government-approved textbooks have enough institutional authority to foster certain political and ideological interests, and they may further shape a language learner's insights on the



world and appreciation of different cultures. That is, in countries such as Korea, with English being taught as a means of achieving national economic power, the questions of what is being promoted in ELT materials cannot be seen simply as a pedagogical issue, but also as a political and ideological issue (Lee, 2009).

At the primary school level, only five textbooks are developed for each Grade, and are distributed to all 5,978 public schools across the country. The textbooks are locally produced by a team of experienced Korean textbook writers of three major educational publishers. The textbook contents were developed on the basis of learning objectives or outcomes that the government's guidelines prescribe in detail in the curriculum document. The textbooks are then authorised by the Korean government for use in public schools.

Situating the discussion of textbooks' authoritative influence in the context of Korean ELT, I will take a critical stance to examine how English is represented as global language in ELT materials, such as primary EFL textbooks, as described in the curriculum document. Given the increasing number of images in children's language textbooks, there is also a pressing need to analyse the meanings which multimodal resources such as images create in these pedagogic texts. The multimodal perspective is evident for the analysis of children's materials in particular, because these children are yet to develop their literacy skill in reading in conventional terms, and retain visual impressions more easily. In this research direction, it has been so far acknowledged that teaching concerns not only presenting a particular content but also apprenticing learners into and legitimating that content; however, few scholars have had a dedicated focus on visual resources as promoting such values of English as a global language, in EFL textbooks for young learners.

The present study thus contributes to this research direction by exploring multimodal resources of Korean EFL English textbooks at the primary school level, and considering their potential to enhance or hinder Korean EFL learners' preparation for communicating with culturally and linguistically diverse English speakers. As framed above, this research will examine EFL textbooks for the year that EFL is first introduced as a compulsory primary school subject in Korea. Specifically, the study presents a critical content analysis and a multimodal discourse analysis to explore the ways in which five EFL textbooks, approved by the government for use in Grade 3, address Korea's primary EFL curriculum requirement to present English as an important bridge connecting different countries. The analysis is based on Kress and van Leeuwen's (2006) grammar of visual design and the principles of critical multimodal discourse analysis; while Kachru's (1990, 1992, 2006) three circles model of World Englishes provides a framework for interpreting the findings. Specifically, the article explores the following research questions:

## Research questions

1. How are users of English from different cultural and linguistic backgrounds represented, through the use of images and other resources, in EFL textbooks for Korean primary school children in Grade 3?
  - a. What kind of people are represented in the textbooks?
  - b. How are they represented in the textbooks?
2. How do these representations construct English as a global language?

In answering the research questions, this study brings a knowledge of critical discourse analysis to an understanding of multimodal materials for teaching English as a global language. This analytic investigation not only addresses how a value is promoted through the representation of images in children's textbooks, but also identifies the potentials such visuals play in young learners' perceptions about English as a global language. In this way, the present study contributes to extending the critical examination of textbook discourse from a multimodal perspective.

This thesis is divided into five chapters. This introductory chapter outlines the research background and explains the general research design. Chapter 2 presents a literature review that provides the theoretical foundation as well as the body of knowledge on which this research is grounded. This encompasses the theoretical justifications for the textbook analysis to be conducted, and the key concepts surrounding English as global language and multimodality, reviewing relevant textbook research, with research gaps identified and focus of the present research framed. Chapter 3 provides an explanation of the methodology and approach adopted for this research. Chapters 4 and 5 provide the major findings of the research and a discussion of the findings. Finally, Chapter 6 reflects on the research questions, summarises the findings and implications of the research, and makes recommendations for future study.

## Chapter 2

### Theoretical foundation and literature review

The following literature review is divided into three sections. The first section is devoted to a review of theories and research, which provides justification for the analysis of ideological dimensions in EFL textbooks. The second section centres attention on native speakerism, one of the most pervasive ideologies that can be constructed in EFL textbooks. Finally, the third section focuses on multimodal social semiotics as an important theoretical and analytical framework for the present research.

#### 2.1. The need for EFL textbooks analysis

In the past few decades, the teaching of English as a foreign language (EFL) has expanded across number of countries, and we have, in response, witnessed an increase in attention to EFL learning materials, with a number of new publications such as Tomlinson (2012), McGrath (2013), Harwood (2014), and Curdt-Christiansen and Weninger (2015). A prominent contribution is Tomlinson's (2012) review article, "Materials development for language learning and teaching", which provides an overview of the field. In the article, he highlights the pedagogical value of ELT textbooks. Specifically, he contends that a textbook is the most effective medium among ELT materials, which provides language learners with "security, system, progress and revision" for language learning (p.158). He also advocates using a textbook for ELT practitioners, maintaining that a textbook saves time and offers resources they can base their class on. His argument has been supported by McGrath (2013), who points to basic functions fulfilled by textbooks. In an introductory section of his book, he emphasises the roles of a ELT textbook as a source of conceptual contact with the target language for students and the foundation of a course for teachers.

Beyond such simple pedagogical roles for teaching materials, other researchers have pointed to other functions performed by English language textbooks at the level of constructing curriculum and syllabus. Harwood (2014, pp.1-2), for example, argues that, "in many contexts, textbooks constitute the syllabus, teachers being expected to follow them more or less faithfully, with end-of-course exams being based exclusively on textbook content". Curdt-Christiansen and Weninger (2015) concur with his view. In their recent volume on critical analysis of children's EFL textbooks, they maintain that textbooks have retained their privileged position as the main textual material in EFL teaching. They even refer to ELT textbooks as 'the de facto curriculum', in the sense that they realise and contextualise the learning goals and strategies embedded in a curriculum requirement (Curdt-Christiansen & Weninger, 2015, p.xiii). Having acknowledged such importance of ELT textbooks in facilitating the language teaching and learning process, some ELT researchers have turned their attention to more complex purposes fulfilled by ELT textbooks.

Scholars have argued that ELT textbooks, like all other texts, are developed for particular social, cultural and political purposes. In the last few decades, conceptual progress has been substantially made towards understanding textbooks within sociocultural perspectives. As one of the most prominent critical educational theorists, Apple (1992), for example, put forward a theoretical framework for approaching a general school text of any discipline as embodiment of cultural or political processes. He claimed that the selection and construction of knowledge in school textbooks is an ideological practice, illuminating particular power relations and conflicts between different social groups. Such information constructed in a textbook can be legitimated as “official knowledge”, and it often embodies ideologies favouring identifiable class, race, gender or religious groups (Apple, 1992, p.4). Such forms of falsely legitimated knowledge often serve to distort a social reality, promote the interests of a dominant society, and further reproduce a certain power structure.

In line with Apple’s (1992) views about educational texts, Gray (2010b) focused more specifically on the ideological functions of English language learning materials. In his article on EFL coursebooks, he pointed out that an ELT material can be a cultural artifact that promotes a certain sociocultural standard through its texts, activities and visual images. In this regard, EFL textbooks may be developed or designed from a society’s need to foster a certain value or ideology about a target language or culture and the world (Gray, 2010b). The same claim has been recently made by Curdt-Christiansen and Weninger (2015), who make a compelling case for viewing EFL textbooks as “the cornerstone of education, socialization, and knowledge transmission”, and sociocultural materials for constructing an ideology in literate cultures (p.xii). In their view, ELT textbooks can reflect complex social and cultural contexts, and represent political decisions, educational values and cultural realities of the community where the textbook is in use. An ELT textbook can be “a communicative act” which contributes to meaning together with various participants such as learners, teachers, authors, publishers and policy makers in the context of language teaching (Wala, 2003, p.59). The argument may be more compelling in some Asian countries, with English being instituted as a vehicle for achieving national economic power, where the questions of how English is taught and what knowledge is legitimated in ELT are not simply about language teaching materials but raise ideological issues (Ping, 2015).

Identifying such sociocultural agendas underpinning language textbook development undoubtedly provides a clearer understanding of what is happening in the context of ELT. Claiming that the influence of such materials is even greater on young language learners, Curdt-Christiansen and Weninger (2015, pp.3-5) propose the following five arguments for the critical examination of ELT textbooks for young learners:

- The analysis of EFL textbooks for young learners helps us to identify similarities and

differences between various materials and then understand how the principles of EFL textbook development are related to global sociolinguistic contexts.

- It helps us to understand what is promoted as legitimate knowledge in a society.
- It helps us to understand how young EFL learners' national, cultural and political identities are being shaped.
- It helps us to understand how young EFL learners develop a dichotomous concept of self and others, particularly in the contexts where a textbook is the sole linguistic source.
- It helps us to maintain nondominant languages by identifying language attitudes, practices and ideologies in the textbooks of different contexts.

These claims appear to serve as a good starting point for inspiring more studies on the social and political dimensions of EFL learning materials, including children's textbooks in particular.

Informed by the theoretical perspectives running through the literature mentioned above, much research has examined various ideological and social issues in EFL textbooks. Some of the most researched issues include the dominance of Western ideology and cultures, a counter-trend to the implication of Western values and gender fairness. The first group has revealed the Western ideology and cultures are promoted in ELT materials. Gray (2010a), for example, examined four international coursebook series published between the late 1970s and the early 2000s, including major global bestsellers such as *The New Cambridge English Course* (Swan & Walter, 1990, as cited in Gray, 2010a, p.719) and *The New Edition Headway Intermediate* (Soars & Soars, 2003, as cited in Gray, 2010a, p.719). In evaluating the representational repertoires related to the topic of a vocation or career, he carried out a content analysis of the words and images in the ELT materials, combined with a qualitative analysis of publishers' guidelines for the material authors and interviews with publishers. His analysis found that Western capitalist ideology was legitimated through the materials' description of people's work life. They, for example, idealised the values typically pursued in the Western world such as individualism and professional success, through contents glorifying middle-class commitment to hard work or celebrities' successful careers.

Similarly, Curdt-Christiansen (2015) points out an imbalance between the local and Western cultures in EFL materials locally used for young learners. Curdt-Christiansen's (2015) discourse analysis of texts and images in two sets of EFL materials used in primary schools in Singapore showed that only two out of 54 texts and stories portrayed aspects of Singaporean culture. Curdt-Christiansen (2015) associated the absence of representation of children's local culture with some tensions in shaping children's literacy education. The researcher specifically assumes that such literacy practices, with "little representation of self", cannot empower the children to interact with the world, express their

own culture, or have a critical means for reflecting on others (p.143). Curdt-Christiansen (2015) further considers that this may lead to some conflicts in their communicative skills and literate identity.

A counter-trend to the implication of Western values has been also discussed in some studies. For example, the nationalistic role of EFL textbooks is a focus of Ke's (2012) diachronic examination of high school English textbooks in Taiwan. Ke (2012) claims that the quantity of cultural information about Anglo-America in the materials has reflected political changes in Taiwan, particularly its relationship to the USA over the past 50 years. The results of Ke's (2012) study shows that EFL textbooks can correspond to socio-political changes in a nation. Religious identity of a nation has also become a topic of research on EFL textbooks. Mahboob (2015) conducted a content analysis of primary and secondary EFL textbooks approved by the Pakistani government. The analysis notes that the content and the language of the textbooks were designed to manage learners' religious identities and to reinforce particular beliefs and practices. It is, for example, noted that the primary textbooks tend to project Islamic values and ideology by including Islamic phrases and markers in learners' first language, in a preface statement. From the findings, Mahboob (2015) concludes that such textbooks present their contents as norms, and thus influence "the religio-political identities" of the young students (p.175). Furthermore, Mahboob (2015) is concerned that such contents may build support for conservative and dominant social groups and a bias toward others.

In addition to the balance between Western and local values, gender fairness in EFL textbooks has also been implicated in the field. A recent account of locally produced textbooks that addresses gender inequality is found in Lee's (2016) study. Lee (2016) compared how female and male characters were represented in a corpus of texts collected from four series of Japanese EFL textbooks for high school students. The findings reveal that gender bias disfavours females is still evident in the sampled textbooks despite increasing awareness on the part of the textbook authors about the gender issue. Specifically, women are still confined to familial roles, reflecting the stereotypical views that they are still within the home, or teachers are usually female. Lee (2016) concludes by suggesting that, if the bias is modelled and imitated by students, they will be socialised into taking for granted unequal power relations between the two genders.

Gender bias has been reported in some research on English language textbooks for primary school students as well. In identifying gender representation in a primary textbook, Yang (2011) analysed the content and language of a set of English language textbook series used for Grade 1 in primary schools in Hong Kong. The study revealed a decrease in the phenomenon of women being underrepresented and men being dominant in recently produced textbooks. Despite this positive change, female characters' roles remain limited to their traditional gender roles such as teacher, and

males are still mentioned first when two nouns for genders are coordinated in the textbooks. In subsequent research, Yang (2016) focused more on illustrations in terms of male and female characters' appearance depicted in children's English textbooks in Hong Kong, using a qualitative analysis method. Yang (2016) confirms that gender stereotyping still exists in the textbooks, in that characters' gender is usually recognised by the stereotypically accepted colour and clothing. For example, blue and pink are still generally considered masculine and feminine colours in the data set. Both Yang's (2011, 2016) studies suggest that gender inequity and stereotyping should be considered when textbook contents are selected, highlighting the potential of textbooks to impact children's development of gender-related values and attitudes. Despite such findings, both studies paid considerable attention to what is represented in the materials, but little attention to how something or someone is represented with reference to the construction of images or visual-verbal relations, which may be more essential in creating meaning in children's materials.

As the previous studies above have noted, an EFL material can be a matter of pedagogy and furthermore cultural knowledge and political ideologies. It can be often a tool for constructing or hindering a certain value, such as Western capitalism, gender fairness, and political, religious or literate identity, regardless of whether these values are considered positive or negative. Despite such findings in the literature, many ideological dimensions in primary textbooks remain relatively under-researched. This may be due to the assumption that teaching English to young learners is ideologically or politically neutral, compared with learners of different ages (Dendrinos, 2015). The analysis of primary EFL textbooks, thus, needs to be extended further to include other social agendas. Taking the above as its central assumption, the following section will highlight the role that EFL textbooks play in constructing another ideology, which should be taken into critical consideration in teaching English as a global language.

## **2.2. Ideology of English native speakerism and Kachru's three concentric circles of World Englishes**

The continued spread of English worldwide has so far led to a stream of studies that attempt to understand ideological dimensions surrounding the phenomenon. Crystal (1997) defines and terms the phenomenon by making the statement that "English is a global language" (p.2). In dealing with the ways in which English is dominantly promoted over other languages, Phillipson (1992) proposed a theoretical framework of linguistic imperialism. In this framework, he presented a view that the global position of English is "maintained by the established and continuous reconstitution of structural inequalities between English and other languages" (Phillipson, 1992, P.47). The terms such as English as a Lingua Franca (Seidlhofer, 2001) and English as an international language (McKay, 2002) have emerged to conceptualise the widespread dominance of the English language.

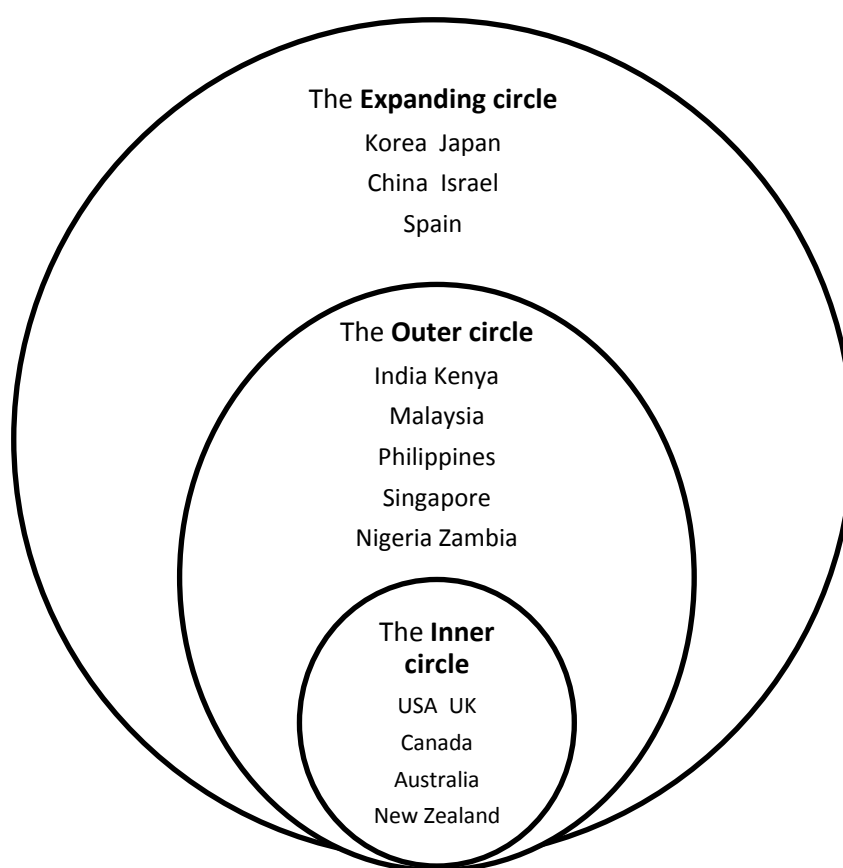
Among the ideologies associated with the global spread of English, native-speakerism is arguably the most pervasive and has been a subject of debate for some time. While it has been described in various ways, Holliday (2006) defines its concept more clearly as “a pervasive ideology within ELT, characterised by the belief that native-speaker teachers represent a Western culture from which spring the ideals both of the English language and of English language teaching methodology” (p.385). More recently, in addressing the issue more deeply from a sociocultural perspective, Houghton and Rivers (2013) have extended the notion of native speakerism to the sociocultural domain, and refer to native speakerism as “a conviction that non-Western cultural realities are deficient”, which they term ‘cultural disbelief’ (p.17). The two definitions recognise four major aspects of this popular discourse:

- Native speakers from the English-speaking West are given more special value as the sole true and reliable source of English data and a standard for knowledge of the language (Holliday, 2006).
- Native speakers' incentives and power are promoted in employment of ELT practitioners (Holliday, 2006).
- Certain teaching approaches and methodologies based on Western practices and cultures are also imposed preferentially in the ELT world (Holliday, 2006).
- Non-native speakers and their respective groups are considered as inferior and consistently marginalised through stereotyping and discriminatory practices in some contexts (Houghton & Rivers, 2013).

The concept of native speakerism has been often explained in relation to Kachru's (1990, 1992, 2006) three concentric circles model of World Englishes. This model was developed to account for the global use of English, which is represented using three circles with reference to the historical, sociolinguistic and literacy backgrounds of a country: the Inner circle, the Outer circle, and the Expanding circle, as presented in Figure 2.1. The **Inner circle** refers to the traditional bases of English, including the various dialects of the language within the native English-speaking world. This can be exemplified by typical Western culture societies where English is the first language, such as the USA, the UK, Canada, Australia and New Zealand. The **Outer circle** represents the intranational use of English as a second or additional language. These regions have experienced extended periods of colonization, especially by the users of the Inner circle varieties. As a result of such colonisation, English is spoken by a number of non-native speakers as a second language but often used as an official language in intranational communications. Indeed, the Outer circle constitutes a large speech community than that of the Inner circle, with diversities and distinct characteristics, which Kachru (1990, p.5) terms ‘World Englishes’. According to Kachru (2006), English is only one of the linguistic repertoires of such bilinguals or multilinguals; while English has gained an important status in the



language policies of most of such multilingual countries, such as Nigeria, Zambia, India and Singapore. In functional terms, English has an extended functional range in social, educational and administrative domains. Lastly, the **Expanding circle** represents the rest of the world where English is institutionalised as a primary foreign language. This circle is exponentially expanding, and has resulted in increasing implementation of EFL teaching. Korea is, for example, included in this circle, where English is used mostly for international rather than intranational communication, and English does not have the extended functions which it has in the Inner or Outer circles. Kachru's three concentric circles' model is summarised in Figure 2.1.



*Figure 2.1. Kachru's three concentric circles of World Englishes (Kachru, 1992, p.3)*

With all three kinds of circles mentioned above, native speakerism can be defined as follows: (a) the Inner circle is mainly believed to be “norm-providing”, in its projection of recognised standards of language use; (b) the Outer circle is “norm-developing”, in that new English varieties are emerging as their own norms; and (c) the Expanding circle is inevitably “norm-dependent”, in that it relies on the Inner circle for such norms (Kachru, 1992, p.5). While it has been criticised for requiring some updating as a result of changed global circumstances and for overlooking difference within regions, Kachru's pioneering model still remains widely used by many ELT scholars.

In the ELT world, the validity of the Inner circle norms in teaching and learning English as a global language has been often questioned. According to Kachru (1992), it is mistakenly but widely held that

English is taught exclusively to interact with people from the Inner circle or to achieve native-like proficiency, and that native-speaking teachers have a reliable input in ELT. Kachru (1992, p.8) refers to this popular discourse as “fallacies” that should be challenged within the ELT world. More recently, McKay (2012) has supported Kachru’s opinion by arguing that English is no longer owned by the Inner circle. Non-native speakers significantly outnumber native speakers worldwide, and the majority of English interactions do not involve members of the Inner circle. In this sense, EFL learners, particularly those living in the Outer or Expanding circles, are more likely to speak English with other similar users than with those from the Inner circle. Taken together, following the Inner circle norms can only be problematic, because it is largely attributed to some misbeliefs about global use of the English language.

Concomitantly, there has been a call for ELT to reflect the sociolinguistic reality of English as a global language. In answering the issue of what norms should be followed in the pedagogy for English as a global language, Galloway and Rose (2015) have proposed a ELT framework from the perspective of English as a global language. Traditional ELT values native English speakers from the Inner circle as target interlocutors, English owners, and ideal teachers. The proposed framework, however, suggests that English should be learned to communicate with non-native speakers from the Outer or Expanding circles as well. Within this framework, non-native speakers with the same or different first language can be also valued as ideal English teachers. In terms of cultural representation, the teaching of English as a global language should embrace diverse cultures in order to allow more cultural contacts for EFL learners. Galloway and Rose’s (2015) framework for teaching English as a global language is summarised in Table 2.1.

	Traditional English language teaching	Global English language teaching
Owners of English	Native English speakers	Native English speakers and non-native speakers
Target interlocutors	Native English speakers	Native English speakers and non-native speakers
Ideal teachers	Native English-speaking teachers and non-native English speaking teachers (same first language as the learners)	Native English-speaking teachers and non-native English speaking teachers (same or different first language)
Role model	Native English speakers	Diversity, flexibility and multiple forms of competent and successful English speakers
Learning materials	Native English and native English speakers	Native English, non-native English, diverse forms of English from Outer or Expanding circles
Target culture	Fixed native English culture	Fluid cultures

*Table 2.1.* Differences between global English language teaching and traditional ELT

(Galloway & Rose, 2015, p.208)

Despite such calls, EFL textbooks in many educational contexts have relied on the Inner circle model for setting language and cultural standards. Such trends have been observed in Korean contexts, where textbooks are strictly standardised and approved by governments. Lee's (2009) study, for example, investigated linguistic descriptions of Western and non-Western cultures in three EFL textbooks for Korean high school students. His study confirms that the textbooks promoted people from the Inner circle and their culture in positive terms, but consistently marginalised other non-Western characters and their cultures from Outer or Expanding circles. While non-Western people and their cultures are excluded, Western people and their culture are, for example, represented to replace all other foreigners or foreign cultures in the textbooks. Of greater relevance to the present study, Song (2013) analysed images, written texts and their audio companions in four Korean high school textbooks, to explore race, gender, nationality and World English varieties. The results reveal the dominance of representations of white males and American English in the selected textbooks. Song (2013) points out that such a trend in the Korean EFL materials does not construe the curriculum objective of cultural diversity. That is, while the curriculum aims to promote and embrace cross-cultural and cross-linguistic differences, and the textbooks under scrutiny were written according to the curriculum, the materials were found to adhere to the Inner circle model, particularly American English and culture. In coding textbook characters' ethnicity, her analysis included some multimodal resources, but paid little attention to the patterns of multimodal or visual choice.

Similarly, EFL textbooks in other contexts have also been found to present positive attitudes toward

the Inner circle but exclude negative or critical views towards them. In her analysis of Japanese EFL textbooks, Yamada (2010, 2011) reveals a preference for the Inner circle models in the Japanese EFL materials. She conducted a content analysis of high school textbooks produced from the 1980s to the 1990s. The findings of her analysis showed that only Japan and the USA were consistently featured in the representation of characters and intercultural interactions in the Japanese EFL textbooks.

Another study that has revealed a stark focus on Inner circle norms is Hu and McKay's (2014) quantitative and qualitative analysis of a set of Chinese EFL textbooks for junior high school students. They analysed the textbooks in terms of textbook character, pedagogy, intercultural interaction, and cultural information. They found that the ELT materials reviewed did not only present characters and cultural practices from the Inner circle predominantly, but also leaned toward language teaching approaches widely used in the Western world such as communicative language teaching. In terms of the ideologies, a general Western bias and a support of native speakerism are still dominant in the Chinese textbooks. A similar observation has been confirmed by a study of EFL textbooks produced in Europe. Syrbe and Rose (2016) examined three EFL textbooks used in German high schools, in order to identify their relevance to current trends of teaching English as a global language. They conducted a content analysis of spoken and written descriptions of English users, cultures and intercultural interactions. Their conclusion is that the sample textbooks place an overemphasis on the Inner circle model for English use and users. They also suggest that more diverse depictions of English should be appreciated in future textbook development. The literature mentioned above has criticised the Inner circle dominance in various EFL textbooks, but has been limited in general to consideration of the materials for high school students.

Some studies on EFL materials and native speakerism have, however, revealed that the ideology of native speakerism is often accompanied with that of local nationalism, in textbooks for older as well as young learners. In this line of research, Ping (2015) examined 12 coursebooks from an EFL textbook series authorised by the Chinese government. Using a content and text analysis, Ping (2015) focused on cultural messages containing factual information about a particular country. The results show that the textbooks prominently represented cultures from the Inner circle countries, with the US culture being more dominant than those of other English-speaking countries. More interesting, however, is another finding, that the textbooks present Chinese culture as amply as American culture. For example, Chinese culture is more positively described through comparison with other national cultures. Chinese cultures are, in fact, used to cultivate Chinese children's loyalty and commitment to their own nation. Ping (2015) argues that such promotion of nationalism in the EFL textbooks may interfere with the idea of English as a global language, just as overemphasis on American culture is a negative factor. This is because such textbooks not only realise their countries' authoritative control, such as in strengthening young learner's identification with their own country, but also reproduce inequalities between different cultures by presenting a certain culture in a

positive way.

We have so far explored the notion of native speakerism with reference to Kachru's three concentric circles of World Englishes. We have also noted that EFL textbooks still depend on the Inner circle for their representation of English use, users and cultures. Research on ELT textbooks and native speakerism has also revealed that the ideology of native speakerism can be accompanied with that of local nationalism, in materials for older as well as young learners, including children. The review of empirical literature above has, however, revealed a gap in that most of the research has considered high school textbooks, while only a few have accounted for images in EFL materials, particularly for younger children. This trend calls for further examination of nonlinguistic resources such as images in EFL materials for younger learners. Aiming towards such a direction, the next section will present the grounding theories being used in analysis of visual resources; followed by empirical studies of relevance in the field of learning material analysis.

### **2.3. Multimodality and EFL materials**

Textbooks in various subject areas have included increasing numbers of images, and have begun to depend even more on visual principles of knowledge representation and organisation (Bezemer & Kress, 2010). This trend is also evident in EFL teaching materials. EFL textbooks have been described as ever more colourful, with diverse images such as photos, cartoons and diagrams (Kiss & Weninger, 2016).

The importance of visual resources is more widely recognised in materials for young learners, who are yet to improve their ability to read in conventional terms, and who retain visual impressions more easily. Children's EFL textbooks, in fact, rely more heavily on images and their interaction with relatively sparse writing in English and the language learner's first language (Chen, 2010a, 2010b; Vungthong, Djonov & Torr, 2015). Identifying the educational value of images for young language learners who have not yet acquired their full literacy skills, Hsiu-Chih (2008) suggests two main points. Firstly, images increase young language learners' comprehension: As for young EFL learners whose limited English skill may constrain them from conducting a whole analysis of a written text, visuals, to some extent, provide a meaningful source for them to form their own interpretation of the textual information by activating their existing schemata. Secondly, images stimulate young language learners' imagination: pictures in language learning materials can facilitate language learning by encouraging multiple interpretations and expanding the young learners' imagination. In these respects, visual resources can facilitate the language learning process, especially for young learners.

Beyond such roles as pictorial aids, images, whether designed for older or younger learners, play a pivotal role in (co-)constructing meaning. Firstly, visuals can represent particular views of reality.

Fairclough (2003) asserts that discourses are the use not of only language but of other semiotic resources presenting some aspect of reality that is socially and culturally constructed. Hyatt (2005) also supports this argument by stating that visual images play a vital role in “the construction of truth and reality” (p.52). In addition to constructing the reality, visuals can be also presented to raise a viewer’s cultural awareness. Kress and van Leeuwen (2006) contend that reading images itself can be an opportunity for viewers to “tolerate some ambiguity” and “allow the inclusion of the other in their construction of the world” (p.26). Hsiu-Chih (2008) refers to such a point in an ELT context by suggesting that young language learners can foster their ability to “learn how to include, tolerate and allow different elements” while reading pictures from other countries and discussing differences with others (pp.53-54). Thirdly, in a similar but broader sense, visual resources may reproduce structures of reality that serve the interests of powerful social groups (Kress & van Leeuwen, 2006). This can be particularly true for textbooks for language learning, because images in a language textbook are sometimes ideologically constructed, and furthermore, they have important semantic dimensions developed to shape or legitimate a certain notion surrounding a linguistic and cultural reality (Mohamad, 2014). Given the increasing importance of images in language learning materials, there is a pressing need to analyse such visuals in terms of the meaning potential they apprentice learners into, as well as the educational value they exhibit.

Multimodal social semiotics has been one of the most dominant approaches supporting researchers in exploring the meaning-making potential of different communication modes. Multimodal social semiotics is grounded in Halliday’s (1978) theory of language as a social semiotic, in which language is considered as only one of a number of resources for making meaning, and in which language, like various meaning-making resources, is seen as having developed in response to the functions it serves in society. Both ideas are incorporated in the social semiotic notion of text as an act of communication that evokes the simultaneous exchange of three kinds of meaning, defined as the metafunctions: (a) ideational meanings, which serve to construe patterns of experience and the logical relations between them, and so to represent the world around and inside us; (b) interpersonal meanings, which deal with the ways people relate to each other, maintain and negotiate social relations, and convey emotions and attitudes; and (c) textual meanings, which construct cohesion and coherence by interweaving ideational and interpersonal meanings within a text, and relating the text to its situational and cultural context.

Adapting from Halliday’s (1978) social semiotic theory, Kress and van Leeuwen (2006) have developed a grammar of visual design, which helps analyse the meaning constructed through visual resources in images. Their framework, as a means of analysing visual communication, allows discourse analysts to explore systematically and critically the ways visual design choices reflect and shape the social and cultural contexts in which they operate. Within the framework, the three metafunctions proposed by

social semiotic theory correspond, respectively, to the following three kinds of meaning for the analysis of images: (a) representational meanings, equivalent to Halliday's ideational metafunction, convey the relationship between the participants depicted in a visual image; (b) interactional meanings refer to the imagined and complex relationship between a viewer and the visual elements in an image; and (c) compositional meanings integrate the display of representational and interactive elements in an image.

To draw more critical attention to how visual resources depict people in particular, van Leeuwen (2008) has proposed the concept of social actors, which involves analysing the social roles of represented participants. In understanding more critically how non-verbal and multimodal representations can construct meanings, van Leeuwen (2008, p.147) has added the following dimensions and criteria in his grammar of visual design: the representational visual social actor network (How are people depicted?), and the interactional representation and viewer network (How are depicted people related to the viewer?). This approach helps discourse analysts to move beyond simply exploring who is or is not represented in an image and take a more critical account of how the multimodal representations are constructed. Specifically, the represented social actors can be analysed within the following categories: (a) exclusion refers to who is represented or excluded?; (b) role is related to a question of whether certain kinds of people are assigned a specific role?; (c) The generic or specific dimension means stereotypical representation of a particular social group; and (d) the individual or group category considers similar or different visual representations of members of a particular group. The interactional representation and viewer network deals with a same dimension as interactive meanings of Kress and van Leeuwen's (2006) visual grammar, focusing on how the represented participant is related to the viewer.

As a theoretical and analytical foundation, multimodal social semiotics has supported researchers to explore EFL teaching materials in many educational settings. Studies that have examined such materials from a multimodal social semiotic perspective can be grouped into three main directions. The first group focuses on the educational value of multimodal resources and their interaction with linguistic resources in EFL materials. Chen (2010a), for example, analysed 17 Chinese EFL textbooks for primary and high school students to understand how semiotic resources function to construe interpersonal meaning. Focusing on the potential of images and their interaction with text, she explored the role of semiotic features such as labelling, dialogue balloons, jointly constructed text, illustrations, and highlighting, and concluded that the multimodal resources are deployed to enable dialogic engagement with young language learners. Her study demonstrated the ways in which such multimodal features are working in EFL textbooks to engage young readers in learning English. Similarly, investigating meanings constructed by resources other than language and their interaction with language, Vungthong, Djonov and Torr (2015) focus more on how they support children's

vocabulary learning. They contribute to the literature by exploring the extent to which images in the EFL app for Grades 1 and 2 in Thai primary schools have the potential to support young Thai students' English vocabulary learning. They conclude that the benefits of such multimodal learning materials are evident for increasing young EFL learners' vocabulary skills.

The second group has identified relations between visual features and learners' academic ability. In exploring ideational meanings construed by images, Guo and Feng (2015), for instance, investigated EFL textbooks used in Hong Kong, and elucidated any changes in the use of images in the textbooks across the years of schooling. Adapting from the categories of van Leeuwen's (2008) visual representation social actor framework, they explored the participants, considering whether they were represented as individuals or groups, and as specific or generic. Their analysis shows that there were some representational changes in the textbook images, related to the changes in language learners' cognitive ability and knowledge domain. For example, images for young language learners tended to present unfolding actions and events; however, images for older learners were more likely represent textbook characters in a more static way, in terms of their generalized, stable and timeless essence. There is also a change from specific to generic in terms of participants and from local to global in terms of settings with ageing of learners. The study demonstrates that the changes in visual structures are consistent with the change of language in accordance with a learner's cognitive development in years of schooling.

The third group has considered the role of images in constructing ideologies or values in ELT materials. Chen (2010b), for example, investigated how the curriculum goal of facilitating a positive attitude towards English learning was translated through the joint working of linguistic and visual elements, in 17 EFL textbooks in Chinese primary and high schools. In her research, Chen (2010b) extensively examined the semiotic resources representing evaluative stance, and the strength of feelings within the interpersonal dimension, based on appraisal theory, which deals with the language of evaluation. She found that a majority of images in primary students' textbooks represented positive attitude, with happiness of English learning being explicitly construed, for example, through participants' cheerful facial expressions. Some cartoons in the primary textbooks were also used to invoke appreciation of abstract concepts such as harmony value, showing that family members are strongly connected with each other in the images. These findings show that textbook images can be resources construing a variety of emotions or attitudes articulated in a curriculum requirement.

A semiotic analysis of gender fairness in young learners' EFL materials was carried out by Kordjazi (2012). For the research, images from two sets of English-learning software used in Iran were analysed in terms of representational and interactional meanings. The results indicate that male



characters were more frequently depicted as active, competent and powerful participants, while their female counterparts appeared as reactive, subordinate and powerless. Females are, for example, represented as objects of male participants' scrutiny rather than actively doing something in the images reviewed.

A critical account of multiculturalism in a locally developed textbook is presented in Horii's (2015) study. In answering the question of how EFL textbooks reflect ideological assumptions within a national policy process of multilingualism, Horii (2015) conducted a critical discourse analysis of written texts and visual images in Japanese children's EFL textbooks. She specifically focused on social distance between depicted characters and the viewer, to identify the closeness of their relationship. Horii (2015) reports on some images with considerable social distance between the viewers and the textbook characters. Japanese characters were, however, foregrounded and drawn closer to the textbook reader; while the opposite was true for characters of other nationalities. She argues that such depictions may reinforce the linguistic and cultural hierarchy by foregrounding a dominant language and ignoring cultural and linguistic plurality of other countries. While only a small part of the material was analysed in this way, Horii's (2015) study is one of the few attempts that have revealed multicultural ideology in children's EFL textbooks from a critical multimodal perspective.

While others have, so far, considered how social issues such as gender bias and attitude towards English learning or multiculturalism are represented in such materials, few attempts have been made to understand the role of images in promoting ideologies of English as a global language in EFL materials for children. Given that the dominant roles visual resources perform are no less essential in materials for children, in particular, who are yet to improve their ability to read in conventional terms and retain visual impressions more easily, there is a pressing need to explore how young learners engage with images more generally. As demonstrated in the review of the previous research, a social semiotic multimodal perspective is effective for accounting for modes other than language and model the mutually shaping relations between text and social context. Thus, the present study contributes to this research direction by exploring multimodal resources of Korean EFL English textbooks at the primary school level, and considering their potential to enhance or hinder Korean EFL learners' preparations for communicating with culturally and linguistically diverse interlocutors. I build on Kress and van Leeuwen's theoretical framework to study how the images depict participants and their interactions in Korean children's ELF textbooks, and how they construct English as a global language. I will also use Kachru's three concentric circles model of World Englishes to address the issue of how English users and uses are quantified.

This chapter has provided a retrospect of previous studies on EFL material analysis of particular

relevance to the present research, including the introduction of the theoretical background and a review of recent empirical studies in these research areas. In terms of textbook analysis, previous studies have demonstrated the EFL textbook's role in apprenticing learners into certain social and cultural values. As for the theorisation of native speakerism, the need for adopting a global perspective on the development of such materials has been highlighted. The last section has suggested that multimodal social semiotics is the most suitable approach to such valuing of English as a global language in children's EFL textbooks. Having outlined the rationale for the present research, the following chapter focuses on the methodologies for material and data selection that are used in the study.

## Chapter 3

### Research design and methods

Inspired by points indicated above in the review of the relevant literature, the present research sets out to investigate the representation of English as a global language in Korean children's EFL textbooks from a quantitative perspective. Specifically, the study presents a content analysis of who is represented as English users in the focal textbooks. To examine how textbook images and other communication resources depict the English users, this research adopts a multimodal discourse analysis. The analysis is based on Kachru's (1990, 1992, 2006) three circles model of World Englishes and Kress and van Leeuwen's (2006) grammar of visual design.

#### 3.1. Research context

Korea has placed great importance on English, even though the society remains highly monolingual. English is seen as a major key to success and upward social mobility. The importance of the language is especially prominent in the domains of education and the labour market (Jeon, 2009). Pursuing the achievement of more economic and political power on a global scale since the wake of Korean war, Korea has heavily depended on the Western world, especially the USA (Kim, 2008). Situated in this context, Korean people have admired the advanced West, Western people and their language, and have marginalised those of the non-West (Kim, 2008). Such a binary of West vs other has led to deep-rooted ideologies of native speakerism within Korean ELT.

Recently, however, Korean ELT has begun to highlight the importance of English as a global language. The curriculum that was revised in 2007 states that English is a language of global and cosmopolitan citizenship, a key to participation in the international community. It also focuses primarily on a student's communicative skills as "an important bridge connecting different countries" and "forming trust among various countries and cultures" (Ministry of Education and Human Resources Development, 2007, p.5) The most recently proposed 2015 curriculum (Ministry of Education, 2015) states that Korean ELT aims to foster learners' interest in foreign culture, promote tolerance, respect and mutual understanding of others, and embrace difference.

As a result of the 7th curriculum reform in 1997, English has become a compulsory subject from Grade 3 onwards in public primary schools, from when children become 9 years old. The school year consists of 38 weeks. In primary school, English has been taught two to three hours a week since 2008. As there has been a great swing in ELT policy from grammar-based traditional approaches to a communicative language teaching approach, the government has actively implemented ELT policies with the aim of improving learners' communicative competence (Garton, 2014). In line with such a

movement, the curriculum document highlights a language teaching approach that incorporates a pedagogical activity, for primary students in particular. It states that learning activities in English are effective for primary students to learn English with “the joy of discovery” (Ministry of Education and Human Resources Development, 2007, p.6). The government also announced a policy of using English in EFL classes, but it is not yet fully implemented across all school years.

To provide up-to-date EFL learning materials, local publishers started a new basal EFL textbook series for use in Grades 3 to 6 in primary school, in the 1990s. Since any global coursebooks published outside Korea are currently prohibited in the public education sector, the locally produced textbook series are a primary learning material in public schools. The textbooks were developed by a team of experienced Korean textbook writers, according to the detailed prescription of a government-controlled curriculum, so they contain similar unit structures, topics and learning activities. All five series were approved by the government's supervising ministry in 2013 and published in 2016. A digital version of each textbook has been also available since 2014. Indeed, all 5,978 primary schools nationwide choose one of the five textbooks for each Grade.

### **3.2. Data collection**

This investigation evaluates the representation of English language users in the five EFL textbooks, which were published in 2016 for Grade 3 primary students within the Korean English language curriculum. Grade 3 textbooks were chosen because they provide the first formal encounter that most Korean children have with English in the school system. Specifically, each textbook consists of 12 to 14 units and is approximately 150 to 210 pages in length. The textbooks are characterised by a combination of communicative and structural curriculum orientations organised by some thematic topics related to learners' daily life (e.g. counting numbers, celebrating a birthday). They are written bilingually, in Korean and in English. Instructions are, for example, mostly provided in their first language, and a title of a unit or subtitles are written in the target language. Images, including pictures and photos, however, cover most of the pages, with relatively sparse writing in the target language and the children's first language. Thus, the focus of this study is the images that conveyed the most explicit message about textbook characters and their interactions, among the communication resources. Images were primarily investigated, but written linguistic resources such as captions or audio script were also included as additional information to be used in the coding of ethnic groups.

For the analysis, two units were selected from each textbook: The first unit, which will be referred to as Unit 1 for a running title, is about introducing the main textbook characters' cultural and linguistic background. The second unit, which will be referred to as Unit 2 for a running title, is of a similar thematic topic (an excursion to a farm or zoo) throughout the five textbooks. The selection of units is

presented in Table 3.1. The early sections of each textbook, which introduced the nationality of the main characters, were included in the analysis, if applicable. Along with hard copies, digital versions of each textbook were also referred to, in order to obtain additional information to be used in the coding of textbook characters' ethnicity. The analysis did not include images in sections for wrapping-up or fairy tales, because the visuals in these sections were isolated in that they did not play roles as a communicative tool but simply repeated the language and content of the instructional units (Hu & McKay, 2014). The choice of each image from the selected units was determined by whether it displayed human or quasi-human (e.g. a fairy or an alien) characters. Quasi-human characters have anthropomorphic qualities (e.g. talking, smiling) but are excluded from the analysis of characters in terms of nationalities, because their coding would yield no change to the results of human characters, which is most relevant to the aim of this research.

Title (Running title for analysis)	Publisher	Main author	Unit selection
Elementary school English 3 (Textbook A)	Chunjae education	Ham, S.	Unit 1. Hello, I'm Tory Unit 2. Look! It's very big
Elementary school English 3 (Textbook B)	Chunjae education	Yoon, Y.	Unit 1. Hello, Sumi Unit 2. It's big
Elementary school English 3 (Textbook C)	Chunjae education	Lee, J.	Unit 1. Hello, I'm Torri Unit 2. How many tiger?
Elementary school English 3 (Textbook D)	Daekyo	Lee, J.	Unit 1. Hi, I'm Jinsu Unit 2. It's big
Elementary school English 3 (Textbook E)	YBM	Kim, H.	Unit 1. Hello, I'm Tory Unit 2. How many zebras?

Table 3.1. List of textbooks and units under investigation









### 3.3. Data analysis

#### 3.3.1. The analysis of textbook characters and their intercultural interactions

This study adopted a critical content analysis in order to explore research question of who is represented as English users in the textbooks, under the overarching question of how the EFL textbooks construct English as a global language. Content analysis is “a research technique for making replicable and valid inferences from texts or other meaningful matter to the context of their use” (Krippendorff, 2004, p.18), and is particularly effective for the present research to “study how communication conceals and legitimise or reveals and even subverts social boundaries, inequality and political or commercial agendas” (Djonov & Zhao, 2013, p.1).

Guided by the insights of previous research (Song, 2013; Syrbe & Rose, 2016; Yamada, 2010, 2011), the analysis firstly dealt with textbook characters and their interactions in the selected data through content analysis. The content analysis, based on Kachru's (1992) model discussed earlier, has the individual character within a picture as the main unit of analysis. Firstly, the analysis investigated what types of characters were represented as English language users in the textbooks. The characters

were first identified as either human or human-like. For human characters, the next step was to identify their gender, age, nationality, and belonging to one of Kachru's circles. For the purposes of this study, the circles were adapted so that each character could be classified as belonging to one of the following categories: (1) Korea, (2) Inner circle, (3) Outer circle, (4) Expanding circle other than Korea, (5) unclear Inner circle, (6) unclear Outer circle, (7) unclear Expanding circle, and (8) unclear. The criteria of coding characters' ethnic backgrounds are presented in Table 3.2.

Category	Criteria	Examples of image	
(1) Korea	✓ Nationality in linguistic text ✓ Name ✓ Appearance ✓ Setting	 (Textbook A, p.8)	 (Textbook B, p.71)
(2) Inner circle	✓ Nationality in linguistic text ✓ National symbol	 (Textbook A, p.8)	 (Textbook A, p.80)
(3) Outer circle	✓ Nationality in linguistic text ✓ National symbol	 (Textbook A, p.18)	 (Textbook C, p.16)
(4) Expanding circle other than Korea	✓ Nationality in linguistic text ✓ National symbol	 (Textbook E, p.18)	 (Textbook D, p.55)

(5) Unclear Inner	√ Name √ Appearance	<div>Image has been removed as <a href="#">it</a> contains copyright material.</div> <div>Image has been removed as <a href="#">it</a> contains copyright material.</div>	(Textbook C, p.74) (Textbook A, p.12)
(6) Unclear Outer	√ Name √ Appearance √ Cultural traits	<div>Image has been removed as <a href="#">it</a> contains copyright material.</div> <div>Image has been removed as <a href="#">it</a> contains copyright material.</div>	(Textbook B, p.70) (Textbook D, p.8)
(7) Unclear Expanding	√ Name √ Appearance √ Cultural traits	<div>Image has been removed as <a href="#">it</a> contains copyright material.</div>	(Textbook E, p.11)
(8) Unclear	None of the above	<div>Image has been removed as <a href="#">it</a> contains copyright material.</div> <div>Image has been removed as <a href="#">it</a> contains copyright material.</div>	(Textbook D, p.11) (Textbook B, p.18)

Table 3.2. The criteria of coding characters' ethnic backgrounds.

At this point, it is necessary to mention the difficulty of identifying the characters' ethnic backgrounds. If a textbook included main characters that appeared in different units within the textbook, then their nationalities or ethnic backgrounds were relatively easily identified via the nationality information provided in captions and audio scripts. Otherwise, it was hard to identify the variables only through pictures, which are mostly presented as cartoon-like. Therefore, to code their ethnicity, I have also referred to the additional character information from written depiction as well such as a textual script in e-books or teachers' books. If a name or nationality of a participant was not clearly mentioned within images or texts, physical characteristics (e.g. skin color, hair, facial features) and cultural traits (e.g. traditional costumes, iconic buildings) were considered. However, even with images and text scripts, it was sometimes difficult to identify their ethnic or linguistic background

unless their nationalities were specifically mentioned. I will thus use the terms *unclear Inner*, *unclear Outer* and *unclear Expanding circles* to acknowledge the increased ambiguity of the racial or ethnic identification. For instance, if a text did not provide a specific information about a character's ethnic background but he or she was called a typical Western name such as Mr. Jones and looked like a Westerner, the character was cautiously classed as unclear Inner circle group.

The analysis also identified what types of characters were portrayed as providing the English language input. Specifically, I coded the textbook characters who were playing an institutional role such as a teacher. They were presented as a teacher in the school environment or a zoo or farm guide in the excursion in Unit 2. The criteria for this analysis also included their genders, roles and nationalities, and their membership of one of Kachru's circles.

The next step was to analyse intercultural communications between the textbook characters, reviewed in terms of the frequency. The analysis identified every communicative event occurring in the selected chapters, and also the types of characters participating in the communicative event. When a conversation occurred in a group of characters, all communicative events taking place between each individual were counted. The types of intercultural interactions were coded as one of the following categories: (1) Expanding (K) – Expanding (K); (2) Expanding (K) – Inner; (3) Expanding (K) – unclear Inner; (4) Expanding (K) – Outer; (5) Expanding (K) – unclear Outer; (6) Expanding (K) – Expanding; (7) Expanding (K) – unclear Expanding; (8) unclear Inner – unclear Inner; (9) unclear Inner – unclear Outer; (10) unclear Inner – Outer; (11) unclear Inner – Inner; (12) Inner – Inner; (13) unclear Inner – unclear Expanding; (14) unclear Inner – Expanding; and (15) Inner – Outer.

### 3.3.2. *The analysis of representational meaning*

At the next step, images in the data set were further examined inductively to explore how the participants are represented in the textbooks. For the analysis, a multimodal discourse analysis approach was adopted, because it is effective in exploring the meaning-making potential of different communication modes and their dynamic interaction with the sociocultural context in which they operate (Djonov & Zhao, 2013). This analysis has the image as its unit of analysis. The analysis involved examining the representational and interactional meanings in every selected image, using the analytical frameworks developed by Kress and van Leeuwen (2006) and van Leeuwen (2008).

The analysis of representational meaning identified the participants, the process, and the circumstance of the selected images. The reason for focusing on the domains of representational meaning is that they enable people to conceptualise and describe reality by configuring their experiences (Halliday, 1994), and they, thus, capture the linguistic reality most explicitly. As an analysis of participants represented in the focal textbook had been already performed above, the



next analysis dealt with the process types and circumstances.

To analyse the process types that each character was involved in, two types of process were distinguished: Narrative, or Conceptual processes. Narrative structures, presenting unfolding actions and events, were defined as an image where the participants are connected by a vector signifying movement or interaction (Kress & van Leeuwen, 2006). The Narrative processes were divided into one of the following categories: (1) Transactional Action (e.g. doing something to or for another participant), (2) non-Transactional Action (e.g. doing an action but not pointing at any participant), (3) Transactional Reaction (e.g. looking at another participant's action), (4) non-Transactional Reaction (e.g. singing or dancing), (5) Verbal (e.g. taking with another participant), or (6) Mental processes (e.g. thinking, realised by a thought bubble).

The analysis identified the Conceptual structure of participants depicting general, stable and timeless essence as Conceptual processes (Kress & van Leeuwen, 2006). The Conceptual processes were divided into one of the following categories: (1) Classificational (e.g. textbook characters being arranged by nationality), (2) Symbolic (e.g. highlighting, or display of particular elements such as national identity), or (3) Analytical (e.g. presenting participants in terms of a part-whole relationship). Types of Narrative and Conceptual representations, and their participants, are presented in Table 3.3. When a participant was represented in two types of processes, they were double-coded. An example is Indian participants, who greet each other in their traditional way and, at the same time, establish their national identity by doing so. In this case, they were double coded as Transactional Action and Symbolic processes.

Narrative ↘ presence of vector	Conceptual ↘ absence of vector
Action: Transactional: Actor/ Goal non-Transactional: Actor Reaction: Transactional: Reactor/ Phenomenon non-Transactional: Reactor Verbal: Sayer/ Utterance Mental: Senser/ Phenomenon  Circumstances: local settings in Korea a participant's own nations of origin	          Symbolic   Classificational   Analytical

*Table 3.3.* Representational meanings: types of Narrative and Conceptual processes and their transitivity roles. Adapted from Kress and van Leeuwen (2006, p.74)

Verbal processes are visually represented by the dialogue balloons that are typically present in cartoons (Kress & van Leeuwen, 2006). In school textbooks, however, these types of processes can be also realised in connection with quotes (Kress & van Leeuwen, 2006). The analysis of the present

study included a participant's dialogue in audio scripts, as a similar device to dialogue balloons or quotes, and coded these types as Verbal processes. In this sense, insofar as a verbal communication occurred between represented participants, their processes were coded as Verbal processes. In this case, a participant who began the conversation was recorded as a Sayer. A speech function of a Sayer's utterance (e.g. statement, question, offer, command, greeting) was coded as well. This perspective is not discussed under Kress and van Leeuwen's (2006) framework, but is included in the discussion of the present research because it is relevant in understanding the aim of the Korean learners' English learning.

In analysing Narrative patterns in more detail, participants' transitivity roles were also examined. The term transitivity was coined to refer to a set of options relating to "the linguistic representation of extralinguistic experience" (Halliday, 1967, p.199); but the present study complemented the transitivity analysis of visuals to understand the experience represented in visual resources. This analysis will address the research question of how English users from different cultural backgrounds are represented in the images. Specifically, the participants in a Narrative process were referred to as: (1) Actor (e.g. a participant represented as doing something); (2) Reactor (e.g. a participant reacting to others represented in the image or performing non-Transactional Action); (3) Goal (e.g. a target of another participant's action); (4) Phenomenon (e.g. passive participants in Transactional Reaction process); (5) Sayer (e.g. a participant who begins a conversation), or as (6) Sensor (e.g. the participant from who the thought bubble vector emanates).

Narrative structures are also characterised by their circumstances, in which the participants are placed. In focusing on the settings relevant to the research question, Kress and van Leeuwen's categories were simplified. Three key types of settings were identified in the visual data: local settings in Korea (e.g. when a participant is placed at school in Korea), a participant's own nation of origin (e.g. a non-Korean participant is placed in his or her own country other than Korea), or unclear.

### *3.3.3. The analysis of interactional meaning*

In evaluating the relationship between a reader and visual elements, each image was analysed in terms of contact, distance, and point of view. As for contact of a participant, the analysis distinguished between two types of images: demand and offer. Demand is an image where represented participants look at the viewer: contact is established at an imaginary level (Kress & van Leeuwen, 2006, p.117). On the contrary, offer refers to images depicting participants who do not look directly at the viewer. They "offer" the represented participants to the viewer as items of information and objects of contemplation (Kress & van Leeuwen, 2006, p.119).

As to the distance that devises the relation between the represented participants and the viewer,

three levels of distance were distinguished: impersonal (e.g. long shot presenting whole human figures), social (e.g. medium shot presenting 3/4 of a whole figure), and intimate (e.g. close shot representing the head and shoulders of a figure). At an impersonal distance, the viewers are able to see the whole human or human-like figure and his or her surroundings. From a social distance, the viewer sees the person from her or his around waist up. At an intimate distance, the viewer only sees the face and head of the represented participant.

The concept of point of view or perspective, as applied to the analysis of a visual structure, denotes the viewers' subjective attitude towards the represented participants, which is instantiated by means of frontal, oblique and vertical angles. The analysis identified the use of a frontal angle (e.g. the participants depicted frontally) or an oblique angle (e.g. the participants presented in profile). The vertical angle and its variants signify power at different levels and in different relationships. Three levels of vertical angle were distinguished: viewer power (e.g. participants depicted from above), equality (e.g. participants depicted approximately at the same height), and representation power (e.g. participants depicted from below). Three variables realising the relationship between the viewer and the represented participants are presented in Table 3.4.

Contact	Demand: gaze at the viewer Offer: absence of gaze at the viewer	
Social distance	Intimate: close shot Social: medium shot Impersonal: long shot	
Point of view	Frontal: involvement Oblique: detachment	
	Vertical angle	Viewer power: high angle Equality: eye-level angle Represented participant power: low angle

*Table 3.4.* Interactive meanings for realising the relationship between the viewer and the represented participants. Adapted from Kress and van Leeuwen (2006, p.149)

Another system for constructing a particular relationship between audience and represented participants is modality of an image, which is also taken as an aspect of the interpersonal meaning. Colour, representational detail, or depth can be evaluated in order to identify the degree of modality of an image. Ways of modulating reality in visual resources can be based on different truth criteria, one of which is naturalistic modality. Naturalistic modality can be defined on the basis of how much congruence occurs between the object of a visual image and what can be perceived with the naked eye (Kress & van Leeuwen, 2006). In other words, the greater the congruence, the higher the modality of a visual image.

In investigating a matter of truthfulness and reliability of an image in the Korean textbooks, three values were distinguished for the dimension of naturalistic modality: low (e.g. less detailed drawings), medium (e.g. detailed drawings), and high naturalistic coding orientation (e.g. realistic photo).

Having identified the analytic framework for the present study, the following chapter presents a summary of the findings of the analysis.

## Chapter 4

### Findings

This section reports the quantitative patterns identified with the analytic framework, primarily based upon a content analysis of English users and a multimodal discourse analysis of visual resources in the Korean children's EFL textbooks. In the first section, I will present relevant results of the content analysis, produced in response to the research question about who is represented as English users in the focal textbooks. In the second section, main findings obtained from multimodal discourse analysis are discussed, in order to consider how they are represented in the materials.

#### 4.1. The nationality of textbook characters

The analysis identified 162 images, including photos and pictures, with any human or human-like characters in the 10 selected chapters. The 162 images contained 547 characters in total: 513 of these are human, and 34 are quasi-human characters with anthropomorphic qualities (e.g. a talking fairy or alien). Out of all human and human-like characters, 89.21% (n=488) are depicted as children, 7.50% (n=41) as adults, and 3.29% (n=18) are seen as neither children nor adults (e.g. robots or animals with anthropomorphic qualities). Children characters significantly outnumber adults in the textbooks, and the adults are mainly shown in such roles as teachers, parents or zoo guides, especially in Unit 2. No significant difference between the number of male (n=256) vs. female (n=268) characters was found. 4.2% (n=23) of the characters were difficult to classify in terms of gender.

The human participants were categorised on the basis of their nationalities, which are explicitly indicated in linguistic text of the images such as captions or speech balloons, or additional information such as audio scripts. For example, some main characters are presented in images together with their name and nationality information, and some Korean characters could be identified by Korean names in audio scripts. Textbook characters were also coded in terms of Kachru's (1992) three concentric circles of their origin. The results are presented in Table 4.1.

	Textbook A	Textbook B	Textbook C	Textbook D	Textbook E	Total
Korean in Expanding	Korean (n=27)	Korean (n=45)	Korean (n=60)	Korean (n=63)	Korean (n=58)	49.32% (n=253)
Inner	American (n=11) British (n=5) Australasian (n=1)		American (n=6) Scottish (n=3) Australasian (n=3)	American (n=1)	New Zealand (n=2)	6.24% (n=32)
Outer	Indian (n=4) Kenyan (n=3)	Indian (n=3)	Malaysian (n=1) Indian (n=1)			2.34% (n=12)
Expanding other than Korea	Chinese (n=2) Israelites (n=2)		Spanish (n=6) Brazilian (n=2) Thai (n=2) German (n=1)	Chinese (n=1)	Spanish (n=2) Thai (n=1)	3.70% (n=19)
Unclear Inner	(n=9)	(n=36)	(n=11)	(n=20)	(n=44)	23.39% (n=120)
Unclear Outer		(n=10)		(n=6)		3.12% (n=16)
Unclear Expanding		(n=3)			(n=4)	1.36% (n=7)
Unclear	(n=9)	(n=13)	(n=2)	(n=8)	(n=22)	10.53% (n=54)
	n=73	n=110	n=98	n=99	n=133	100.00% (n=513)

Table 4.1. The number of human characters by nationality and ethnic background

Firstly, the nations of each circle where the textbook characters originally come from have been analysed individually. The descriptive statistics in Table 4.1 and Figure 4.1 clearly show that the overwhelming majority of characters are Korean in all the chapters, standing at approximately 50% (n=253) of all the analysed textbook characters in total. Examples of Korean characters are present in Figures 4.2 and 4.3. The next dominant group are characters classified as unclear, as their nationality is not identifiable from any images or written texts this group amounts to approximately 40% (n=197) in the whole data set. Textbooks B and D, in particular, seldom present other nationalities than Koreans. Three (Unit 2 in Textbook B, Unit 1 in Textbook D, Unit 2 in Textbook E) out of the all ten chapters present Koreans and unclear groups only as their textbook characters.

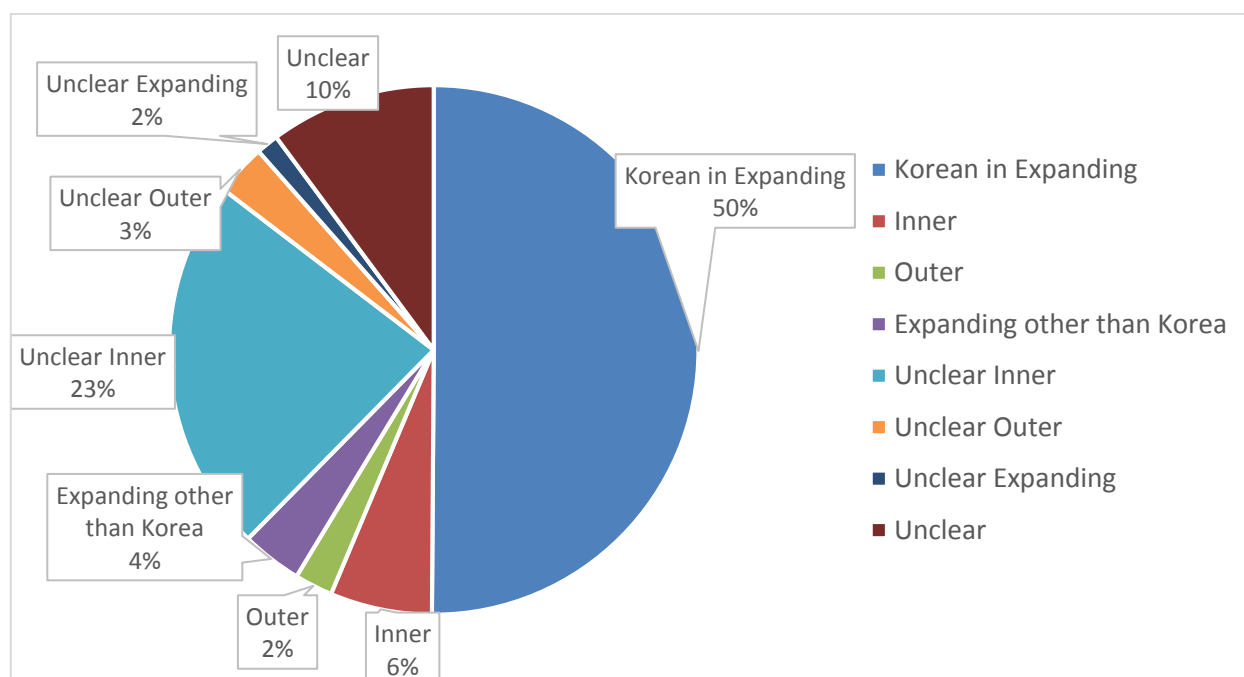


Figure 4.1. Textbook characters' ethnic background by Kachru's circle



Figure 4.2. A Korean character  
(Textbook B, p.17)

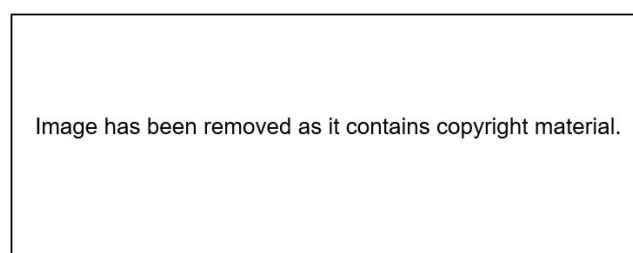


Figure 4.3. Group of Korean characters  
(Textbook A, p.8)

By contrast, the representation of English users from countries other than Korea is highly limited in terms of number and frequency. Although there are many countries in the categories for countries other than Korea, the figure for each of these nations hardly exceeds 1%. All five textbooks, for example, presented three Scottish, two Spanish, and one Malaysian only, throughout the chapters under investigation, even though the characters from such nations are shown as main textbook characters. The second most dominant group of characters with clearly identified nationality was the USA (3.51%). Their number, however, was not as high as expected on the basis of earlier studies (Lee, 2009; Song, 2013). The existing literature on Korean EFL textbooks reveal that American characters

have traditionally prevailed in Korean EFL textbooks (Song, 2013); however, five of the selected chapters included 18 American characters only in the present study.

At this moment, it is worth considering the differences between the first (Unit 1) and subsequent chapters (Unit 2) selected for analysis. The two chapters tend to set different contexts for language learning: Unit 1, as an introductory chapter, sets a context for introducing diverse textbook characters from different cultural backgrounds; but the intention for Unit 2 is more likely to be to create contexts for real language learning and practice. By considering who is included in or excluded from the two chapters, the analysis provides richer understanding of the Korean EFL textbooks' perceptions of English users of other ethnicities. The results for this analysis are summarised in Table 4.2.

		Textbook A	Textbook B	Textbook C	Textbook D	Textbook E	Total
Unit 1 (An Introductory chapter of textbooks)	Korean in Expanding	Korean (n=20)	Korean (n=26)	Korean (n=36)	Korean (n=33)	Korean (n=25)	27.29% (n=140)
	Inner	American (n=8) British (n=3)		American (n=4) Scottish (n=1) Australian (n=1)		New Zealand (n=2)	3.70% (n=19)
	Outer	Indian (n=4) Kenyan (n=3)	Indian (n=3)	Malaysian (n=1)			2.14% (n=11)
	Expanding other than Korea	Chinese (n=2) Israelites (n=2)		Spanish (n=4) Brazilian (n=2) Thai (n=2)		Spanish (n=2) Thai (n=1)	2.92% (n=15)
	Unclear Inner	(n=5)	(n=21)	(n=7)	(n=10)	(n=24)	13.06% (n=67)
	Unclear Outer		(n=6)		(n=4)		1.95% (n=10)
	Unclear Expanding		(n=3)			(n=3)	1.17% (n=6)
	Unclear	(n=6)	(n=10)		(n=5)	(n=8)	5.65% (n=29)
Unit 2 (A common thematic topic: An excursion to zoo or farm)	Korean in Expanding	Korean (n=7)	Korean (n=19)	Korean (n=24)	Korean (n=30)	Korean (n=33)	22.03% (n=113)
	Inner	American (n=3) British (n=2) Australian (n=1)		American (n=2) Scottish (n=2) Australian (n=2)	American (n=1)		2.53% (n=13)



	Outer			Indian (n=1)			0.19% (n=1)
	Expanding other than Korea			Spanish (n=2) German (n=1)	Chinese (n=1)		0.78% (n=4)
	Unclear Inner	(n=4)	(n=15)	(n=4)	(n=10)	(n=20)	10.33% (n=53)
	Unclear Outer		(n=4)		(n=2)		1.17% (n=6)
	Unclear Expanding					(n=1)	0.19% (n=1)
	Unclear	(n=3)	(n=3)	(n=2)	(n=3)	(n=14)	4.87% (n=25)
		n=73	n=110	n=98	n=99	n=133	100.00% (n=513)

Table 4.2. The number of human characters in Units 1 and 2 by nationality and ethnic background

As can be seen in Table 4.2, Unit 1 of each textbook includes characters of more diverse nationalities, including Kenyan and Malaysian, as Korean students' interlocutors. The presence of these characters appears to reflect the curriculum standards of including diverse cultures and intercultural understanding. It may be also due to the fact that all the characters with different nationalities are evenly given a chance to introduce themselves in Unit 1. On the other hand, there is relatively less ethnic diversity in the second selected chapters of the textbooks, which present more contextualised conversations than do the first chapters. In Unit 2, there are nine nationalities and only five characters from Outer or Expanding countries. Three out of five characters from the Outer or Expanding circles (one Indian, one German and one Chinese) are not depicted as interacting with other characters but are shown to introduce their own cultural tradition directly to the textbook reader, such as in Figure 4.4.

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Figure 4.4. An Indian character from the Outer circle (Textbook C, p.80)

So far, it has been noted that Korean characters only consistently appear in all the images. At the same time, the textbook authors have attempted to include other characters of different nationalities, but their numbers appear still limited. Instead, the EFL textbooks present a significant proportion of characters whose national identities are hard to determine. In understanding the ambiguity of ethnic descriptions, textbook characters were also examined in terms of Kachru's circles of their origin, as indicated in Tables 4.1 and 4.2 above.

Within the Korean EFL textbooks reviewed, some characters' nationalities were not obviously identifiable in as much as 38.40% (n=197) of the whole data set. Their ethnic characteristics were provided through an individual's cultural traits or physical appearance. Based on the visual descriptions, unclear groups have been further subdivided into three categories: unclear Inner group, unclear Outer group, and unclear Expanding group.

In the category of unclear Inner, there is, for example, a character who was called 'Mr. Jones' and portrayed presumably as an Anglo-American. The character has been classified into unclear Inner group, whose image is presented in Figure 4.5. In this group, there are a female teacher called by 'Mrs. Smith', and many other children characters called by Western names. They all are depicted as having a typical Western appearance such as blonde hair colour and fair skin. In this way, out of 193 characters whose ethnic background was ambiguously represented, 120 (60.91%) individuals were coded as unclear Inner group. Textbooks characters in this group accounted for the second highest proportion, at 23% of the total data set, following the Korean group.

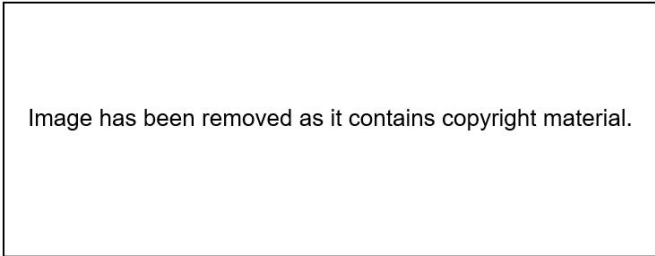


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*Figure 4.5.* A textbook character  
in unclear Inner group (Textbook A, p.10)

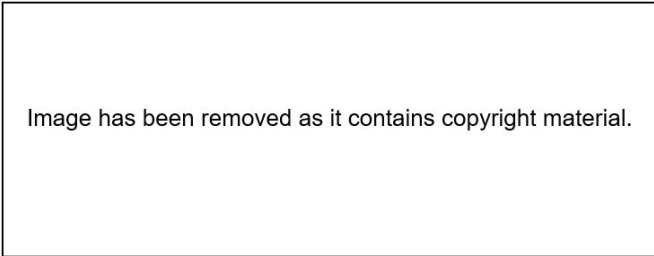


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*Figure 4.6.* A textbook character  
in unclear Outer group (Textbook B, p.16)

In unclear Outer group, there is a girl who had a name of Hindi origin, Asha, and who wore a bindi, a red dot worn on the center of the forehead, who has been classed as unclear Outer group, because she was presumably perceived as coming from a Hindu background. The image is presented in Figure 4.6. These types of characters occupy 3.12% (n=16) of the whole data set.

While only 6.24% of the total characters are explicitly represented as being from English-speaking countries such as the USA, Britain, Scotland or Australia, the Western-looking English users in the category of unclear Inner are one of the most saliently featured groups, occupying 23.39% (n=120) of the whole data set. In contrast, there is relatively sporadic representation of those who are from unclear Outer or unclear Expanding groups, with only 16 (3.12%) and 7 (1.36%) characters, respectively. Rather, a greater number of people's circles of origin were not ambiguously identifiable from any images (n=54), as they are presented in less detailed cartoon-like drawings.

#### 4.2. The representation of influential figures

The analysis identified 21 adult characters who are playing an authoritative role in children's language learning throughout the chapters. They are depicted as providing a meaningful language source as a teacher at school settings. Zoo or farm guides are also featured as an influential figure in the second chapters of a common thematic topic excursion to zoo or farm. The results are presented in Table 4.3.

		Textbook A	Textbook B	Textbook C	Textbook D	Textbook E	Total
Unit 1 (An Introductory chapter of textbooks)	Korean in Expanding		1 female teacher	2 male teachers		2 female teachers	n= 5
	Unclear Inner	1 male teacher		2 male teachers		1 female teacher	n= 4
	Expanding other than Korea				1 female teacher		n= 1
	Unclear	1 female teacher			1 female teacher		n= 3
Unit 2 (A common thematic topic: An excursion to zoo or farm)	Korean in Expanding			1 female guide 1 male teacher		1 female teacher	n= 3
	Unclear Inner	1 male guide			1 male guide		n= 2
	Unclear		1 male guide		2 female teachers		n= 3
Total		n=3	n=2	n=6	n=5	n=4	Total =21

Table 4.3. The representation of influential figures

The analysis of influential roles in the textbooks shows a similar trend as that reported in Section 4.1. The participants of a linguistic model for young language learners are limited to Koreans (Figure 4.7) and unclear Inner circle groups characterised by Western names and physical appearance (Figures 4.8, 4.9 and 4.10). Eight out of 21 figures are portrayed as Koreans. Six out of 21 characters are depicted as Westerners, even though their nationalities have not been mentioned in the materials. In total, the figures for both groups amount to over 60% of the whole authoritative characters. A character of an authoritative role who is from Outer or unclear Outer groups has not been found in any image in the data. These findings may provide Korean young learners with the impression that an ideal English teacher should be a Korean who shares the same first language with them or native speakers from typical Western countries.



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*Figure 4.7.* A Korean female teacher (Textbook B, p.19)




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*Figure 4.8.* A character from an unclear Inner group as a zoo guide (Textbook A, p.72)

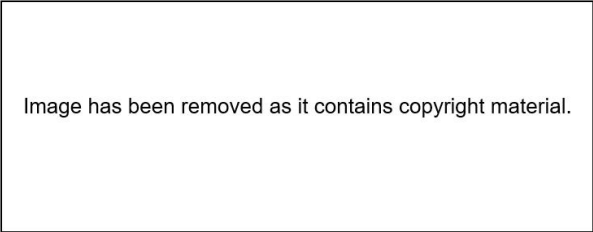


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*Figure 4.9.* A character from an unclear Inner group as a teacher (Textbook C, p.11)

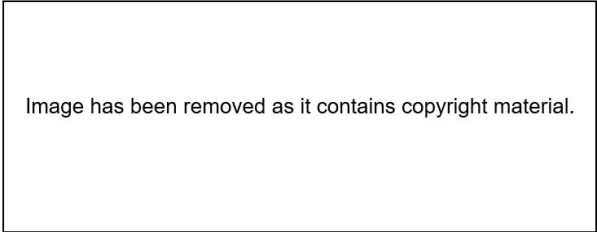


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*Figure 4.10.* A character from an unclear Inner group as a zoo guide (Textbook D, p.46)

### 4.3. Intercultural interactions

Another dimension of the analytic framework focuses on the extent to which English as a global language is translated in intercultural communications between textbook characters. In understanding a pattern of intercultural interactions, all of the communicative events occurring in the selected images were coded into 14 types. The results are listed in Table 4.4 and Figure 4.11.

		Textbook A	Textbook B	Textbook C	Textbook D	Textbook E	Total
Intranational communication	Expanding (K)- Expanding (K)	n=6	n=1	n=2	n=5	n=10	15.29% (n=24)
Intercultural communication including Inner group	Inner- Expanding (K)	n=4		n=10	n=1		9.55% (n=15)
	Inner-Inner	n=3					1.91% (n=3)
	Inner- Unclear Inner			n=3			1.91% (n=3)
	Inner- Outer	n=1					0.64% (n=1)
Intercultural communication including Outer group	Outer- Expanding (K)	n=3		n=2			3.18% (n=5)
	Outer- Unclear Inner		n=3	n=1			2.55% (n=4)
Intercultural communication including Expanding group	Expanding- Expanding (K)			n=4	n=2		3.82% (n=6)
	Expanding- Unclear Inner			n=1			0.64% (n=1)
Intercultural communication including unclear groups	Unclear Inner- Expanding (K)	n=4	n=20	n=6	n=15	n=19	40.76% (n=64)
	Unclear Inner- Unclear Inner	n=1	n=1		n=3	n=8	8.28% (n=13)
	Unclear Outer- Expanding (K)		n=6		n=3		5.73% (n=9)
	Unclear Inner- Unclear Outer		n=4		n=4		5.10% (n=8)
	Unclear inner- Unclear Expanding					n=1	0.64% (n=1)
		n=22	n=35	n=29	n=33	n=38	100.00% (n=157)

Table 4.4. Intercultural interactions between textbook characters

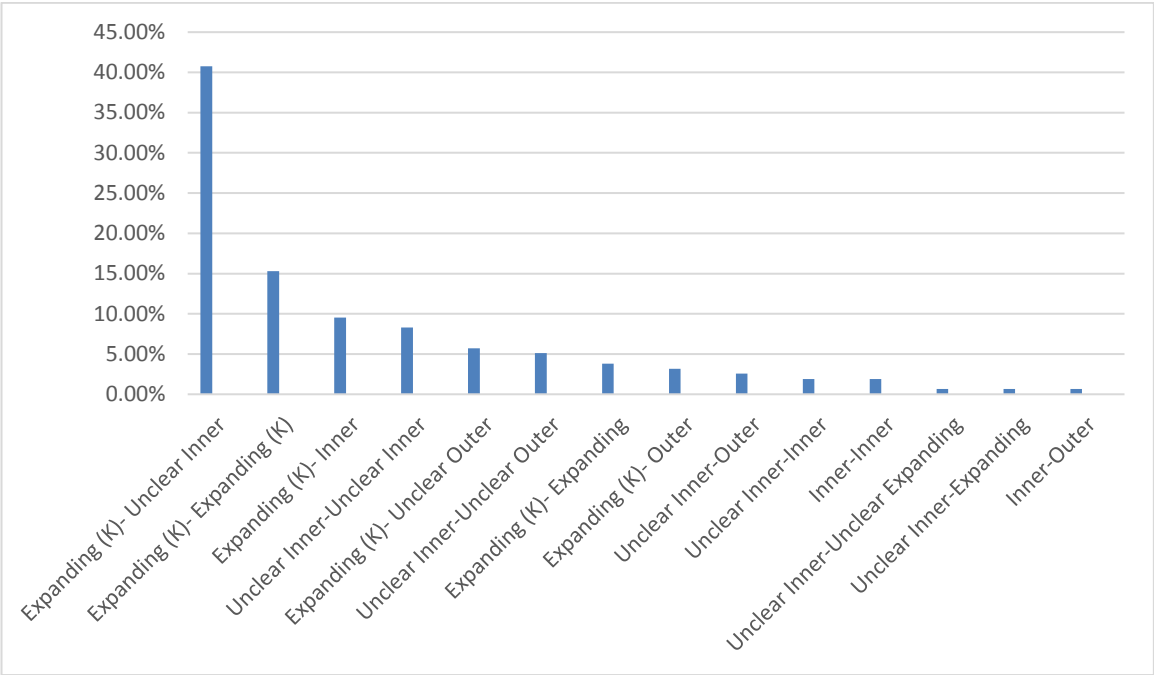


Figure 4.11. Intercultural interactions by Kachru’s circle

The Korean children’s EFL textbooks reflect a stronger presence of English use for international rather than intranational communication. While 15.29% of the communicative events occur between Korean characters, such as in Figure 4.12, the other communications include characters with other nationalities than Korean. The settings in which communication between them occurred are also mostly limited to the language learning classroom, especially when a Korean teacher is providing instruction for a pedagogical activity and her or his students are participating in the activities. This tendency confirms that Korea belongs the Expanding circle where English functions as a primary foreign language for international communication or for specific purposes.

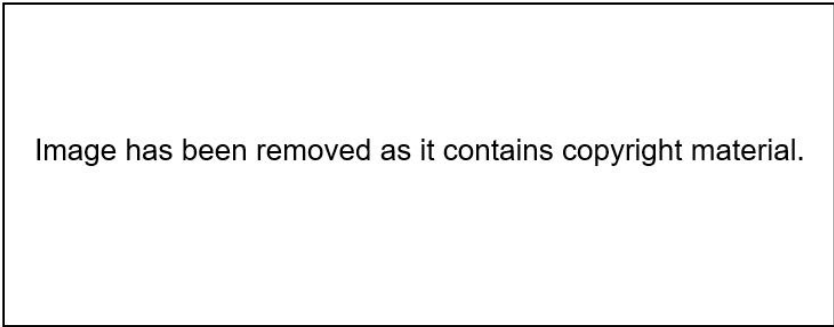


Figure 4.12. A communicative event occurring between Korean characters (Textbook A, p.13)

With respect to the patterns of intercultural interaction, characters in the unclear Inner group become even more dominant. Approximately 40% of conversations are portrayed to occur between English speakers in the unclear Inner group and Korean speakers of English, such as in Figures 4.13 and 4.14. In addition, 24.10% of communicative events take place between Koreans and

interlocutors from the Inner circle world, such as in Figure 4.15. Such characters with an Inner circle background participate in 14% of all interactions. In contrast, all five textbooks are scarcely or not at all likely to present communications occurring between Koreans and other English speakers from the Outer, the Expanding circles, or their unclear groups, with as few as 12.74% in total. In Textbook E, these types of intercultural interaction are not included at all. The analysis of communicative events in the EFL textbooks also shows a dominant Western presence.

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*Figure 4.13.* An intercultural interaction between a Korean and one from an unclear Inner group (Textbook B, p.68)

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*Figure 4.14.* An intercultural interaction between Korean characters and one in unclear Inner group (Textbook E, p.14)




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*Figure 4.15.* An intercultural interaction between Koreans and Inner circle character  
(Textbook A, p.12)

#### **4.4. Process types**

So far, the research findings have yielded quantifiable information that can help identify who is represented as English users in the Korean EFL textbooks. The remainder of this chapter provides a richer analysis of how they are represented in the materials, using multimodal discourse analysis proposed by Kress and van Leeuwen (2006).

In identifying the relationship between the participants depicted in a visual image, the representational meaning in each image was explored. First of all, in understanding the process types that textbooks characters participated in, the different types of processes are classified into Conceptual (an absence of vector signifying movement or interaction) or Narrative processes (a presence of vector). Within the category of Narrative representation, there are six types of processes identified: (1) Transactional Action (e.g. doing something to or for another participant), (2) non-Transactional Action (e.g. doing an action but not pointing at any participant), (3) Transactional Reaction (e.g. looking at another participant's action), (4) non-Transactional Reaction (e.g. singing or dancing), (5) Verbal (e.g. talking with another participant), or (6) Mental processes (e.g. thinking, realised by a thought bubble). The results are shown in Tables 4.5 and 4.6 below.



Narrative process						
	Action: Transactional	Action: non-Transactional	Reaction: Transactional	Reaction: non-Transactional	Verbal	Mental
Korean in Expanding	59.54% (n=78)	61.90% (n=26)	44.31% (n=19)	50.00% (n=3)	39.45% (n=114)	100% (n=3)
Inner	3.05% (n=4)	4.76% (n=2)	9.30% (n=4)	-	8.30% (n=24)	-
Outer	-	-	4.65% (n=2)	-	1.73% (n=5)	-
Expanding other than Korea	7.63% (n=10)	2.38% (n=1)	4.65% (n=2)	-	2.08% (n=6)	-
Unclear Inner	9.92% (n=13)	4.76% (n=2)	16.28% (n=7)	16.67% (n=1)	29.76% (n=86)	-
Unclear Outer	0.76% (n=1)	-	2.33% (n=1)	-	4.50% (n=13)	-
Unclear Expanding	0.76% (n=1)	-	-	-	0.35% (n=1)	-
Unclear	16.03% (n=21)	21.43% (n=9)	9.30% (n=4)	33.33% (n=2)	6.57% (n=19)	-
Non-human	2.29% (n=3)	4.76% (n=2)	9.30% (n=4)	-	7.27% (n=21)	-
	100.00% (n=131)	100.00% (n=42)	100.00% (n=43)	100.00% (n=6)	100.00% (n=289)	100.00% (n=3)

Table 4.5. The types of Narrative processes

Conceptual			
	Symbolic	Classificational	Analytical
Korean in Expanding	18.75% (n=9)	20.00% (n=5)	-
Inner	20.83% (n=10)	24.00% (n=6)	-
Outer	12.50% (n=6)	16.00% (n=4)	-
Expanding other than Korea	22.92% (n=11)	20.00% (n=5)	-
Unclear Inner	12.50% (n=6)	8.00% (n=2)	-
Unclear Outer	2.08% (n=1)	4.00% (n=1)	-
Unclear Expanding	-	-	-
Unclear	4.17% (n=2)	-	-
Non-human	6.25% (n=3)	8.00% (n=2)	-
	100.00% (n=48)	100.00% (n=25)	-

Table 4.6. The types of Conceptual processes

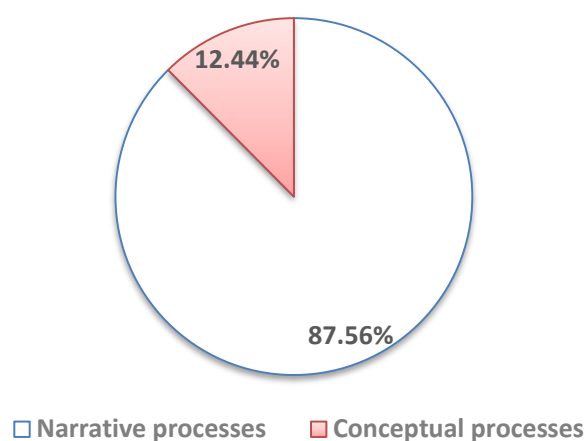


Figure 4.16. The proportion of Narrative and Conceptual processes

As indicated in Figure 4.16, in the sampled Korean EFL textbooks, the overwhelming majority of textbook characters including humans and quasi-humans are presented in Narrative processes (87.56%), which serve to reflect “unfolding actions and events, processes of change, transitory spatial arrangements” (Kress & van Leeuwen, 2006, p.56). On the other hand, 12.44% ( $n=73$ ) of textbook characters only are represented in Conceptual processes, especially Symbolic ones, depicted as establishing a certain characteristic such as national identity.

As shown in Table 4.5, among the Narrative structures, the textbook characters reviewed are represented the most frequently in Verbal processes (47.93%), and this tendency is indicative of the need to create more contexts for interaction between characters with diverse backgrounds. There are other types of narrative processes. For example, Figure 4.17 shows two Korean participants involved in a Transactional Action process, and Figure 4.18 presents images with children shown in Narrative Mental processes.

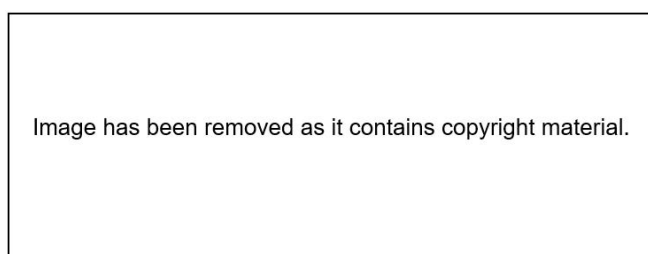


Figure 4.17. Narrative structure: Transactional Action  
(Textbook D, p.45)

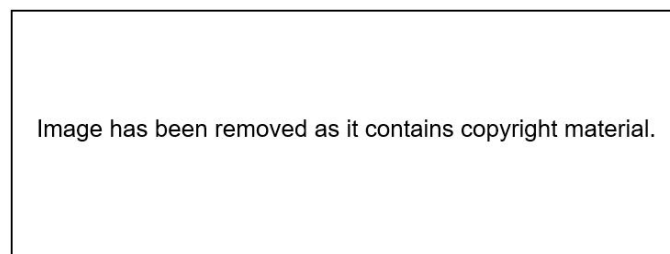
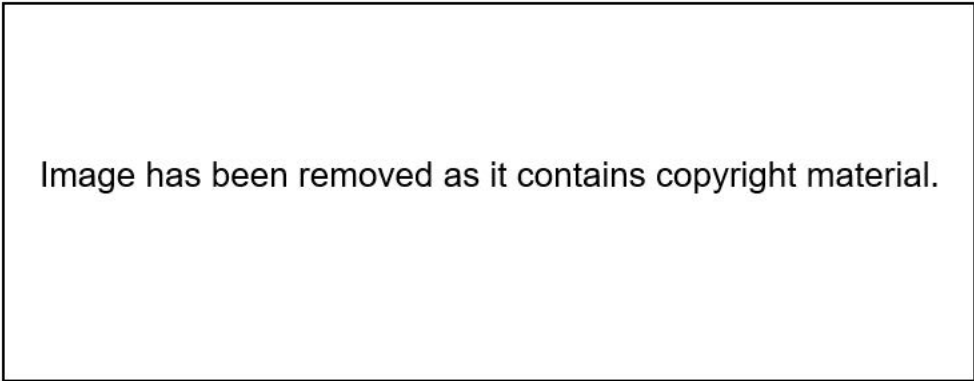


Figure 4.18. Narrative: Mental processes  
(Textbook D, p.50)



*Figure 4.19. Conceptual: Symbolic (Textbook E, p.18)*

In Conceptual structures, characters from Outer or Expanding circles other than Korea are more dominantly featured. Those types of participants cover approximately 6% of the total textbook characters, but they are represented in 35.62% of Conceptual processes in the reviewed data. This appears to be due to the fact that they are more frequently depicted as establishing their cultural or national identity for the textbook readers. For example, Figure 4.19 shows a Conceptual visual structure with no transactional actions taking place, in which a Thai girl establishes her national identity in a symbolic way. She is not depicted as interacting with other Korean participants but as introducing a traditional way to greet people in her own country. Participants from the Outer or Expanding circles are more frequently represented in this conceptual way than are Korean or Western participants.

**4.5. Transitivity roles**

In analysing Narrative patterns in more detail, participants’ transitivity roles were also examined. The participants can be, for example, a Sayer depicted as starting a conversation. Some participants can be Actors represented as doing something. When others are reacting to others’ action, they can be a Reactor. The results are presented in Table 4.7.

	Actor	Goal	Reactor	Phenomenon	Sayer	Senser
Korean in Expanding	60.47% (n=104)	58.87% (n=73)	44.31% (n=19)	41.86% (n=18)	44.44% (n=64)	100% (n=3)
Inner	2.91% (n=5)	3.23% (n=4)	9.30% (n=4)	13.95% (n=6)	9.72% (n=14)	-
Outer	-	-	4.65% (n=2)	4.65% (n=2)	0.69% (n=1)	-
Expanding other than Korea	6.40% (n=11)	8.06% (n=10)	4.65% (n=2)	11.63% (n=5)	2.08% (n=3)	-
Unclear Inner	8.72% (n=15)	9.68% (n=12)	16.28% (n=7)	9.30% (n=4)	27.08% (n=39)	-
Unclear Outer	0.58% (n=1)	0.81% (n=1)	2.33% (n=1)	2.33% (n=1)	2.08% (n=3)	-
Unclear Expanding	0.58% (n=1)	0.81% (n=1)	-	-	-	-
Unclear	16.86% (n=29)	16.13% (n=20)	9.30% (n=4)	4.65% (n=2)	5.56% (n=8)	-
Non-human	3.49% (n=6)	2.42% (n=3)	9.30% (n=4)	11.63% (n=5)	8.33% (n=12)	-
	100.00% (n=172)	100.00% (n=124)	100.00% (n=43)	100.00% (n=43)	100.00% (n=144)	100.00% (n=3)

Table 4.7. Transitivity role

The analysis of transitivity roles in the category of Actor and Goal reveals some differences between Korean and other nationalities. While almost 50% of the total participants are represented as a Korean throughout the chapters, their figure becomes slightly more pronounced in the representation of Actors, as around 60% of each category.

In the examination of a Sayer who begins a communication, the figures for America, Britain and Australia become larger. They occupy 3.56%, 0.99% and 0.79% of the characters in total, respectively; but they are slightly more frequently represented as a Sayer, with 4.79%, 1.37% and 2.05% in this category, respectively. Including unclear Inner groups, 37.67% of Sayers were depicted as those from the Inner circle. Given that around 30% of the total characters are from the Inner or unclear Inner groups, they are more often placed into the position of a Sayer. Given its heavy focus on native speaking norms in the Korean context (Lee, 2009), the dominant presence of Western characters as Sayers possibly indicates that there has not been a shift in Korean ELT paradigms away from Inner circle standards. To further support this, the analysis also considered speech functions of utterances that the Sayers made in the EFL textbooks.

As shown in Table 4.8, all five textbooks have an emphasis on speech functions such as statement, command and question. The pragmatic function of offer is not shown throughout the selected chapters, since there is no dedicated linguistic realisation of the speech function of 'offer' in the selected units. Table 4.8 shows that the proportion of each speech function is consistent with the

result of the figures for the whole textbook characters by nationality or Kachru's circle. In the analysis of statement and command utterances, it is noted that the characters from Inner circle countries utter more commands and statements. Those in Inner or unclear Inner groups make up 30% of the total participants but they utter approximately 40% of statements and commands as a Sayer.

	Statement	Command	Question
Korean in Expanding	41.07% (n=23)	34.29% (n=12)	32.14% (n=9)
Inner	10.71% (n=6)	8.57% (n=3)	10.71% (n=3)
Outer	1.79% (n=1)		
Expanding other than Korea	1.79% (n=1)	8.57% (n=3)	3.57% (n=1)
Unclear Inner	28.57% (n=16)	25.71% (n=9)	21.43% (n=6)
Unclear Outer	1.79% (n=1)	2.86% (n=1)	7.14% (n=2)
Unclear Expanding	-	2.86% (n=1)	-
Unclear	1.79% (n=1)	11.43% (n=4)	21.43% (n=6)
Non-human	12.50% (n=7)	5.71% (n=2)	3.57% (n=1)
	100.00% (n=56)	100.00% (n=35)	100.00% (n=28)

Table 4.8. Sayer's utterance

The evidence so far obtained indicates that the children's EFL textbooks more often present Westerners from the Inner circle countries as Sayers who provide information or give a command or order. This is in line with the impression that the textbooks aim primarily at introducing English as a language for effective communication between Koreans and others from the Inner circle world.

#### 4.6. Settings

Three key types of settings were identified in the visual data: local settings in Korea, in a participant's own nation, or unclear. The results are summarised in Table 4.9 below.

Korean EFL learners' local setting (e.g. school)	86.29% (n=472)
Represented participant's country of origin (e.g. Chinese characters placed in China)	3.47% (n=19)
Unclear	10.24% (n=56)
Total	100.00% (n=547)

Table 4.9. Circumstance types

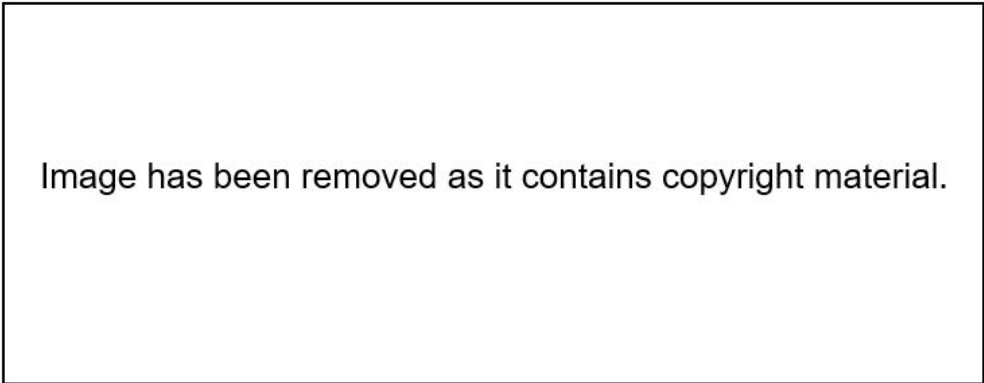


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*Figure 4.20.* Participants placed in Korean EFL learners' local setting (Textbook D, p.11)

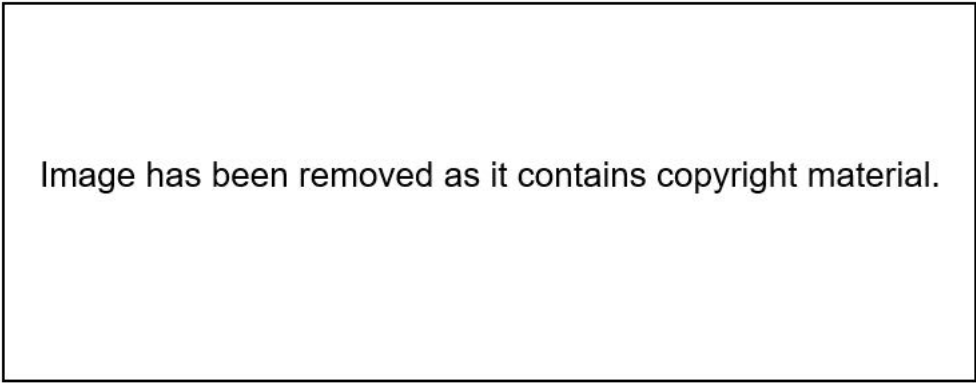


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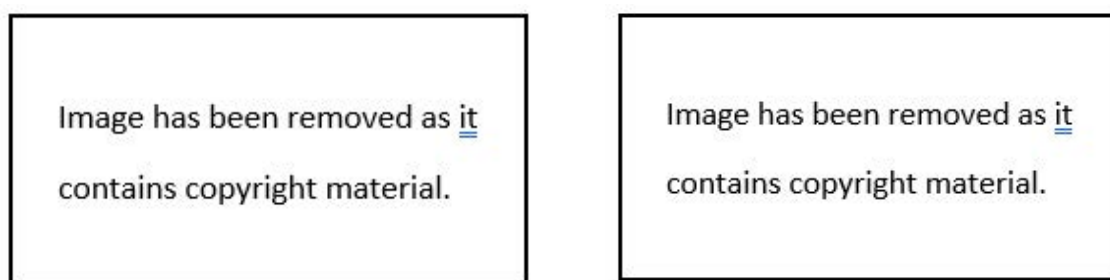
*Figure 4.21.* Participants placed in their own countries of origin (Textbook A, p.18)

The majority of participants (86.29%) are represented at local settings in Korea (e.g. school, house, street in Korea), such as in Figure 4.20. The analysis found 19 participants (3.47%) only were placed in their own countries, such as in Figure 4.21 (e.g. iconic buildings in the background such as the Great Wall in China and the Temple Mount in Israel). They occupy a small percentage, but it is worth noting that 19 characters are composed of 14 people from the Outer or Expanding circles. While only five characters from the Inner circle are placed in their own countries, over 30% and 50% of people from the Outer and the Expanding countries are placed in their own nations, especially when they introduce their own traditional cultures. Figure 4.20 may give, for example, the impression that Korean students are more likely to communicate with those from the Inner circle countries in Korea, but Figure 4.21 may imply less opportunity to meet individuals from China or Israel in their local settings. If they communicate with individuals from such countries from Outer or Expanding circles, the communication would not take place in Korea but in their own countries.

#### 4.7. Interactional meaning

In understanding a particular relation between an image and its viewers, it is also instructive to examine the pattern of interpersonal meanings realised by contact, distance and point of view.

In relation to contact, the textbook characters did not create demands for the reader (90.25%). They were in most cases depicted as not looking at the readers' eyes, and offered as the subject of the readers' look and object of the readers' scrutiny. This type of image is described as an offer, for it impersonally "offers" the represented participants to the invisible viewer's contemplation or inspection (Kress & van Leeuwen, 2006, p.124): they continually look at each other or something within the images (e.g. talking with each other) without any demand on the reader to be involved beyond accepting or rejecting the offers of information made by the illustrator. Thus, they become objects of contemplation for the young readers viewing the visual resources, because no eye contact is established. Figure 4.22 is an example of a demand image, in which a German girl establishes contact with the viewer and tries to create the viewer's favourable attitude towards her national traditions; but this type of image occupies a small percentage (9.75%). Rather, the represented participants typically address each other in offer images, such as in Figure 4.23.



*Figure 4.22. Contact: demand (Textbook C, p.80)*      *Figure 4.23. Contact: offer (Textbook A, p.15)*

As for social distance, English users in the textbook characters are the most frequently depicted from considerable distance, which enables the viewers to see the represented participants as whole figures with the space surrounding. As shown in Table 4.10, in more than 50% of images, the participants are depicted in this way. From such a distance, the people the viewer see look like "strangers" with whom they do not need to become an acquaintance (Kress & van Leeuwen, 2006, p.126). In the images, every detail of their appearance, such as their facial expression, is hardly captured, which makes the readers more detached, finding the characters as "types rather than individuals" (Jewitt & Oyama, 2001, p.146). In Figure 4.24, it seems difficult to capture every detail of individual participants from such a long distance and reveal traces of their personality. Such images thus do not make the viewer feel more intimately acquainted with them.

Impersonal (e.g. long shot)	54.32% (n=88)
Social (e.g. medium shot)	25.31% (n=41)
Intimate (e.g. close-up)	20.37% (n=33)
Total	100.00% (n=162)

Table 4.10. Social distance

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Figure 4.24. Social distance: long-shot (Textbook C, pp.8-9)

The concept of point of view was also applied to the analysis of visual semiotic structure, which denotes the textbook readers' subjective attitudes towards other English speakers in images. Concerning whether people are shown from a frontal or oblique point of view, 80.80% (n=442) of participants are presented from an oblique angle. The use of the oblique angle is associated with an attitude of detachment, implying that what the viewer sees is not part of his or her world (Kress & van Leeuwen, 2006). Figure 4.25 is an example of two human participants and one non-human participant shown from an oblique point of view. They are shown communicating with each other in front of an accident of a spaceship landing; but insofar as they are shown from the oblique angle, they are not shown as part of Korean EFL learners' world but as "others" (Kress & van Leeuwen, 2006, p.136).



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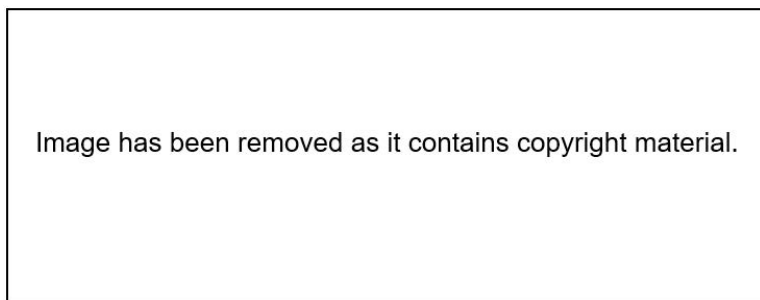
*Figure 4.25.* Point of view: oblique angle (Textbook D, p.10)

Regarding the vertical axis, as the majority of participants are seen neither from above nor below, there is no power difference established between them and the textbook readers. 98.35% of the participants are represented at eye-level, which encodes a relation of equality, with equivalent levels of power for viewer and participants; and therefore help the viewer to identify with the participants. The images are at eye-level, creating a relation of symbolic equality between EFL learners and textbook characters.

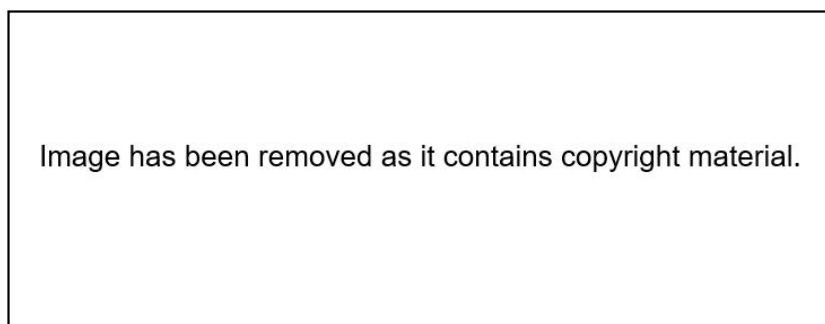
Finally, the analysis in the present study identified three values for the dimension of modality: high (photographs which use detailed representation of the participants and background), medium (cartoon-like drawings which use detailed representation of the participants and background), and low (cartoon-style drawings which rely on limited range of colours and low degree of the articulation of detail). The results are presented in Table 4.11.

High naturalistic modality (e.g. photographs which use detailed representation of the participants and background)	15.17% (n=83)
Medium naturalistic modality (e.g. cartoon-like drawings which use detailed representation of the participants and background)	45.70% (n=250)
Low naturalistic modality (e.g. cartoon-like drawings which rely on limited range of colours and low degree of the articulation of detail)	36.01% (n= 197)
Mixed use of modality (e.g. participants with low modality and background with high modality)	3.11% (n=17)
Total	100.00% (n=547)

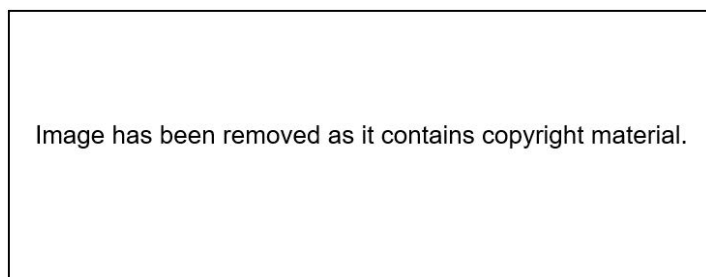
*Table 4.11.* The results of modality analysis



*Figure 4.26.* Photographs with high naturalistic modality (Textbook A, p.12)



*Figure 4.27.* A drawing with medium naturalistic modality (Textbook E, p.74)



*Figure 4.28.* A cartoon-style image with low naturalistic modality (Textbook B, p.20)

All the five textbooks under investigation depend on cartoon-style images (81.72%), such as in Figures 4.27 and 4.28, and make use of drawings instead of photographic images (15.17%). While photographs such as Figure 4.26 imprint a reality that is closer to what is seen with the naked eye, drawings represent less congruence between the way the textbook characters are depicted in the images under investigation and the way they are visually seen with the naked eye. Therefore, inasmuch as the participants are represented through the standard of medium or low naturalistic modality, it can be argued that the images are less likely to convey a sense of realism from the point

of view of naturalism, by suffering from lack of fully diversified range of color and maximally detailed background.

We have so far discussed the quantitative results of the content analysis of images and other communication resources drawn from the Korean children's English language textbooks. The analysis has mainly revealed who are presented as English users and how they are represented in the materials. The ensuing chapter presents a critical discussion of the findings described above, with the aim of evaluating the relevance of Korean children's EFL materials to current trends in teaching English as a global language.

## Chapter 5

### Discussion

This study aimed to deconstruct children's English language textbooks used in Korean primary schools, in order to reveal the construction of English as a global language. Consequently, it explored who is represented as English users and how they are visually represented in the materials. The results have revealed two key themes, which exhibit Korean ELT's unique perception of users and uses of English as a global language, and some strategies for the visual design of the EFL textbooks.

#### 5.1. The inclusion and agency assigned to English users from different ethnic backgrounds

The content analysis identifying the types of characters visually represented on the pages of the textbooks suggests that the textbook producers have attempted to include a variety of nationalities and move away from the elevation of US standards typical of traditional EFL teaching and learning in Korea. Collectively, the data set features 513 human characters from 15 different nationalities. They include individuals from not only the traditional base of Inner circle countries such as the USA and the UK but also from Outer or Expanding circle countries such as Malaysia, Brazil, Israel, Spain or Thailand. No significant differences have been found between the number of textbook characters from the Inner circle (6.24%,  $n=32$ ) and from Outer or Expanding circles other than Korea (6.04%,  $n=31$ ). From this quantitative result only, it cannot be said that the children's EFL textbooks repeat a long-established preference for the USA, which has been pointed out in the existing studies of Lee (2009) and Song (2013). Rather, by presenting the characters with diverse ethnicities and including limited number of American characters, the textbooks appear to respond to Korea's EFL curriculum requirement to present English as a global language for: (a) bonding between people of different native languages; (b) "forming trust among various countries and cultures"; and (c) "understanding of foreign cultures, an international appreciation and a cooperative spirit as a cosmopolitan citizen" (Ministry of Education and Human Resources Development, 2007, pp.5-7).

It is, however, noteworthy how and where English users from the Outer or Expanding countries are represented in images of the textbooks, although it is discussed in more detail further below. Their representation can be characterised by the following three aspects. Firstly, people from Outer or Expanding circles are constantly excluded from Korean students' learning contexts. Most of these characters are present in Unit 1, whose focus is on the introduction of characters of diverse nationalities. In the chapters about the zoo, which can be seen as presenting as an educational context, they are less frequently featured. That is, they are excluded from more contextualised interactions with other participants or students' local environments, where the Korean students' actual language learning takes place. For example, the five introductory chapters of the textbooks

include 26 people from the Outer and the Expanding circles, but their number becomes significantly limited to five in the second chapters, with more localised communications taking place in the students' actual learning contexts. Secondly, those from Outer or Expanding circles are also never depicted as assuming a specific role such as a teacher in any selected image. Such instructional roles are mostly assigned to people from the unclear Inner group or Korean group. 70% of the whole of authoritative characters are depicted as being either Korean or typically Western-looking characters. Thirdly, characters from the countries such as China, Thai, Brazil and Israel are not represented as communicating with other textbook characters but placed in their own country of origin to introduce their own traditional culture directly to the Korean reader. They are not, indeed, shown as interacting with Korean or other characters but presented as highlighting one of their national or ethnic attributes through Conceptual Symbolic visual processes. For example, there is an image that portrays two Indians in their own country with the Taj Mahal in the background, with no interaction with other participants taking place.

Such depictions of English speakers from the Outer and Expanding world may superficially reflect still existing bias against non-Westerners as target interlocutors or an English model in Korea. More deeply, their representations can be, however, assumed to reflect the Korean EFL materials' failure to acknowledge a changing sociolinguistic reality of English use and users. As noted in the literature reviewed in Section 2.2, English is no longer exclusively owned by native-speaking Inner circle countries but also belongs to newly emerging members of the Outer and Expanding circles (McKay, 2012). That is, a multitude of English speakers are from Outer or Expanding circles whose population now considerably outnumbers that of native speakers in the Inner circle. The Korean EFL materials do not acknowledge such a substantial group of English speakers, by excluding them in the representation of English learners or ideal teachers to which they belong. Van Leeuwen (2008) points out that this type of representation can be a form of subtle discrimination. In summary, although the textbooks present some characters from Outer or Expanding circles, such inclusion does not appear to reflect a shift in the attitude of Korean ELT toward the multitude of English users, but more likely serves as a token to remind the EFL learners of the textbooks' global orientation. That is, these non-Western characters are not presented for English language teaching and learning but for an interesting touch of cultural information.

Instead, the characters whose nationalities are not clear replace those people from the Outer or Expanding world in many educational contexts in the textbooks. Approximately 40% of characters are presented with no information on their nationalities. Among these, the overwhelming proportion are, however, depicted as having typical Western names such as Mr. Jones and Mrs. Smith, and a Western appearance such as blonde hair colour and fair skin. Approximately 30% of textbook characters are represented as being either a Westerner with such typical Western traits, or an

individual from the Inner circle countries. These groups of people are almost exclusively privileged as an influential figure or a target interlocutor in the visual discourse of the textbooks. They are present in more than 70% of communicative events, in which they more frequently produce utterances in order to give information (e.g. a statement) or an order (e.g. a command), occupying more than 40% of those types of utterances of Sayers.

To understand such favorable attitudes toward Western characters in the textbooks, it is necessary to recognise who represents the West in the perception of Koreans. According to Lee (2009), Korea has in history pursued the achievement of more economic and political power on a global scale since the wake of Korean war. Situated in this context, Korean people have admired developed nations, mostly the advanced West and Western people, as they are perceived to possess the affluence and privilege they seek for themselves as individuals and as a country. As a result, the Western world is perceived as a role model for winning in global competition, and the people and language of the West are regarded more influential. In contrast, the non-West is considered as contributing little to Korea's political and economic development. Kim (2008) argues that such a binary of West vs other has led to ideologies privileging Westerners and their culture within Korean society, and rife stereotyping of white ethnic groups as representing advanced Western countries among Koreans, who typically cannot distinguish among the various white ethnic groups. Given this trend, in the context of EFL textbooks, white people with Western appearance are likely to be perceived as members of the Inner circle group as discussed.

EFL textbook design may be based on the Korean unique and idiosyncratic understanding of the world. They appear to favour economically affluent and politically commanding Western countries, and depict the characters from such countries as ideal English speakers. Such depictions occupy most of the pictures inserted throughout the five textbooks, with such Western characters presented in 100 (61.73%) out of 162 images. Their dominant representation, at the same time, ignores other ethnic groups in the Outer or Expanding nations where English is also used as a second or official language. Individuals with those ethnicities are present only in 32 (19.75%) of 162 images reviewed. It can be said that such a trend may recycle, uncritically, ideologies privileging Westerners, which Kim (2008) has pointed out.

Together with the exclusion of other English-speaking ethnicities mentioned above, Western character dominance can imply that English should be perceived as the sole property of Western people, for young EFL learners in Korea. It may further send a message that native speakers from Inner circle nations exemplified by the USA are still main users of the language, and that other users from the Outer and the Expanding circles hold only peripheral roles in the use of English. These messages reinforce the existing research findings that have revealed an emphasis on Inner circle

standards in Korean EFL textbooks (Lee, 2009; Song, 2013).

This tendency does not reflect an awareness of the spread of English as a global language. As noted in the earlier review of existing literature (Galloway & Rose, 2015; Graddol, 2006; McKay, 2012), the rapidly changing demographics of English users, as well as the contexts of English use, show that the language increasingly belongs to a global community. A number of English-mediated interactions also occur routinely across cultural, linguistic and ethnic boundaries. ELT in a number of contexts does not longer need to adhere to native-speaking norms that the Inner circle is providing. Moving away from these norms, ELT should focus more on preparing EFL learners as competent English users, who are able to confidently speak the English language across diverse national and cultural borders. Given this trend, one of the key dimensions of the construction of English as a global language within the ELT world is whether EFL materials reflect the sociolinguistic reality of current English use. However, the pattern of character representation and intercultural interactions in the Korean textbooks does not challenge “the widespread but anachronistic perceptions of the ownership of the English language” (Hu & McKay, 2014, p.77), but continues to reproduce and legitimise unequal intercultural relations, in a subtler way.

## **5.2. Korean nationalism**

The second thematic category, Korean nationalism, is developed based on the observation that textbook characters with various nationalities are neither evenly nor neutrally displayed. Despite the presence of various ethnic groups, it appears that the textbooks place Korea at the centre of global communication, by featuring Korean characters most frequently, at approximately 50% of the total characters. The Korean individuals represented have interactions with people from most of the other nationalities in approximately 70% of communicative events in the collection of the textbooks. 40% (n=8) of the characters assigned a teaching role are Koreans.

A similar emphasis on a nation’s own characters or cultures has been noted in some locally produced English language textbooks in countries such as in Japan (Yamada, 2011) and China (Ping, 2015). In these educational contexts, the EFL textbooks may be used to construct “national identity” and “cultural independence” by highlighting the local people and their local culture (Ping, 2015, p.165). This can be true for the Korean context: the predominant representation of Koreans may be an act of local agency to mitigate the negative hegemony of Western norms and as an act of strategy of positive self-presentation. Apparently, nationalism on the part of the Outer or Expanding countries may shift cultural or linguistic orientation away from the Inner circle norms. If used appropriately, it may thus foster the concept of English as a global language.

Regarding their visual representation, Korean characters are more frequently represented as active participants. Approximately 60% of the participants depicted as involved in some actions are Koreans. They are, for example, shown as participating in a learning activity in an English lesson as a leading agency. In such visual structures, they are mostly narratively represented in Transactional or non-Transactional Action processes such as cooperating with others and performing a learning task. Through such Narrative Action structures presenting them mainly as Actors, the textbooks may attempt to emphasise Korean English language learners' active engagement in constructing the language knowledge. As stated in the English curriculum (Ministry of Education and Human Resources Development, 2007), it is a crucial task for Korean ELT to arouse and cultivate the Korean student's "leadership as a cosmopolitan citizen" in the learning process, which is perceived to eventually "contribute to the nation and the society" (p.5). The curriculum document also acknowledges a language teaching approach that incorporates a pedagogical activity as ideal, for primary students in particular. It states that learning activities in English are effective for young students to learn English with "the joy of discovery" (p.6). It can be assumed from this finding that the Korean EFL textbooks include such a teaching goal as is suggested in the curriculum requirement, by featuring dominantly their students as having a leading agency.

Furthermore, such images may construct a particular version of an ideal reality that realises a positive value of English learning. Apple (1992) argues that textbook discourse can be used to construct the reality that a society is realising as ideal. He further states that this practice can be in essence related to an ideology that an institutional power intends to promote. That is, through the inclusion or exclusion of selected contents and knowledge in the textbooks, they can be articulated or further controlled by an authority for representing and suggesting what seems ideal to be pursued by the next generation of students. By Apple's (1992) argument, it is possible that the images depicting Koreans as immersing themselves in various learning activities with an active agency were selectively included to realise the ideal reality that Korean EFL students are actively engaging in "self-initiated" English learning (Ministry of Education and Human Resources Development, 2007, p.6).

This finding is consistent with Curdt-Christiansen and Weninger's (2015) arguments that EFL textbooks are, on one hand, used to promote English language education, and, on the other hand, presumably to construct a national identity. For the latter, language textbooks sometimes produce a certain meaning about a nation or its people that language learners can identify with, or "romantise particular linguistic and cultural ideals" into which they aim to socialise their learners (p.14). To serve this ideological goal in their social context, the Korean textbooks continue to emphasise what the society is recognising as ideal, too. This is construed by featuring its people more prominently, especially in intercultural communications, and presenting them as having a leading agency in the English language learning represented in the materials. Such an emphasis conveys a subtle but



important message to textbook readers, that it is Koreans who should actively engage in English learning and further participate in a global community.

It should, however, be questioned whether the dominance of Korean characters and their interactions in the EFL textbooks form a balanced view of English as a global language. As pointed out in the review of Ping's (2015) study, the discourse of the EFL textbooks, with a strong emphasis on nationalism, may contradict the basis of English as a global language. This is because the tendency may fail to reflect the ethnic and linguistic diversity of English uses and users, in a similar way in which the overemphasis on Western standards fails to reflect the global status of English.

### **5.3. Visual representation of English as a global language**

So far, the focus has been mainly on who is represented as English users in the Korean children's EFL textbooks, with special reference to the results of content analysis. We now turn to discuss in-depth how English users are represented from the perspective of critical multimodal analysis.

In the Korean EFL textbooks reviewed, an image is indeed seen as the most complete and explicit way of presenting English users and uses, with words appearing more as supplements. Pictures and photos cover most of the pages, with relatively sparse writing in English and Korean. The visual resources thus convey more precise and definite ideas than do the language resources presenting English as a global language. Given the important role that the visuals play in the textbooks, it is worth identifying explicitly what the images allude to. Partly informed by the visual social actor network proposed by van Leeuwen (2008), the discussion firstly considers how the participants of different ethnicities are represented in the textbook images. Based upon the results yielded by the analysis of the representational meanings, I will mainly consider whether: (a) the textbook images tend to exclude or include specific ethnic groups of people in certain contexts, and (b) specific groups of people are assigned to certain roles.

As touched upon earlier in Chapter 4, Korean participants tend to be more frequently included in Narrative structures, especially Transactional and non-Transactional Action processes in relation to other participants. As to roles assigned to them, Korean children are almost always shown as having an active agency, performing a learning activity with or to other Korean students across the contexts of their school. Specifically, more than half of actors represented as doing something to others are shown as Koreans in the reviewed images. Similarly, Western people from Inner or unclear Inner groups are more frequently depicted as being assigned roles such as teaching, guiding (e.g. in the zoo) and interacting with Korean children. They are also dominantly included in Korean learners' local settings.

On the other hand, the characters from Outer or Expanding circles other than Korea are excluded from Korean students' EFL learning contexts. It is revealed in the findings that people from Outer or Expanding countries are less present in the Units 2, including in more localised contexts, than in the introductory chapters of the textbooks. Those from the countries such as China, Thailand, Brazil and Israel are not shown as interacting with Korean students but placed in their own country of origin. In such circumstances, they are depicted as being assigned a role as a tour guide introducing or showing their own traditional culture directly to the Korean reader. In performing such roles visually, they are more conceptually rather than concretely represented, relative to others. They are not, indeed, shown as carrying out any action through Narrative structures but presented as highlighting one of their national or ethnic attributes.

Almost half of people from those linguistic backgrounds are presented as being involved in Conceptual processes. These types of people occupy only 6.04% (n=31) of the total participants, but 14 out of the 31 participants (45.16%) are represented in this way. They include people from India, Israel, Thailand and Germany. For example, there is an image that portrays two Indians in a conceptual manner with no interaction with other participants taking place. They are shown to establish their national identity with stereotyped facial characteristics such as brown skin colour and their traditional costumes, and introduce their traditional way of greeting each other directly to the textbook readers in the visual representation. In this illustration, they have also been identified as delivering the characteristics assigned to them by virtue of their looks and as objectified participants, subject to the viewer's scrutiny. Such depictions tell the viewer that the Indian participants have a lot to say in terms of the embedded social and cultural significations.

Van Leeuwen (2008) argues that representing people or a group of people in certain roles may symbolically oppress them, symbolically exclude them from certain roles and confine them to other roles. It is more evident if the role is subservient or negative. In the case of the Korean context, it is revealed that people of different ethnicities are represented in those ways: people from a certain cultural background are excluded from certain roles and confined to other roles or excluded from certain settings and placed in other places. By van Leeuwen's (2008) argument, such images hardly convey the fact that people or a group of people from the Inner, Outer or Expanding circles are equal in terms of power relation.

Another way of interpreting the meaning of the images is to understand how the depicted characters are related to the viewer. The first dimension is the point of view, which signifies symbolic power relations between the viewer and the represented participants. More than 90% of images are represented at eye-level. As they are seen neither from above nor below, there is no power

difference established between them and the young learners. From this angle, the EFL learners are at the same level as the textbook characters and thus identify with them.

Despite a relation of symbolic equality created between the characters and the learners, other dimensions of the textbook images may contradict the notion of English as a global language. As to the point of view with respect to the horizontal angle, the textbook characters are depicted from the oblique point of view. As the distinction between frontal and oblique points of view is a function of the viewer's involvement and detachment, as suggested by Kress and van Leeuwen (2006), it turns out that, in the Korean textbooks, the reader is detached from the represented participants. That is, such visuals imply that what the learners see is not part of their world (Kress & van Leeuwen, 2006).

In addition, certain distance between the viewers and the textbook characters appears to be created in a number of images. In the images under investigation, over 60% of participants are shown in a long shot, from far away. In such images where characters are depicted from considerable distance, it is indeed difficult to recognise their individual characteristics or differences, but the general impression only overrides specific features (van Leeuwen, 2008, p.138). In the textbooks, people from different ethnic and linguistic backgrounds are more likely to be seen as homogeneous groups.

The dominant use of offer image also reinforces the meaning transmitted by the considerable social distance. Around 90% of the depicted participants do not gaze at the viewer but continuously look at each other or something within the image. The visuals address the reader with offers of information without making any demand apart from acceptance or rejection of suggested offers. The image of an offer is one of the frequently observed way to depict characters in EFL textbooks (Chen, 2010a), but it is for inviting the learners not to relate to the depicted characters but to observe them.

In line with the discussion above, the visuals also do not fully signify the visual world as naturalistic and real. The EFL textbooks are full of cartoon-style illustrations, which make up almost 80% of the total visual data. Unlike photographs, such visuals do not convey a sense of realism nor depict the participants with high modality, since they lack diversified colour range and detailed background. EFL learners are less likely to identify with the characters in such cartoonic images than with the ones in photographs (Kordjazi, 2012). Furthermore, there are some images where the background has higher naturalistic modality and the participants are depicted with lower naturalistic modality. In this case, the expected semiotic effect is the presentation of fantasy characters in a real world (van Leeuwen, 1996). In other words, the visuals give the impression that "the world is real" but "people in it and their actions are less real" (van Leeuwen, 1996, p.92). For example, some visuals present participants from the Outer or Expanding circles with low modality in realistic settings. From the images, EFL learners may obtain an unrealistic impression of English users and contexts: It is like a 'fantasy' to

communicate with the characters in the target language. The reality of the global community, where English speakers of diverse ethnic backgrounds are interacting across borders, cannot be supported by such visual resources. The realization of this support is critical from educational and socioeconomic viewpoints.

In addition to depicting them as unreal people, such visual resources with less naturalistic and somewhat more abstract modality present English speakers as more generic. This means that such images, like cartoons, do not present a specific person but a type of people in general, focusing on “the depiction on what makes a person into a certain social type” rather than “what makes a person unique” (van Leeuwen, 2008, p.143). This then brings a risk of stereotyping, by categorizing the participants in terms of “cultural” or “biological” characteristics (van Leeuwen, 2008, p.144). The stereotyped Indian people are, for example, depicted as having exaggeratedly physical features such as brown skin, or cultural attributes commonly used to categorise their groups, such as items of dress, in the Korean textbooks. If they connote any negative values attached to a particular sociocultural group, the visual strategies may become a form of cultural and ethnic prejudice and add negative dimensions to culturally prejudiced discourse (van Leeuwen, 2008).

Taking all the visual features into account, it cannot be said that the images of Korean children’s EFL textbooks have been anchored to construct the notion of English as a global language. Rather, the visual choices have been considerably based on the special genre the images fall into, children’s textbooks. This conclusion may be driven from some findings. Firstly, the overwhelming majority of participants are presented in Narrative (87.56%) rather than Conceptual processes (12.44%). This finding is consistent with the study by Guo and Feng (2015), who argue that Narrative structure can be dominant in language textbooks at the early level of schooling so that the textbooks correspond to their language learner’s cognitive ability. According to them, primary language textbooks focus mainly on how to interact with others by presenting a number of actions or events through Narrative visual structures (Guo & Feng, 2015). The presence of Narrative structures may also contribute to the development of the context, by informing textbook readers of the actions or movements carried by characters. Through Narrative structures, the textbooks set the context for a variety of interactions between different characters for young children.

Secondly, the choice between a demand or an offer image in the images may be made by “pictorial genres” (Kress & van Leeuwen, 2006, p.120). The participants’ gaze direction depends on whether their context requires a sense of connection between the viewers and the represented figures. The participants, for example, more often gaze at the viewer (demand) in some contexts, such as a posed magazine photograph, because it makes the viewer engage with the visual. In other contexts, in contrast, the absence of contact with the viewer (offer) is more frequently used to erect a kind of

barrier between the viewer and the participants: The viewer can have the illusion that the participants do not know they are being watched. A textbook is often found in contexts that offer a kind of objective knowledge, mostly free of emotive involvement and subjectivity. Offer is thus more dominant in this visual genre.

In addition to the above, as regards a lower modality of the textbook images, it can be said that a degree of abstraction is the norm in children's literature, and that representations are often exaggerated or attenuated (Stephens, 2000). This less naturalistic and somewhat more abstract modality can be produced in a variety of ways, such as a cartoon-style picture (Stephens, 2000), which is the most frequently way of representation in the Korean textbooks. In view of the above, it can be concluded that the visuals drawn from the Korean children's EFL textbooks hinder the understanding of English as a global language but construct their identity in line with those of children's literature in general.

This chapter has provided the interpretation of results obtained from critical content analysis and multimodal discourse analysis, in terms of three main themes: the inclusion and agency assigned to various English speakers, Korean nationalism, and visual representation of English as a global language. The ensuing chapter will conclude with a summary of findings and a discussion of where research in the area of EFL textbook analysis is headed.

## Chapter 6

### Conclusion

The aim of this study is to investigate awareness of English users and uses as a global language, in children's EFL textbooks for Korean primary students in Grade 3. Under the overarching question of how the Korean children's EFL textbooks construct English as a global language, this research has mainly focused on what kind of people are represented as English users, and how English users from different cultural and linguistic backgrounds are represented through the use of images and other resources in the EFL materials.

#### 6.1. A summary of the findings

A critical content analysis was used in order to investigate the research question, of what kind of people are represented in EFL textbooks for Korean primary school children in Grade 3. The results of the analysis suggest that textbook characters in the EFL materials consist of three main cultural groups. The first group is people from Outer or Expanding circles, such as India, China, Thailand, Brazil and Israel. The second group is people whose nationalities are not specifically mentioned, but most of whom can be cautiously regarded as Westerners by their names and appearance. The third group is Korean characters, including young EFL learners.

In response to another research question about how users of English from different cultural and linguistic backgrounds are represented through use of images and other resources, the research also reveals how the three groups of English speakers are presented in the textbooks. The first group of people, from Outer or Expanding countries, tend to be continuously excluded from Korean students' local environments, contextualised interactions with them, and instructional roles for them. Instead, they tend to be depicted as highlighting one of the characteristics assigned to them by virtue of their look in images. In order to make this visual effect more pronounced, they are more conceptually represented in textbook images. On the contrary, Western characters are exclusively shown as an English model and a target interlocutor. Along with them, Korean people appear to be dominantly presented, as an act of strategy to challenge the negative hegemony of Western norms and as an act of a leading agency for Korean learners, of active engagement in English learning.

The analysis of the textbook characters above addresses the research question of whether their representation constructs English as a global language. The Korean children's EFL textbooks represent an effort to reflect the changing demographics surrounding English use, by presenting English users of various ethnicities. While these efforts are laudable, the ethnic diversity does not challenge the validity of the Inner circle norms, but appears to be more the strategic and symbolic

token of the textbooks' global orientation. Western and Korean dominance may also contradict the basis of English as a global language, because confining English users to a specific ethnic group does not reflect the current ethnic and linguistic diversity of English users as a global language.

After analysing some visual patterns in the EFL textbooks with respect to Kress and van Leeuwen's (2006) grammar of visual design, it becomes apparent that the potential of these patterns for constructing English as a global language does not appear to be fully exploited. The textbook characters are, in many cases, depicted from the oblique point of view, so that the young readers are detached from the English speakers represented in the EFL textbooks; and they may thus further assume that the global community depicted in the materials is not part of their world. In addition, considerable distance between the viewers and the textbook characters is created in a majority of images, where people from various cultural backgrounds are not each perceived as a specific individual but as representing one homogeneous group. The dominant use of an offer image also invites the EFL learners not to relate to the textbook characters but to observe them. Cartoon-style images with low naturalistic modality present English users as less real, and might even bring a risk of stereotyping. The visual features are not found to construct English as a global language, but repeat some visual patterns that are dominant in the visual genre of the children's literature or the textbook.

## **6.2. Future research directions**

The present study is a small-scale research project, with 10 units of five textbooks having been examined. While the critical examination of the selected units has already revealed some key themes around English as a global language, there remain some unexplored issues. These can be considered research directions that would be fruitful for future studies in the area of exploring multimodal textbooks for EFL learners.

Firstly, extending the scope of the analysis presented in this research would involve comparing EFL textbooks developed for different age groups or stages of proficiency in the same context. Building on the present study, future analysis could also explore how such textbooks are integrated with other learning materials in the classroom. In addition, the ambiguity of textbook characters' ethnic description can be further interpreted in relation to the textbook users' responses as a whole. As van Dijk (2006) argues, discourse analysis can also consider social consequences and further interpretations on the part of the message receiver; future research could also evaluate how this ambiguity is interpreted by teachers or students, and furthermore, what social consequences emerge from their interpretations. Future work in this area could draw attention to compositional meanings of an image or other modes of textbook discourse. Such analyses of all modes or meanings would help to develop richer and more robust frameworks for future critical multimodal analysis.

### 6.3. Some pedagogical implications

The results of this multimodal discourse analysis have shown that Korean children's EFL textbooks are visually dependent on standards of Kachru's Inner circle. The findings offer implications for ELT material developers. Firstly, developers need to understand the vital roles that EFL textbooks play in the understandings of English as a global language, since they provide "comprehensive cross-cultural data for the teaching of English" (Kachru, 2006). The textbooks can be instrumental to EFL learners' perception of the language, and students are further expected to broaden their insights of other countries. Given its sociocultural functions, there should be an effort to critically frame the teaching and learning of English as a global language in EFL textbooks. Specifically, EFL textbooks need to epitomise their ideological stance toward fundamental issues surrounding the English language. For older learners, they can include topics, texts or tasks that invite learners to critically examine such important issues as inequalities in ELT, language-based bias, the dominance of Western value through English education (Hu & McKay, 2014). For young EFL learners, their focus can be predominantly on the English language itself, to liberate students from ideological apprenticeships. Textbook authors who design multimodal texts that integrate the visual and verbal modes of communication for young learners also need to understand the impact of images, and have greater control over the images they utilise.

It is also incumbent on ELT practitioners to be enlightened in terms of English as a global language, and further informed of the guidelines directed to them. They should be aware that all English language learners have both positive and negative perspectives towards other English users and their English use. However, negative attitudes can be altered by exposure to a more balanced reality (e.g. encounters with actual English speakers from the Outer or Expanding countries) and through ELT practitioners' effort to foster an accurate understanding of the reality.

The research reported in this paper has endeavoured to bring a knowledge of multimodal discourse analysis to an understanding of multimodal pedagogic materials for teaching English as a global language. This analytic investigation not only addresses how a value is promoted through the representation of visual resources in textbooks, but also identifies the roles visuals play in young learners' perceptions about English use and users. This study offers insights into the research areas on both of EFL and multimodality. The domain of teaching EFL, as has been indicated in this study, is one of the important contexts for a close investigation of multiple multimodal resources. The understanding of multimodal construals of meaning can further address some of the linguistic and cultural issues arising from current attitudes towards teaching EFL. In this way, the present study contributes to an understanding of the ways in which the notion of English as a global language is constructed, produced and perceived in multimodal textbook discourse.



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